

Original Article

Environmental Ethics in Tafsir of the Qur'an (Study of Surah Ar-Rum Verse 41 Quraish Shihab's perspective)

Yayah^{1✉}, Jaka Ghianovan², Abil Ash³

^{1,2,3}Program Studi Ilmu Al Qur'an dan Tafsir, Fakultas Ushuluddin,
Institut Daarul Quran, Jakarta

Correspondence Author: yayahratnasario58@gmail.com✉

Abstract:

This research explores the concept of environmental ethics in the Qur'an with a particular focus on the interpretation of Surah Ar-Rum verse 41, which contains an important message about the connection between the creation of the universe and human responsibility as caliphs on earth. The analytical approach is through the perspective of Quraish Shihab, a leading Muslim scholar, who has provided deep insight into the messages of the Qur'an in a contemporary context. This article explores Quraish Shihab's interpretation of verse 41 through descriptive-analytical research and connects it with the principles of environmental ethics in Islamic teachings. The results reveal a deep understanding of the harmonious relationship between humans, nature, and their creators, as well as the importance of protecting the environment as part of religious obligations so as not to cause damage and disasters on earth. Thus, this research contributes to understanding environmental ethics in Islam and offers valuable insights into how religious values can inspire positive action in environmental protection.

Keywords: Environmental Ethics, Al-Qur'an, Ar-rum:41, Quraish Shihab

Introduction

Environmental issues are one of the global challenges that need to be considered in this modern era. Climate change, ecosystem damage, biodiversity loss, and environmental pollution are critical issues affecting the well-being of humans and the planet. The impact is felt far and wide, from the health crisis triggered by air pollution to economic losses due to natural disasters, which are increasingly



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occurring. The solution to this environmental issue requires cooperation from all parties, namely shared awareness to change patterns of thinking and behavior towards sustainability. [_\(Nugroho, 2022\)](#). The importance of protecting the environment in Islam is reflected in teachings that emphasize the concept of a caliph or leader on earth and monotheism or recognition of the unity of Allah SWT. Islam teaches that humans have a moral and religious responsibility to care for the universe as a trust from Allah. By treating nature with respect, protecting biodiversity, and maintaining the balance of the ecosystem, Muslims can gain rewards and draw closer to Allah. This aligns with Islamic ethical values such as justice, social solidarity, and wisdom in managing natural resources. By practicing environmental ethics in everyday life, as Muslims, we contribute positively to preserving nature and creating harmony between humans, nature, and their creators.

The paradigm that excessively emphasizes human interests by exploiting various resources contradicts the concept that humans are caliphs. Subordination of nature with the view that humans have absolute power over it has negative impacts. This mindset causes humans to only use the earth as a resource that can be exploited without considering the relationship between the benefits obtained from the earth and the responsibility to maintain natural balance. Therefore, an ideological revolutionary movement is needed to emphasize a balanced relationship between obedience to God, obedience to fellow humans, and obedience to nature [_\(Muh Khamdan, 2024\)](#). Currently, environmental damage worldwide has approached an alarming tolerance limit, which has caused countries worldwide to focus on efforts to prevent environmental damage [\(Muhammad M. , 2023\)](#). Research by Munadi and Kaslam (2021) concluded that humans' role as caliphs on earth requires responsible environmental management [_\(Radhen Munadi, 2021\)](#). Other research by Mustolikh et al. (2022) explains that this concept emphasizes human responsibility to protect and preserve the environment. Humans are not only using natural resources but also their guardians and protectors, who are responsible for ensuring that the earth is maintained for future generations [_\(Mustolikh, 2022\)](#).

Research on environmental ethics in interpreting the Qur'an, especially the study of Surah Ar-Rum verse 41 from the perspective of Quraish Shihab, has significant urgency in this modern era where the environmental crisis is one of the biggest challenges for humanity. This research aims to reveal the Islamic views contained in the Qur'an regarding environmental ethics, emphasizing interpretations from leading scholars such as Quraish Shihab. By understanding the interpretation and moral message conveyed in this verse, it is hoped that a strong theological basis can be found to encourage Muslims to protect and preserve the environment. In addition, this research aims to bridge understanding between religious teachings and practical actions in environmental conservation efforts and contribute to the global discourse on sustainability from a religious perspective.

Method

This research will use a qualitative approach to identify the interpretations given by Quraish Shihab of the verses of the Qur'an relating to the environment, especially Surah Ar-Rum Verse 41. An interpretive approach will be used to understand and interpret the meanings contained in Quraish Shihab's interpretation by paying attention to the social, cultural, and historical context that influences it.

Qualitative data collection methods, such as analysis of the Qur'an text and Quraish Shihab's tafsir, were used to gain an in-depth understanding of environmental concepts in Islam. This research will provide a comprehensive understanding of Quraish Shihab's views on environmental ethics in Islam and its contribution to the people's understanding of the importance of protecting the natural environment.

Results

Definition of Environmental Ethics

Environmental ethics in philosophy is often discussed in the context of natural rights and human moral obligations towards non-human entities, such as animals and plants [\(Faizah, 2020\)](#). Sociology views environmental ethics as part of society's social interactions and structures that influence environmental behavior and policy [\(Sarief, 2023\)](#). In political science, environmental ethics is related to public policies and regulations aimed at protecting the environment, [\(arliman, 2018\)](#) while in economics, the concept focuses on sustainability and corporate social responsibility [\(Sijoen, 2023\)](#). Environmental science utilizes environmental ethics to develop ethical scientific practices in research and conservation. Overall, environmental ethics invites various scientific disciplines to collaborate in finding fair and sustainable solutions to global environmental problems. Environmental ethics is covered in a branch of science known as fiqhul bi'ah (environmental jurisprudence), which describes a series of Islamic provisions derived from structured rules regarding human interaction with the environment. The goal is to create prosperity for the earth's population and prevent damage that could occur. Meanwhile, in terms of terminology, environmental ethics is a set of values and principles that guide human behavior in interacting with the environment to maintain the sustainability of the ecosystem and the welfare of living creatures in it. [\(Tabi'in, 2023\)](#)

Environmental ethics has a significant meaning in Islam, along with religious teachings emphasizing the blessings and preservation of nature as God's mandate to humans. Environmental ethics embedded in Islamic teachings emphasize the importance of maintaining ecosystem balance, avoiding waste of natural resources, and treating living creatures with grace and justice. By practicing environmental ethics from Islamic teachings, Muslims can carry out their role as responsible leaders and participate in maintaining the sustainability and blessings of the universe that Allah SWT created. The Qur'an speaks of the balance of nature (Surah Ar-Rahman: 7-9), emphasizing that everything in the universe was created in perfect balance. Bashroh's study (2021) states that humans must live in harmony with nature and not take actions that damage the balance of the ecosystem. This Mizan principle teaches the importance of maintaining natural harmony in every human action [\(Umi Basyroh, 2021\)](#).

The Qur'an expressly prohibits the destruction of the earth (Surah Al-A'raf: 31). Munir Studymentioned in his research that this teaching implies the importance of preventing pollution, deforestation, and other forms of environmental damage. The Qur'an teaches that environmental damage is a form of great injustice and is contrary to God's will [\(Munir, 2019\)](#). The Qur'an encourages humans to use natural resources wisely and not excessively (Surah Al-An'am: 141). Jaenudin's study (2023) states that this verse emphasizes sustainability in Islam, where humans must use natural resources according to their needs and not excessively to ensure their

availability for future generations [\(Jainuddin, 2023\)](#). The Qur'an often refers to plants and animals as signs of God's greatness that must be respected and protected (Surah An-Nahl: 10-11). Ghafur's study (2023) interprets that maintaining biodiversity is integral to faith and obedience to God [\(Ghofur, 2023\)](#).

These studies confirm that the Qur'an provides a strong foundation for environmental ethics in Islam. These teachings encourage Muslims to be responsible stewards of the earth, with a wise and grateful attitude towards God's creation. Interpreting the Qur'an in an environmental context helps Muslims understand and apply sustainability principles and ecological responsibility in everyday life.

Biography of Quraish Shihab

Quraish Shihab is one of the leading mufassir (interpreters of the Qur'an) in Indonesia and has significantly influenced the development of modern interpretation of the Qur'an. He received his basic education in Makassar and then continued to Al-Azhar University in Cairo, Egypt, where he obtained a Bachelor's, Master's, and Doctoral degree in Qur'an Tafsir. Education at Al-Azhar enriched his Islamic insight and strengthened his interpretation methodology. Quraish Shihab is widely known for his tafsir works. He has written 61 book titles and has a magnum opus and Tafsir Al-Misbah. Tafsir Al-Mishbah is an interpretation of the Qur'an written in Indonesian, using a thematic and contextual approach. Al-Mishbah is very popular among Indonesian Muslims because its language is easy to understand and relevant to contemporary issues. In his interpretations, Quraish Shihab often uses a contextual and thematic approach, which means he interprets the verses of the Qur'an by paying attention to the historical, social, and cultural context as well as specific themes relevant to modern life. This approach makes the interpretation of the Qur'an easier to apply in everyday life.

Environmental Ethics in the Tafsir of the Qur'an: Surah Ar-Rum Verse 41 Quraish Shihab's Perspective

Quraish Shihab is known as a moderate and inclusive cleric. He often emphasizes the importance of tolerance, interfaith dialogue, and respect for differences. His moderate views helped spread a peaceful and harmonious understanding of Islam in Indonesia and the Islamic world in general. Apart from writing, Quraish Shihab is also active in electronic media, such as television and radio, where he often lectures and studies interpreting the Qur'an. Its presence in the mass media broadened its reach of influence and brought the messages of the Qur'an to a broader audience. He founded the Qur'an Study Center (PSQ), focusing on Qur'an studies and training for young commentators. In addition, he often interpreted verses from the Qur'an about these issues, providing moral and ethical guidance relevant to modern-day challenges [\(Tysara, 2023\)](#).

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

Meaning: "There has been visible damage on land and at sea caused by human hands. (Through that) Allah makes them feel some of the (consequences of) their actions so that they return (to the right path)."

This verse reveals that damage occurs both on land and at sea. This could

mean that land and sea are places where destruction takes place, such as murder and robbery in these two areas, or it could also mean that land and sea themselves are experiencing degradation, imbalance, and reduced benefits. The oceans are polluted, causing fish deaths and declining marine products. The land is getting hotter, resulting in prolonged droughts. As a result, the environmental balance is disturbed **(Shihab M. Q., 2002)**.

The verse implies that the damage caused could have worse consequences. However, God's mercy still extends to humans because He only causes them hardship, not inflicts full punishment. In addition, the impact that occurred was only partly due to their sin. Allah may forgive other sins, and the punishment may be postponed until a future time **(Shihab M. Q., 2002)**.

Human responsibility towards the environment is an inevitable obligation. Humans are given the role of caliph or leader on earth, which means they have the responsibility to protect and care for the universe created by Allah. Humans are mandated to be wise managers of the natural resources he has given and ensure that their use does not cause damage or imbalance. This understanding confirms that every human action towards the environment has significant consequences both for nature itself and for human life as a whole. Bashyroh studied Tafsir Al-Misbah and understood that environmental damage occurs due to external factors caused by human behavior, such as global warming caused by glass-covered buildings, water pollution, floods, and landslides. Apart from that, environmental damage comes from internal factors, as explained in Surah al-A'raf verse 78, which includes earthquakes, tsunamis, volcanic eruptions, and typhoons, which are damage caused by nature itself.

Research by Muhammad (2023) concluded that this verse shows that although damage can worsen the situation, Allah's mercy still reaches humans. Allah tests humans with trials, not inflicting direct torment on them. However, the harmful impacts that occur result from some of the sins they commit. Meanwhile, other sins may be forgiven or the punishment may be postponed until another time **(Muhammad M. , 2023)**. Even though environmental damage can worsen things, God's grace continues to flow to humanity. Allah tests humans with trials as a form of warning, not directly giving humans punishment. The negative impacts that occur due to environmental damage result from some of the sins committed by humans. Unlike other sins, they can be forgiven, or the punishment can be postponed until another time, according to Allah's wisdom. Thus, the statement highlights the importance of awareness of human responsibility towards the environment and recognition of the grace and wisdom contained in the trials and consequences of human behavior **(Muhammad M. , 2023)**.

The interpretation of surah Ar-rum verse 41 was also carried out by Al-Wajiz, who stated that there had been damage that was visible in various places, such as drought, famine, fire, flood, disease, anxiety, and arbitrary actions of the enemy, all caused by human sins and mistakes. All of this is a warning from Allah so that humans feel some of the consequences of their actions in this world before they are punished in the afterlife. Hopefully, they will repent and return to the right path, leaving their sins behind **(Al Quran, 2018)**. This statement implies that the damage that occurs in various places is all the result of human sin and mistakes. This is seen as a warning from Allah so that humans can experience some of the consequences of human actions in the world before being punished in the afterlife.

This statement emphasizes the importance of repenting, returning to the right path, and abandoning sins to avoid or mitigate the harmful impacts they cause. Environmental ethics in Islam teach the importance of preserving nature as a form of respect for Allah as Creator. The command to reflect on the consequences of human actions on the environment is in line with Islamic environmental ethical values, which teach care, justice, and responsibility towards nature. Therefore, Surah Ar-Rum verse 41 strengthens the importance of awareness of the impact of human actions on nature and emphasizes the need to preserve the environment as part of obedience to religious teachings. Quraish Shihab, Hasbi Ash-Sidieqy, and Hamka believe that Allah created the universe for the benefit of humans. They argue that everything in nature was created by God so that humans could use it for their living needs. However, ironically, many humans have damaged nature, even though Allah has explained in the Qur'an how to protect nature well. This shows a discrepancy between human behavior and the teachings of the Qur'an [\(Soleha Soleha, 2021\)](#).

This statement explains that some people need help consistently understanding the teachings of the Qur'an. As religious believers aware of religious teachings and our moral responsibility towards nature, we must not participate in destroying it. We already know what our attitude should be towards the surrounding environment and how we should care for nature well [\(Soleha Soleha, 2021\)](#). The interpretation of environmental conservation emphasizes that interpretations of environmental issues tend to treat all-natural elements, including humans and other elements, as an essential basis for life that must be respected. Human interests must not be the only consideration when preserving mountains, seas, water, animals, and plants. When exploring nature, humans are reminded to follow the ethical principles explained in the Qur'an, such as taking lessons from natural disasters, not being excessive or luxurious, and practicing cleanliness [\(Mun'im, 2022\)](#).

Tantawi's interpretation of verse 41 of Surah Ar-Rum links several concepts, including disease, man's role as caliph, and patience. According to Tantawi, environmental damage can be divided into two types: caused by humans and originating from nature. The damage caused by humans occurs because of human desires. As caliphs on earth, humans should be fair to each other and other creatures, which means that if humans utilize natural resources, they must also provide reciprocity to maintain the balance of the ecosystem. Tantawi emphasized that justice is substantial because humans and nature need each other. Only by achieving this justice can a man be considered successful as a caliph. On the other hand, damage originating from nature, such as diseases carried by small animals such as microbes and viruses, is also the focus of Tantawi's interpretation. Tantawi emphasizes the importance of patience in facing disasters or environmental damage, which means restraining one's desires. This patience helps prevent further damage from occurring. However, patience must also be followed by concrete action to overcome the existing damage [\(AINI, 2016\)](#).

Apart from that, in the Tafsir Al-Azhar it is explained that health and the environment have a close relationship with human life, nature, and the Creator. Humans' lives depend on their interactions with the environment in which they live. With human awareness and concern for the environment, we can protect and use it wisely as a gift given by Allah SWT. This is based on the teachings contained in the Sunnah and the Qur'an [\(Ridho, 2021\)](#). In ecological interpretation, the Qur'an offers ethical-theological principles that regulate the management of natural

resources. These principles include: First, the principle of al-'adalah, which emphasizes the prohibition against abuse of nature and the environment; second, the principle of al-tawâzun, which emphasizes the importance of maintaining the balance of natural and environmental functions; third, the principle of al-intifa' dūn al-fasad, which emphasizes the importance of taking advantage of nature without causing damage; fourth, the principle of al-ri'âyah dūn al-isrâf, which emphasizes the importance of using natural resources wisely, protecting and caring for them; fifth, the principle of at-tahdits wa al-istikhlaf, which underlines the importance of renewing renewable natural resources [\(Munawarah, 2021\)](#).

Muhammad Rosyid's research (2023), which examines environmental theology from Ibn 'Arabi's perspective, concludes that Ibn 'Arabi's wahdat al-wujūd view emphasizes that all forms other than God exist because of His existence. In all its diversity, nature is considered a manifestation of one being. In the analogy presented, nature and a single being are likened to mirrors that reflect a single "face." This concept aligns with the mufassir's view of humans as khalifatullah on earth, which refers to Ibn 'Arabī's teachings about wahdat al-wujud. This approach encourages the growth of human spirituality to protect and care for nature and the environment, as we respect fellow creatures of Allah SWT [\(Rosyid, 2023\)](#). Applying environmental ethics in contemporary life involves practicing the values expressed in verse 41 of Surah Ar-Rum. In the modern era, these values can be applied by respecting the existence and balance of nature and considering the impact of every action on the environment. For example, an attitude of justice can be reflected in maintaining ecosystem balance and paying attention to the rights of all living creatures. Honesty encourages transparency and accountability in managing natural resources. At the same time, concern motivates taking concrete actions to preserve the environment, such as reducing carbon footprints, managing waste wisely, and supporting nature conservation initiatives. By applying Islamic values in everyday life, people can contribute positively to preserving the environment for the sake of shared prosperity and the survival of future generations.

The return of gratitude as a non-physical aspect of environmental restoration in the Qur'an can be implemented by humans through the practice of justice, honesty, and care. These three values align with biocentrism, which treats all forms of life as centers of equal importance, both human and non-human. Likewise, the theory of ecocentrism not only pays attention to living things but also takes into account natural conditions as a whole [\(Mutaqin, 2023\)](#). The Qur'an regulates the establishment of waste banks to encourage people to preserve the environment and prevent the spread of waste, which can cause flooding. Establishing a waste bank not only helps prevent the spread of waste but also increases the income of the surrounding community. Community empowerment through the establishment of waste banks aims to strengthen and improve the capacity of community institutions so that communities can organize themselves according to their needs and maintain environmental sustainability [\(Saputro, 2021\)](#). Planting trees along the coast can help preserve the environment. Planting mangrove trees, for example, reduces abrasion in coastal areas. Mangrove ecosystem conservation aims to protect the environment from seawater abrasion and has excellent potential to be used as an eco-tourism area for residents [\(Budiarti, 2016\)](#).

Thus, it is important to understand and apply environmental ethical values in Islamic teachings, as revealed in verse 41 of Surah Ar-Rum. Quraish Shihab's

perspective provides deep insight into how the Qur'an teaches the need to protect the environment and how this view can be applied in everyday life. By realizing the importance of environmental ethics, humans can be more responsible in protecting the universe that Allah has given and have a positive impact on human life and the ecosystem around them.

Conclusion

Based on the research, the concept of environmental ethics in the Qur'an focuses on the interpretation of Surah Ar-Rum verse 41 through the views of Quraish Shihab. Analysis of this verse reveals the importance of environmental maintenance as an integral part of human responsibility as caliphs on earth. Quraish Shihab's interpretation provides deep insight into the harmonious relationship between humans, nature, and their Creator and emphasizes the importance of maintaining harmony and balance in the ecosystem as part of religious obligations. The findings of this research have significant practical implications for the global environmental challenges facing humanity today. By internalizing the environmental ethical values revealed in the interpretations of the Qur'an, society can be inspired to take concrete action in protecting and caring for the environment. In this case, the Islamic approach illustrated through Quraish Shihab's interpretation offers a comprehensive and relevant view of how humans should interact with the universe and how this can form sustainable and ethical environmental practices. Thus, this research makes an important contribution to understanding environmental ethics in Islam and highlights the role of religious teachings in shaping human behavior towards the environment. In addition, this research also offers a basis for developing policies and practices that promote environmental sustainability based on religious values. Thus, joint efforts to apply the teachings of the Qur'an regarding environmental ethics can be an important step in maintaining the sustainability of the universe for future generations.

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