

Environmental Deterioration In Tafsir Maqasidi: A Comparative Study Of Tafsir Al-Munir And Al-Azhar

Melinda Retno Diningrum¹, Ahmad Nurrohim², Iqbal Nurul Yaqin³

^{1,2} Universitas Muhammadiyah Surakarta, Indonesia

³ International University of Africa, Khartoum, Sudan

E-mail: 100231156@student.ums.ac.id¹; ahmad.nurrohim@ums.ac.id²;

iqbalnurulyaqin19@gmail.com³

Submitted : 13 – 09 – 2024 Accepted : 20 – 12 -2024 Published : 30 – 12 – 2024

Abstract

Environmental degradation represents a significant challenge that affects the ecological, social, and spiritual aspects of humanity. This study focuses on how maqasidi tafsir can be employed to understand and address environmental issues, by analysing Tafsir Al-Munir by Wahbah al-Zuhaili and Tafsir Al-Azhar by Buya Hamka. Both tafsirs emphasise human responsibility towards nature as a trust from Allah, albeit with different approaches. Tafsir Al-Munir places greater emphasis on the application of Islamic law in environmental management, whereas Tafsir Al-Azhar highlights ethical, spiritual aspects and the harmony of nature. The main finding of this study demonstrates that maqasidi tafsir offers a comprehensive perspective by integrating legal, moral, and spiritual dimensions in environmental preservation. This comparative tafsir study contributes to contemporary environmental ethics by illustrating how the principles of Islamic law can provide solutions to modern ecological challenges, linking legal frameworks with moral values to maintain environmental balance and sustainability.

Keywords: Environmental Deterioration; Maqashid Shariah, Tafseer Al-Munir; Tafseer Al-Azhar; Tafseer Maqasidi

Abstrak

Deteriorasi lingkungan merupakan tantangan besar yang mempengaruhi aspek ekologis, sosial, dan spiritual umat manusia. Penelitian ini fokus pada bagaimana tafsir maqasidi dapat digunakan untuk memahami dan mengatasi isu kerusakan lingkungan, dengan menganalisis Tafsir Al-Munir karya Wahbah al-Zuhaili dan Tafsir Al-Azhar karya Buya Hamka. Kedua tafsir menekankan tanggung jawab manusia terhadap alam sebagai amanah dari Allah, namun dengan pendekatan yang berbeda. Tafsir Al-Munir lebih menyoroti penerapan hukum Islam dalam pengelolaan lingkungan, sementara Tafsir Al-Azhar lebih menekankan aspek etika dan spiritual, dan keharmonisan alam. Temuan utama dari penelitian ini menunjukkan bahwa tafsir maqasidi menawarkan perspektif komprehensif dalam mengintegrasikan dimensi hukum, moral, dan spiritual dalam pelestarian lingkungan. Studi tafsir komparatif ini berkontribusi pada etika lingkungan kontemporer dengan menunjukkan bagaimana prinsip-prinsip syariat Islam dapat memberikan solusi bagi tantangan ekologis modern, menghubungkan antara hukum dan nilai moral dalam menjaga keseimbangan alam dan keberlanjutan hidup.

Kata kunci: Deteriorasi lingkungan; Maqashid Syariah; Tafsir Al-Munir; Tafsir Al-Azhar; Tafsir Maqasidi

A. INTRODUCTION

Environmental deterioration is one of the greatest challenges faced by humanity in this modern era.¹ The damage to the environment, including air pollution, habitat destruction, climate change, and deforestation, is increasingly worsening the condition of the Earth.² The social facts that illustrate the increasingly critical state of the environment are evident in various international reports, such as those presented in the United Nations' annual reports on climate change and ecosystem.³ The social facts that illustrate the increasingly critical state of the environment are evident in various international reports, such as those presented in the United Nations' annual reports on climate change and ecosystem damage. According to data from the World Wildlife Fund (WWF), since 1970, the global population of species has fallen by more than 60%, highlighting the significant threat to the sustainability of life on.⁴ Environmental degradation not only threatens human physical well-being but also diminishes the quality of spiritual, intellectual, and social life.⁵

Various academic disciplines are increasingly focusing on environmental issues. For instance, ecology examines the interdependent relationship between living organisms and their environment.⁶ From a religious standpoint, the interpretation of the Qur'an provides a strong moral and ethical foundation regarding the importance of environmental conservation. The *Tafsir Maqasidi* (interpretation of the objectives of Islamic law), which emphasis the attainment of the primary objectives of Islamic law,⁷ offers a framework for understanding that is relevant to contemporary challenges in addressing humanity's responsibility towards the.⁸

¹ Wen-Cheng Lu and Kuang-Hsien Wang, "How Do Industrial Value-Added and Technical Innovation Impact Environmental Deterioration in Asian Nations?," *International Journal of Research, Innovation and Commercialisation* 5, no. 2 (2024): 107–26.

² Nida Humaida, "An Overview of Key Concepts in Environmental Knowledge: From Ecology to Sustainable Development," *OMNICODE Journal (Omnicompetence Community Development Journal)* 1, no. 2 (2022): 90–96.

³ Fachruddin Mangunjaya, *Mempertahankan Keseimbangan: Perubahan Iklim, Keanekaragaman Hayati, Pembangunan Berkelanjutan, Dan Etika Agama* (Yayasan Pustaka Obor Indonesia, 2015).

⁴ Tamaulina Br Sembiring and M SH, "Inovasi Lingkungan Solusi Kreatif Dan Kolaboratif Untuk Mengatasi Krisis Lingkungan Global: Buku Referensi" (PT. Media Penerbit Indonesia, 2024).

⁵ B

⁶ Yaswinda Yaswinda, Yulsyofriend Yulsyofriend, and Farida Mayar, "Pengembangan Bahan Pembelajaran Sains Berbasis Multisensori Ekologi Bagi Guru Paud Kecamatan Tilatang Kamang Kabupaten Agam," *Yaa Bunayya: Jurnal Pendidikan Anak Usia Dini* 2, no. 2 (2018): 13–22.

⁷ Yunysa Auliya, "Praktik Foto Pre-Wedding Pada Kalangan Generasi Millennial Di Kabupaten Pidie (Analisis Maqāṣid Al-Syarī 'Ah)" (UIN Ar-Raniry Pascasarjana Hukum Keluarga, 2024).

⁸ Claire Alkoutli, "Pedagogies in Becoming Muslim: Contemporary Insights from Islamic Traditions on Teaching, Learning, and Developing," *Religions* 9, no. 11 (2018), <https://doi.org/10.3390/rel9110367>.

Environmental damage can be understood through the principles of *Maqasid al-Shari'ah*.⁹ For instance, the threat to human survival due to environmental degradation is closely linked to the effort to preserve life, this is in accordance with the principle *hifz al-nafs* (protecting the life), while issues such as climate change, which endanger the future of coming generations, are closely connected to the principle of protecting progeny this is in accordance with the principle *hifz al-nasl* (protecting the progeny).

Excessive exploitation of natural resources clearly contradicts the protection of wealth, this is in accordance with the principle *hifz al-mal* (protecting wealth), while development that harms the environment goes against the obligation to safeguard religion, this is in accordance with the principle *hifz al-din* (protecting the faith). The extinction of species, which impacts ecosystem loss, can be related to the principle of preserving intellect, this is in accordance with the principle *hifz al-'aql* (protecting the intellect), as environmental degradation affects the way we think and develop. Given the complexity of these issues, wise solutions in line with the principle of communal welfare are needed. *Maqasid al-Shari'ah* teaches a balance between humans, nature, and God for the well-being of.¹⁰ In this context, the Tafsir al-Azhar by Buya Hamka and Tafsir al-Munir by Wahbah al-Zuhaili can serve as invaluable sources to understand how the principles of *maqasid al-shari'ah* can be applied in the efforts to preserve the The five essential needs *al-daruriyyat al-khamsah* (the five necessities), namely religion, life, intellect, progeny, and wealth.

Jasser Ayda is a contemporary Islamic legal scholar renowned for his innovative perspective on interpreting *Maqasid al-Shari'ah*.¹¹ According to him, *Maqasid al-Shari'ah* is not limited to the five widely recognised main objectives (*hifz al-din, hifz al-nafs, hifz al-'aql, hifz al-mal, and hifz al-nasl*), but rather opens up the possibility for a broader understanding that is more relevant to the demands of modern times. Ayda argues that *Maqasid al-Shari'ah* should be understood as a dynamic system capable of adapting to the evolving social and cultural changes.¹² He also emphasises the importance of

⁹ Nurul Annisa and Isnaini Harahap, "Analisis Pengembangan Ekonomi Hijau Dengan Basis Pertanian Dengan Implementasi Maqashid Syariah Di Sumatera Utara," *Al-Kharuj: Jurnal Ekonomi, Kenangan & Bisnis Syariah* 5, no. 5 (2023): 2535–43.

¹⁰ Ali Mutakin, "Fiqh Ekologi; Upaya Merawat Lingkungan Hidup Berbasis Konsep Maqashid Syariah," *Syariah: Journal of Fiqh Studies* 1, no. 2 (2023): 107–26.

¹¹ Muhammad Firdaus, "Perkembangan Tafsir Maqāṣidī Di Tunisia Dan Indonesia Modern: Studi Kasus Pemikiran Ibn 'āshūr Dan m. Quraish Shihab," n.d.

¹² Nurhikmah Nurhikmah, "Maqashid Al-Shariah: Kerangka Adaptif Hukum Islam Untuk Menjawab Tantangan Kontemporer," *Journal of Dual Legal Systems* 1, no. 2 (2024): 103–17.

reinterpreting the goals of *Shari'ah* to ensure their relevance in the face of modern challenges.¹³ For Ayda, *Maqasid* is a principle that does not only focus on material aspects but also addresses moral and social dimensions related to the overall well-being of humanity.¹⁴ He underscores the need to reinterpret the objectives of *Shari'ah* so that they remain applicable to the issues and challenges faced by contemporary society. To Ayda, *Maqasid* is not merely a principle centred on material concerns but encompasses moral and social dimensions, all with the aim of achieving the comprehensive welfare of humanity.

This study aims to examine how the *Tafsir Maqasidi*, as interpreted in Tafsir al-Azhar and Tafsir al-Munir, can offer a perspective on the issue of environmental deterioration. Using this approach, the research seeks to explore a deeper understanding of how the principles of *Maqasid al-Shari'ah*, which include the protection of religion, life, intellect, progeny, and wealth, can be applied to preserve the sustainability of the environment. The argument put forward is that the *Maqasidi* interpretations in these two works reflect a strong commitment to environmental conservation as part of humanity's responsibility towards God's creation.

Wahbah Az-Zuhaili focuses more on the legal aspects of Islamic law and how the principles of *Shari'ah* can be applied in the management of natural resources. He argues that environmental issues must be addressed through laws that regulate the fair and sustainable use of nature.¹⁵ On the other hand, Buya Hamka places greater emphasis on the moral and ethical dimensions of environmental conservation, highlighting the importance of strengthening the relationship between humans and God.¹⁶ According to him, environmental damage is a result of spiritual and moral imbalance within humans. The universal nature of the verses in the Qur'an encourages people to learn from what has been revealed by God, reinforcing the belief that the Qur'an is, in fact, a source of guidance that can be applied and contextualised in every era.¹⁷

A journal discussing a related topic was written by Al Fadhil titled "Wahbah al-Zuhaili's Tafsir and Its Relevance to Contemporary Environmental Challenges". However,

¹³ Yuliyannah Yuliyannah, "Hadis Tentang Anjuran Perbanyak Istighfar Riwayat Imam Ahmad No. 2234 (Studi Pemahaman Hadis Dengan Pendekatan Maqāshid Jasser Auda)" (UIN KH Abdurrahman Wahid Pekalongan, 2024).

¹⁴ Yuliyannah.

¹⁵ Siti Rohmah, Erna Herawati, and Moh Anas Kholish, *Hukum Islam Dan Etika Pelestarian Ekologi: Upaya Mengurai Persoalan Lingkungan Di Indonesia* (Universitas Brawijaya Press, 2021).

¹⁶ Fitri Maulana, "Akhlaq Dalam Perspektif Buya Hamka," *Jurnal Al Makrifat* 6, no. 2 (2021).

¹⁷ Mutia Mutia, "TEKNOLOGI BERDASARKAN KALAM ALLAH," *Jurnal Ilmiah Islam Futura* 6, no. 2 (2018): 70–77.

this journal only analyses Wahbah al-Zuhaili's Tafsir al-Munir in relation to current environmental challenges, with a focus on the Islamic principles governing the relationship between humans and nature. A similar discussion was also undertaken by Aziz M. A. in his journal titled "Environmental Ethics in Al-Qur'an: The Approach of Buya Hamka's Tafsir". This journal, however, only examines how Buya Hamka addresses environmental issues in his exegesis, linking environmental ethics in the Qur'an with contemporary Islamic thought. Likewise, Fahmi, N. wrote a journal titled "Tafsir al-Azhar and Contemporary Environmental Issues: A Study on the Environmental Concepts in Buya Hamka's Tafsir". This paper only explores how Buya Hamka integrates environmental concerns with Islamic teachings in Tafsir al-Azhar, and its relevance to modern environmental challenges. None of these previous studies specifically addresses how environmental degradation is discussed by both exegetes through the lens of *Maqasidi* perspective.

The existence of this research offers a significant novelty, as it connects classical tafsir studies with contemporary issues, namely environmental degradation. Although numerous studies on *maqasid al-syari'ah* and the environment have been conducted, this research provides new insights by exploring the potential application of classical tafsir as the foundation for environmental ethics in addressing the ecological crisis. It is hoped that this will contribute more profoundly to the understanding and solutions based on Islamic teachings for the preservation of nature.

B. RESEARCH METHODOLOGY

This research is a qualitative study with a comparative approach, aiming to compare views on environmental deterioration from the perspective of *maqasidi tafsir* between Tafsir al-Munir by Wahbah al-Zuhaili and Tafsir al-Azhar by Buya Hamka. The type of data used is textual data taken from both tafsirs, particularly those addressing issues of nature, the environment, and environmental degradation, as well as relevant *maqasid sharia* theories. The primary data sources are the texts of the two tafsir, while secondary data sources consist of supplementary literature on *maqasid al-shari'ah* and the application of Islam to environmental issues. Data collection techniques are carried out through documentary studies, involving the gathering and examination of relevant texts and related literature.

In data analysis, this study employs a comparative analysis technique to identify and compare the views of Wahbah al-Zuhaili and Buya Hamka on the environment from the perspective of *maqasid shariah*. The analysis process includes identifying key themes related to nature and environmental degradation, as well as the application of *maqasid sharia* values in both tafsir. The research steps involve a literature review to gather relevant references, selecting tafsir texts that align with the topic, conducting a comparative analysis to identify similarities and differences in the views of the two mufassir, and writing a report that presents findings and conclusions. Ultimately, this study aims to contribute to the discourse on the application of *maqasid sharia* in the context of environmental issues and to offer suggestions for the development of Islam-based solutions to current environmental challenges.

C. RESULTS AND DISCUSSION

1. Biography of the Mufassir

Wahbah bin Mustafa al-Zuhaili and Buya Hamka are two prominent mufassir from different national backgrounds. Wahbah al-Zuhaili was a Syrian mufassir born on 6th March 1932 (6th Rabi' al-Awwal 1351 H) and was the son of Prof. Dr. Mustafa al-Zuhaili.¹⁸ He is widely known for his monumental work *Al-Fiqh al-Islami wa Adillatuh*. Wahbah was an exceptionally bright scholar,¹⁹ and it is no surprise that he consistently ranked at the top in every stage of his education. Throughout his intellectual journey, he studied under many esteemed teachers, learning from scholars and experts in various fields in Damascus and Cairo.²⁰ During his secondary education, Wahbah focused on *Sharia* studies and literature, before completing his undergraduate, master's, and doctoral studies at Al-Azhar University in Egypt, graduating with the highest honour.²¹

Buya Hamka, whose full name was Haji Abdul Malik Karim Amrullah, was born on 17th February 1908 in River Batang, Minangkabau, West Sumatra.²² He began his education at a young age, learning the Qur'an from his father. As he grew older, his father

¹⁸ Sitti Sulihah, "Penafsiran Surah Al-Isrā' (17): 79 Tentang Salat Tahajud (Studi Komparatif Tafsir Al-Munir Dan Tafsir Fi Zillal Al-Qur'an)" (Institut Agama Islam Negeri Madura, 2023).

¹⁹ Dewi NurLaily, "Vandalisme Perspektif Al-Qur'an (Studi Tematik Ayat-Ayat Fasad Dalam Tafsir Al-Munir Karya Wahbah Al-Zuhaili)" (IAIN Kediri, 2023).

²⁰ Sulfanwandi Sulfanwandi, "The Thought of Wahbah Al-Zuhayli in Al-Munir Fi Al-Aqidah Wa Al-Syari'ah Al-Manhaj [Pemikiran Tafsir Al-Munir Fi Al-Aqidah Wa Al-Syari'ah Al-Manhaj Karya Dr. Wahbah Al-Zuhayli]," *Legitimasi: Jurnal Hukum Pidana Dan Politik Hukum* 10, no. 1 (2021): 65–84.

²¹ Wilta Mauliah, "Konsep Ulil Amri Dalam Surat Al-Nisa'[4] Ayat59 Dan 83 Perspektif Wahbah Al-Zuhaili Dalam Tafsir Al-Munir" (UIN Ar-Raniry Banda Aceh, 2023).s

²² Rahmi Nur Fitri, "Hamka Sebagai Sejarawan: Kajian Metodologi Sejarah Terhadap Karya Hamka," *Jurnal Fuaduna* 4, no. 1 (2020): 42–53.

established a school with the hope that Hamka would become a scholar like him, and Buya Hamka continued his studies at this institution.²³ Eventually, he was awarded an honorary Doctorate from Al-Azhar University in Egypt in 1958, and the same honour was conferred upon him by the National University of Malaysia in 1974.²⁴

Az-Zuhaili and Buya Hamka are considered highly productive mufassir. These scholars not only produced works through their tafsir, but both also wrote books in various academic fields, many of which were published. Several of their works have been sold internationally and translated into numerous foreign languages. Buya Hamka's novels, in particular, have been successfully adapted into major motion pictures.²⁵ The Indonesian public has responded positively to the Qur'anic interpretations made by Indonesian academics, who consistently work to unveil the mysteries within the texts through thematic approaches.²⁶ As a result, Indonesian Qur'anic interpretation has developed its own distinctive style.²⁷ Below is a comparative table of the biographies of the two mufassir.

Table 1 Comparative Biography of the Mufassir

Objects of Difference	Tafsir Al Munir	Tafsir Al Azhar
Mufassir	Wahbah bin Mushthafa al-Zuhaili	Haji Abdul Malik Karim Amrullah (Hamka)
Citizenship	Syria	Indonesia
Place of Birth	Dir Athiyah, Qalmun, Damaskus, Syria	Molek, Nagari River Batang on the shores of Lake Maninjau, Luhak Agam, West Sumatra

²³ Rofi'atul Khasanah and Ari Hikmawati, "Harta Dan Anak Sebagai Fitnah Dalam Al-Qur'an (Studi Komparasi Tafsir Al-Azhar Karya Hamka Dan Tafsir Al-Munir Karya Wahbah Al-Zuhaili)" (UIN Raden Mas Said, 2022).

²⁴ Rita Musdianti, "Nilai-Nilai Pendidikan Karakter Dalam Kisah Nabi Yusuf As (Telaah Tafsir Al-Azhar Karya Hamka)" (Universitas Islam Indonesia, 2018).

²⁵ Muhamad Yusup, "Modul Pembelajaran SMA Bahasa Indonesia Kelas X: Hal Yang Dapat Diteladani Dari Tokoh Biografi," 2020.

²⁶ Lilik Ummi Kaltsum and Ahmad Syaifuddin Amin, "The Development of Qur'anic Thematic Exegesis in Indonesia: Historical Landscape and Shifts of Authority," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 25, no. 2 (2024): 296–319, <https://doi.org/10.14421/qh.v25i2.5422>.

²⁷ Azizah Romadhona, Muhamad Subhi Apriantoro, and Laila Muhammad Rasyid, "Exploring The Distinctive Features of Indonesian Tafsir Al-Quran: A Study of Sheikh Abdul Latif Syakur's Ad-Da'wah Wa Al-Irsyād Ilā Sabīlī Ar-Rasyād," *QiST: Journal of Quran and Tafseer Studies* 3, no. 1 (2024): 91–106.

Objects of Difference	Tafsir Al Munir	Tafsir Al Azhar
Date of Brith	6 th March 1932 M/1351 H	16th February 1908 M
Father's Name	Musthafa al-Zuhaili	Haji Abdul Karim
Formal Education	<ul style="list-style-type: none"> • Education in <i>Shariah</i> law and literature at the secondary school level, graduated with the highest distinction in 1952 • He continued his education at Al-Azhar University and graduated with the highest honour in 1956. • Graduated from the Faculty of Arabic Language at Al-Azhar University in Cairo with a degree in <i>Tadris al-Lughah al-'Arabiyyah</i> (Teaching of the Arabic Language). • Obtained a Bachelor of Arts degree with honour in 1957 while studying law at Shams University in Cairo, Egypt." • Graduated with a master's degree in law 	<ul style="list-style-type: none"> • At the age of seven, he enrolled in a village school. • He participated in the evening <i>diniyyah</i> (Islamic) school founded by Zainuddin Labai el-Yunusi in 1916. • He enrolled in the <i>Thawalib</i> School, founded by his father, at the age of 10 in 1918. • He served as the Rector of the Islamic Higher Education Institute in Jakarta. • He served as a professor at <i>Mustopo</i> University in Jakarta. • The Minister of Religious Affairs appointed him as a senior religious official.

Objects of Difference	Tafsir Al Munir	Tafsir Al Azhar
	<p>from the Faculty of Law at Cairo University in 1959."</p> <ul style="list-style-type: none"> • He obtained a Doctorate in Law with a focus on Islamic Law (Sharia) in 1963 	<ul style="list-style-type: none"> • He was awarded an honorary Doctorate by Al-Azhar University in Egypt in 1958. • In 1974, the National University of Malaysia conferred an honorary Doctorate upon him.

2. Environmental Deterioration in the Perspective of *Tafsir Maqasidi*: A Comparative Study of Tafsir Al Munir and Tafsir Al Azhar

In terms of terminology, *Maqasid Syari'ah* refers to the principles that form the foundation for the establishment of Islamic law.²⁸ Imam Al-Syātībī, in his book *Al-Muwāfaqāt*, explains that the objective of *Sharia* is to realise the *maslahah* (public benefit) for humanity, both in this world and the Hereafter.²⁹ Thus, the ultimate aim of *Maqāsid As-Syarī'ah* is *maslahah*. The term *maslahah* comes from the root word (يصلح - صلح صالحا) (*ṣalaha/ṣaluḥa-yaṣlahu-ṣulāhan*), meaning good or beneficial, indicating that *maslahah* refers to things that are beneficial or bring advantages. It also means an action that has positive benefits.³⁰ Conversely, *mudarat* (detriment) comes from the root word (يضر - ضر) (*ḍarrayaḍurru-ḍurran*), which means harmful or bringing loss or damage.³¹

Al-Jurjani describes *mudarat* (detriment) as a loss or calamity that cannot be avoided,³² The term *mudarat* also refers to damage or actions that cause harm. Meanwhile, Yusuf al-Qaradawi adds that *Maqasid Syari'ah* also encompasses the

²⁸ Arif Sugitanata, "Integrasi Fiqh Lingkungan Terhadap Pembaharuan Konsep Maqashid Syari'ah," *El-Hekam* 6, no. 2 (2021): 92.

²⁹ Agung Kurniawan and Hamsah Hudafi, "Konsep Maqashid Syariah Imam Asy-Syatibi Dalam Kitab Al-Muwafaqat," *Al-Mabsut: Jurnal Studi Islam Dan Sosial* 15, no. 1 (2021): 29–38.

³⁰ Kurniawan and Hudafi.

³¹ Ibrahim Ahmad Harun, "Implementasi Konsep Maslahah Mursalah Dalam Ekonomi Islam Menurut Tokoh Islam Dan Jumhur Ulama," *Jurnal Economina* 1, no. 3 (2022): 563–77.

³² Ririn Mucharomah, "Term Darar Dalam Al-Qur'an Kandungan Ayat-Ayat Darar Serta Relevansinya Terhadap Pemberlakuan Pembatasan Kegiatan Masyarakat (PPKM)" (IAIN Kediri, 2022).

maslahah of the environment, which he considers a crucial aspect of humanlife.³³ According to him, protecting the environment is part of preserving religion, life, intellect, progeny, and wealth. This concept is known as Environmental Jurisprudence, which aligns with the theory of *Maqasid Syari'ah*, where environmental preservation aims to create *maslahah* for humanity.³⁴ In the context of the development of contemporary *Maqasid* theory, the protection of the five fundamental principles of life (*al-uṣūl al-khamsah*) can be integrated into this framework.

Jasser Ayda, a contemporary Islamic thinker and expert in *Maqasid Shari'ah*, shares a similar view. He argues that *Maqasid Shari'ah* is not limited to the traditional five primary objectives (*hifz al-dīn, hifz al-nafs, hifz al-'aql, hifz al-māl, and hifz al-nasl*), but also opens space for a broader understanding that addresses the needs of the modern era. Ayda proposes that *Maqasid Shari'ah*, should be seen as a dynamic system that can adapt to social and cultural changes.³⁵ He emphasizes the importance of reinterpreting the goals of *Sharia* to make them relevant to contemporary challenges. For Ayda, *Maqasid Shari'ah* is a principle that focuses not only on material aspects but also on the moral and social dimensions related to the overall well-being of humanity.³⁶

Both classical and contemporary scholars who are experts in *Maqasid Shari'ah*, agree that destructive actions violate the principles of *Maqasid Shari'ah*, including environmental degradation. Environmental damage mentioned in the Qur'an can result from human actions or natural causes, as reflected in the chapter of Ar-Rum (30:41)."

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

"Corruption has appeared throughout the land and sea because of what the hands of people have earned, so that He may let them taste part of [the consequence of] what they have done, that perhaps they will return [to righteousness]." (Qur'an, 30:41)

In the exegesis of the verse, Wahbah al-Zuhaili in his *Tafsir al-Munir* and Buya Hamka in his *Tafsir al-Azhar* both agree that the cause of environmental degradation is the actions of humankind. However, they differ in their explanations of why humans

³³ Sugitanata, "Integrasi Fiqh Lingkungan Terhadap Pembaharuan Konsep Maqashid Syari'ah."

³⁴ David Anwar and Waskito Waskito, "Negara Adidaya Dalam Perspektif Islam: Penafsiran Kontekstual Atas Surat Al-A'raaf Ayat 96," *ZAD Al-Mufassirin* 1, no. 1 (2019): 103–28.

³⁵ Rendi Yudha Bhaskara, "Perlindungan Konsumen Muslim Dalam UU No. 33 Tahun 2014 Tentang Jaminan Produk Halal Perspektif Maqasid Syariah Jāser'Audah Serta Implementasinya Dalam Toko Ritel" (Universitas Islam Indonesia, 2023).

³⁶ M Miftakhul Anwar, "Studi Pemikiran Maqasid Syariah Perspektif Jasser Audah," 2014.

engage in such destructive behaviour. Tafsir al-Munir and Tafsir al-Azhar share similarities and differences in their approaches to interpreting environmental damage, including in their methods of tafsir research, interpretive styles, and exegesis. These similarities and differences arise due to the contrasting backgrounds of the two mufassirs, encompassing their social, cultural, and educational experiences. These differing backgrounds contribute to the distinctive characteristics of each tafsir.

- Tafsir Al Munir from the Perspective of *Tafsir Maqasidi*

Wahbah Az-Zuhaili employs the *maudhu'i* (tematic) method with a *fiqh* (Islamic jurisprudence) based approach and a model of interpretation that combines *tafsir bi al-ma'tsur* (tafsir based on narration) and *tafsir bi al-ra'y* (tafsir based on opinion) in explaining environmental degradation from the perspective of *tafsir maqasidi*,³⁷ The combination of these two approaches, *tafsir bi al-ma'tsur* and *tafsir bi al-ra'y*, is also referred to as the *tafsir bi al-iqtiran* (tafsir based on conjunction) method.³⁸ In his interpretation, he emphasises the importance of preserving nature and the environment within the Islamic worldview. He stresses that humanity has been entrusted with the responsibility of protecting and nurturing the earth, rather than destroying it.³⁹ Wahbah Az-Zuhaili interprets in chapter of Ar-Rum verse 41, as indicating that all forms of corruption on earth are caused by human actions, particularly due to greed, the desire to dominate everything, and the prevalence of disobedience to Allah.⁴⁰

Tafsir al-Munir places sin and disbelief as the primary causes of environmental degradation, as these lead to Allah's wrath, which results in disasters or environmental damage,⁴¹ Additionally, this deterioration is also attributed to the lack of knowledge and awareness, as well as the insufficient efforts made by humans in protecting and managing the environment.⁴² According to Wahbah Az-Zuhaili, the protection and management of

³⁷ Didik Hariyanto, Ibbadurahman An Nur, and Abdul Manan, "PESAN PENDIDIKAN MORAL DALAM KISAH NABI NUH MENURUT WAHBAH AZ-ZUHAILI," *Jurnal Teknologi Pendidikan* 10, no. 2 (2021).

³⁸ Muhammad Hambali and STIQ Wali Songo, "Sekilas Tentang Tafsir Wahbah Al-Zuhaili," *Jurnal Ilmu Al Qur'an Dan Hadist Volume 2*, no. 2 (2019).

³⁹ Nida Shofiyah et al., "Tujuan Penciptaan Manusia Dalam Kajian Al-Quran," *ZAD Al-Mufassirin* 5, no. 1 (2023): 1–17.

⁴⁰ M Bakti M Bakti, "Hak Menguasai Aliran Sungai Irigasi Pada Lahan Gambut Yang Dapat Menyebabkan Kebakaran Menurut Wahbah Az-Zuhaili" (Universitas Islam Negeri Sumatera Utara, 2021).

⁴¹ Didin Hafidhuddin, *Zakat Dalam Perekonomian Modern* (Gema insani, 2002).

⁴² Masturi Masturi, "Wawasan Konservasi Alam Dan Lingkungan Hidup Dalam Perspektif Al-Qur'an" (Institut PTIQ Jakarta, 2023).

the environment can begin with the creation of Islamic laws or norms that can be applied within society, from the smallest unit, the family, to the state level.⁴³

Religious norms often serve as moral guidelines that bind members of society to live with mutual respect, uphold equality and justice, and foster the creation of a peaceful society.⁴⁴ With universally acknowledged religious norms, society can have a shared framework for resolving conflicts or disputes and can also help individuals develop better morality and a more Islamic character.⁴⁵ Thus, religious norms not only function as spiritual guidance but also play a crucial role in building a stable and harmonious social structure in line with Islamic principles,⁴⁶ this aligns with the principle of *hifz al-din* (protecting the faith).

The formulation of environmental laws also serves to regulate the wise use of natural resources,⁴⁷ ensuring their availability for future generations,⁴⁸ This is in line with the principle of *hifz al-nasl* (protecting progeny). It includes the sustainable management of forests, water, and land. Environmental protection also aims to preserve flora and fauna.⁴⁹ With strict laws in place, ecosystem damage caused by excessive exploitation or the destruction of natural habitats can be minimized, allowing for more optimal economic use,⁵⁰ which aligns with *hifz al-mal* (protecting wealth). A clean and healthy environment leads to an overall improvement in the quality of life for society. A good environment supports social, mental, intellectual, and physical well-being,⁵¹ which is consistent with the principles of *maqasid al-shari'ah*, particularly *hifz al-nafs* (protecting life) and *hifz al-'aql* (protecting intellect). All of the interpretations above are in accordance with the chapter of Al-A'raf, verse 56, which states:

⁴³ Abbas Jong and Saman Ebrahimzadeh, "Ahmad Moftizadeh and the Idea of the Islamic Government: A Discursive Tradition Analysis in the Field of Political Islam," *Religions* 15, no. 2 (2024): 1–23, <https://doi.org/10.3390/rel15020220>.

⁴⁴ Jamil Akhtar, "Social Justice and Equality in the Qur'an: Implications for Global Peace," *Unity and Dialogue* 79, no. 1 (2024): 23–45, <https://doi.org/10.34291/Edinost/79/01/Akhtar>.

⁴⁵ Miftahuddin, Aman, and Rhoma Dwi Aria Yuliantri, "Islamic Character Education Model: An in-Depth Analysis for Islamic Boarding School," *Cakrawala Pendidikan* 43, no. 2 (2024): 370–80, <https://doi.org/10.21831/cp.v43i2.66516>.

⁴⁶ Kimin Eom et al., "Religion, Environmental Guilt, and pro-Environmental Support: The Opposing Pathways of Stewardship Belief and Belief in a Controlling God," *Journal of Environmental Psychology* 78 (2021): 101717.

⁴⁷ Nur A. Febriani, "Adult Religious Morality Development from the Quranic Perspective: Strategies to Overcome Islamophobia and Christianophobia," *HTS Teologiese Studies / Theological Studies* 78, no. 4 (2022): 1–8, <https://doi.org/10.4102/hts.v78i4.7398>.

⁴⁸ Yonathan Pongtuluran, *Manajemen Sumber Daya Alam Dan Lingkungan* (Penerbit Andi, 2015).

⁴⁹ Muchlis, Larasati, and Triyadi, "Reaching the Understanding of the Green Building Concept in Islamic Value: Thematic Tafseer Study."

⁵⁰ Muchlis, Larasati, and Triyadi.

⁵¹ Dede Al Mustaqim, "Strategi Pengembangan Pariwisata Halal Sebagai Pendorong Ekonomi Berkelanjutan Berbasis Maqashid Syariah," *AB-JOIEC: Al-Bahjah Journal of Islamic Economics* 1, no. 1 (2023): 26–43.

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

"And do not cause corruption on the earth after its reformation. And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good" (Q.S. Al-A'raf: 56).

- Tafsir Al Azhar from the Perspective of *Tafsir Maqasidi*

Buya Hamka also wrote his tafsir using the *maudhu'i* (thematic) method, combining an *ilmi* (scientific) approach with *al-adab al-ijtima'i* (social literature).⁵² He employed the *iqtiran* model of interpretation, which combines *tafsir bi al-ma'tsur* and *tafsir bi al-ra'y*, similar to the method used by Wahbah Az-Zuhaili. In Tafsir al-Azhar, Buya Hamka offers profound insights into the relationship between religious teachings and environmental issues. His perspective can be interpreted as a call to maintain harmony between humans and nature.

Hamka, in his interpretation in chapter of Ar-Rum, verse 41, emphasizes that humans are one of the causes of environmental degradation (النَّاسُ أَيْدِي).⁵³ Thus, environmental damage is not only an ecological issue but also a moral and spiritual one. He places a significant focus on the importance of ethics and morality in interacting with the natural world.⁵⁴ Thus, environmental damage is not only an ecological issue but also a moral and spiritual one.⁵⁵ As part of God's creation, humans have the responsibility to preserve the environment and not to damage the blessings granted by God. According to Hamka, environmental destruction occurs when the soul and morals of humans are disturbed.⁵⁶ This psychological damage leads humans to engage in destructive actions that have a profound impact on the natural world.⁵⁷ Environmental degradation is seen

⁵² Muzakkir Muzakkir, Nur Aisyah Simamora, and Robiatul Adawiyah, "Konsep Kerusakan Lingkungan Menurut Tafsir Al-Azhar Buya Hamka," *Ibn Abbas* 3, no. 1 (2020).

⁵³ M FAISAL, "PRINSIP KONSERVASI DAN RESTORASI LINGKUNGAN HIDUP PERSPEKTIF AL-QURAN MENURUT TAFSIR AL-AZHAR DALAM UPAYA ANTISIPASI KERUSAKAN LINGKUNGAN ALAM" (Fakultas Pendidikan Agama Islam, Universitas Islam Sumatera Utara, 2023).

⁵⁴ Ari Azwardana, Rido Kurnianto, and Aldo Redho Syam, *Pendidikan Akhlak Buya Hamka Dan KH. Ahmad Dahlan* (Uwais Inspirasi Indonesia, 2024).

⁵⁵ Gurmeet Singh et al., "Investigating Environmental Sustainability in Small Family-Owned Businesses: Integration of Religiosity, Ethical Judgment, and Theory of Planned Behavior," *Technological Forecasting and Social Change* 173 (2021): 121094.

⁵⁶ Rika Tri Amalia and Abdullah Mahmud, "KONSERVASI ALAM DALAM AL-QURAN (STUDI TAFSIR AL-AZHAR KARYA HAMKA)" (Universitas Muhammadiyah Surakarta, 2021).

⁵⁷ Yusup, "Modul Pembelajaran SMA Bahasa Indonesia Kelas X: Hal Yang Dapat Diteladani Dari Tokoh Biografi."

as a form of disharmony between humans and God.⁵⁸ The approach in Tafsir Al-Azhar leans more towards the spiritual and ethical dimensions of environmental preservation, emphasizing humanity's moral responsibility.

Morality and ethics generate a code of conduct that teaches the importance of maintaining the balance of nature as part of *hifz nafs* (protecting the life).⁵⁹ By instilling good morals and ethics, it is hoped that individuals will be encouraged to protect the environment,⁶⁰ for the sake of the survival of living beings now and for future generations, this is in accordance with the principle *hifz nasl* (protecting the progeny). The cultivation of good character will also shape a person who is not greedy or power-hungry, seeking to dominate the earth by any means to achieve a certain goal. Good morals lead to sound reasoning⁶¹, this is in accordance with the principle *hifz aql* (protecting the intellect). Wastefulness in the use of natural resources must also be controlled through the development of good ethics, as wastefulness contradicts Islamic principles,⁶² because the earth is a blessing and trust from Allah, and its resources should be used wisely, not wastefully. This is in accordance with the principle *hifz al-mal* (protecting the wealth). In this context, wastefulness extends beyond the use of natural resources, it can also refer to the squandering of time, energy, or even potential that is not used wisely. Therefore, good morality and ethics, in line with Islamic teachings, are crucial in preserving the earth in accordance with the goals of *maqasid al-shari'ah*.

The focus on the objectives of *maqasid al-shari'ah* to protect religion, life, intellect, progeny, and wealth.⁶³ frames environmental degradation as a threat to these goals, particularly in terms of safeguarding life, health, and the sustainability of existence.⁶⁴ Overall, both interpretations stress the importance of environmental preservation.

⁵⁸ Muh Tasrif, "Upholding Faith and Religious Freedom: An Interpretation of the Qur'anic Story of Young Cave Dwellers as a Religious Minority," *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 175–90, <https://doi.org/10.32350/jitc.141.11>.

⁵⁹ Lovina Meyresta and Muhammad Iqbal Fasa, "Etika Pengelolaan Sumber Daya Alam Berkelanjutan Dalam Perspektif Islam," *Jurnal Dinamika Ekonomi Syariah* 9, no. 2 (2022): 85–96.

⁶⁰ Kholilurrohman Kholilurrohman, Abdullah Safei, and Nasaruddin Umar, "Kesadaran Diri Qurani Melalui Metode Atomic Habits Dalam Membangun Karakter Spiritual," *ZAD Al-Mufassirin* 4, no. 2 (2022): 240–59.

⁶¹ Rahmat Effendi, "Kewajiban Dalam Pemikiran Immanuel Kant Dan Relevansinya Dengan Akhlak Islam," *Jurnal Al-Aqidab* 12, no. 2 (2020): 53–67.

⁶² Metta Ria Utami, Meriyati Meriyati, and Havis Aravik, "Pengaruh Penggunaan Sistem Pembayaran Shopee PayLater Terhadap Perilaku Konsumtif Masyarakat Kecamatan Ilir Barat II Kota Palembang Serta Pandangan Perspektif Ekonomi Islam Terhadapnya," *Jurnal Ilmiah Mahasiswa Perbankan Syariah (JIMPA)* 3, no. 2 (2023): 269–82.

⁶³ Prima Dwi Priyatno, Lili Puspita Sari, and Isti Nuzulul Atiah, "Penerapan Maqashid Syariah Pada Mekanisme Asuransi Syariah," *Journal of Islamic Economics and Finance Studies* 1, no. 1 (2020): 1–18.

⁶⁴ Mohammad Syafiq Abdullah and J S Keshminder, "Religion and Pro-Environmental Behaviour: A Comparative Analysis towards Environmental Protection," *International Journal of Environment and Sustainable Development* 19, no. 2 (2020): 174–94.

However, the approach in Tafsir al-Munir is more technical, focusing on the management of the environment, while Tafsir al-Azhar places greater emphasis on human moral attitudes and ethics towards nature. The connection between these two tafsirs lies in their shared reference to the principles of *maqasid al-shari'ah*, both of which highlight the well-being of humanity and the sustainability of the natural world.

Table 2 Characteristics of Interpretation

Object	Tafsir Al-Munir	Tafsir Al-Azhar
The Method Used in Interpreting Environmental Destruction from the Perspective of <i>Maqasid al-Shariah</i> .	<i>Tafsir bi al-Iqtiran</i> , a Combination of the <i>Bi al-Ma'tsur</i> (Narrative) Method and the <i>Bi al-Ray</i> (Opinion) Method.	<i>Tafsir bi al-Iqtiran</i> , a Combination of the <i>Bi al-Ma'tsur</i> (Narrative) Method and the <i>Bi al-Ray</i> (Opinion) Method.
The Approach Used in Interpreting Environmental Destruction from the Perspective of <i>Maqasid al-Shariah</i> .	<i>Fiqhi</i> Approach and <i>'Ilmi</i> Approach.	<i>'Ilmi</i> Approach and the Approach of <i>Al-Adab al-Ijtima'i</i> (Social Ethics).
Tafsir Interpretation of Environmental Destruction from the Perspective of <i>Maqasid al-Shariah</i> .	it is interpreted that humans have been entrusted with the responsibility to preserve and care for the Earth, not to damage it. However, many human actions contradict this principle. The solution proposed by Tafsir Al Munir is to implement Islamic law and norms within society regarding	It is interpreted as a call to maintain harmony between humans and nature. Hamka also emphasizes and focuses on the importance of ethics and morality in interacting with the environment. Therefore, environmental destruction is not only an ecological issue but

Object	Tafsir Al-Munir	Tafsir Al-Azhar
	environmental preservation.	also a moral and spiritual one.

D. CONCLUSION

Tafsir Al-Munir and Tafsir Al-Azhar offer different perspectives on environmental degradation in the chapter of Ar-Rum, verse 41, from the standpoint of *maqasid al-shari'ah*. In a comparative study of both tafsirs, it is highlighted that environmental damage is a violation of the primary objectives of Islamic law, as encapsulated in the *maqasid al-shari'ah*, which include the protection of religion, life, intellect, progeny, and wealth. Both agree that environmental degradation contradicts humanity's role as *khalifah* (steward) on earth. Tafsir Al-Munir places greater emphasis on rational and scientific understanding in environmental management, advocating for the implementation of laws and regulations for technical environmental management. On the other hand, Tafsir Al-Azhar focuses more on the ethical and moral aspects, emphasizing how humans should behave towards nature. The balance in nature, created by Allah, must be maintained with wisdom and responsibility. Both tafsirs demonstrate that environmental preservation must integrate both technical and ethical dimensions. Tafsir Al-Munir emphasises the importance of policies and scientific knowledge, while Tafsir Al-Azhar highlights the moral responsibility towards nature. Future research should focus on developing a multidisciplinary approach that combines Islamic ethics with environmental science, while also encouraging education and community engagement to foster a culture of sustainable and just environmental management.

REFERENCES

- Abdullah, Mohammad Syafiq, and J S Keshminder. "Religion and Pro-Environmental Behaviour: A Comparative Analysis towards Environmental Protection." *International Journal of Environment and Sustainable Development* 19, no. 2 (2020): 174–94.
- Akhtar, Jamil. "Social Justice and Equality in the Qur'ān: Implications for Global Peace." *Unity and Dialogue* 79, no. 1 (2024): 23–45. <https://doi.org/10.34291/Edinost/79/01/Akhtar>.
- Alkouatli, Claire. "Pedagogies in Becoming Muslim: Contemporary Insights from Islamic Traditions on Teaching, Learning, and Developing." *Religions* 9, no. 11 (2018). <https://doi.org/10.3390/rel9110367>.
- Amalia, Rika Tri, and Abdullah Mahmud. "Konersi Alam dalam Al-Qur'an (Studi Tafsir Al Azhar Karya Buya Hamka)." Universitas Muhammadiyah Surakarta, 2021.
- Annisa, Nurul, and Isnaini Harahap. "Analisis Pengembangan Ekonomi Hijau Dengan Basis Pertanian Dengan Implementasi Maqashid Syariah Di Sumatera Utara." *Al-Kharaj: Jurnal Ekonomi, Keuangan & Bisnis Syariah* 5, no. 5 (2023): 2535–43.
- Anwar, David, and Waskito Waskito. "Negara Adidaya Dalam Perspektif Islam: Penafsiran Kontekstual Atas Surat Al-A'raaf Ayat 96." *ZAD Al-Mufassirin* 1, no. 1 (2019): 103–28.
- Anwar, M Miftakhul. "Studi Pemikiran Maqasid Syariah Perspektif Jasser Audah," 2014.
- Auliya, Yunysa. "Praktik Foto Pre-Wedding Pada Kalangan Generasi Millennial Di Kabupaten Pidie (Analisis Maqāsid Al-Syarī 'Ah)." UIN Ar-Raniry Pascasarjana Hukum Keluarga, 2024.
- Azwardana, Ari, Rido Kurnianto, and Aldo Redho Syam. *Pendidikan Akhlak Buya Hamka Dan KH. Ahmad Dahlan*. Uwais Inspirasi Indonesia, 2024.
- Bhaskara, Rendi Yudha. "Perlindungan Konsumen Muslim Dalam UU No. 33 Tahun 2014 Tentang Jaminan Produk Halal Perspektif Maqasid Syariah Jāser'Audah Serta Implementasinya Dalam Toko Ritel." Universitas Islam Indonesia, 2023.
- Effendi, Rahmat. "Kewajiban Dalam Pemikiran Immanuel Kant Dan Relevansinya Dengan Akhlak Islam." *Jurnal Al-Aqidah* 12, no. 2 (2020): 53–67.
- Eom, Kimin, Tricia Qian Hui Tok, Carmel S Saad, and Heejung S Kim. "Religion, Environmental Guilt, and pro-Environmental Support: The Opposing Pathways of

- Stewardship Belief and Belief in a Controlling God." *Journal of Environmental Psychology* 78 (2021): 101717.
- FAISAL, M. "Prinsip Konservasi dan Restorasi Lingkungan hidup Perspektif Al-Qur'an Menurut Tafsir Al Azhar dalam Upaya Antisipasi Kerusakan Lingkungan Alam." Fakultas Pendidikan Agama Islam, Universitas Islam Sumatera Utara, 2023.
- Febriani, Nur A. "Adult Religious Morality Development from the Quranic Perspective: Strategies to Overcome Islamophobia and Christianophobia." *HTS Theologiese Studies / Theological Studies* 78, no. 4 (2022): 1–8. <https://doi.org/10.4102/hts.v78i4.7398>.
- Firdaus, Muhamad. "Perkembangan Tafsir Maqāṣidī Di Tunisia Dan Indonesia Modern: Studi Kasus Pemikiran Ibn 'āshūr Dan m. Quraish Shihab," n.d.
- Fitri, Rahmi Nur. "Hamka Sebagai Sejarawan: Kajian Metodologi Sejarah Terhadap Karya Hamka." *Jurnal Fuaduna* 4, no. 1 (2020): 42–53.
- Hafidhuddin, Didin. *Zakat Dalam Perekonomian Modern*. Gema insani, 2002.
- Hambali, Muhammad, and STIQ Wali Songo. "Sekilas Tentang Tafsir Wahbah Al-Zuhaili." *Jurnal Ilmu Al Qur'an Dan Hadist Volume 2*, no. 2 (2019).
- Hariyanto, Didik, Ibbadurahman An Nur, and Abdul Manan. "Pesan Pendidikan Moral dalam Kisah Nabi Nuh Menurut Wahbah Az-Zuhaili." *Jurnal Teknologi Pendidikan* 10, no. 2 (2021).
- Harun, Ibrahim Ahmad. "Implementasi Konsep Maslahah Mursalah Dalam Ekonomi Islam Menurut Tokoh Islam Dan Jumhur Ulama." *Jurnal Economina* 1, no. 3 (2022): 563–77.
- Hidayat, Romi. "Konversi Lingkungan Dalam Perspektif Islam Ziauddin Sardar." *Innovative: Journal Of Social Science Research* 4, no. 5 (2024): 5577–98.
- Humaida, Nida. "An Overview of Key Concepts in Environmental Knowledge: From Ecology to Sustainable Development." *OMNICODE Journal (Omnicompetence Community Development Journal)* 1, no. 2 (2022): 90–96.
- Jong, Abbas, and Saman Ebrahimzadeh. "Ahmad Moftizadeh and the Idea of the Islamic Government: A Discursive Tradition Analysis in the Field of Political Islam." *Religions* 15, no. 2 (2024): 1–23. <https://doi.org/10.3390/rel15020220>.
- Kaltsum, Lilik Ummi, and Ahmad Syaifuddin Amin. "The Development of Qur'anic Thematic Exegesis in Indonesia: Historical Landscape and Shifts of Authority." *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 25, no. 2 (2024): 296–319.

<https://doi.org/10.14421/qh.v25i2.5422>.

- Khasanah, Rofi'atul, and Ari Hikmawati. "Harta Dan Anak Sebagai Fitnah Dalam Al-Qur'an (Studi Komparasi Tafsir Al-Azhar Karya Hamka Dan Tafsir Al-Munir Karya Wahbah Al-Zuhaili)." UIN Raden Mas Said, 2022.
- Kholilurrohman, Kholilurrohman, Abdullah Safei, and Nasaruddin Umar. "Kesadaran Diri Qurani Melalui Metode Atomic Habits Dalam Membangun Karakter Spiritual." *ZAD Al-Mufassirin* 4, no. 2 (2022): 240–59.
- Kurniawan, Agung, and Hamsah Hudafi. "Konsep Maqashid Syariah Imam Asy-Syatibi Dalam Kitab Al-Muwafaqat." *Al-Mabsut: Jurnal Studi Islam Dan Sosial* 15, no. 1 (2021): 29–38.
- Lu, Wen-Cheng, and Kuang-Hsien Wang. "How Do Industrial Value-Added and Technical Innovation Impact Environmental Deterioration in Asian Nations?" *International Journal of Research, Innovation and Commercialisation* 5, no. 2 (2024): 107–26.
- M Bakti, M Bakti. "Hak Menguasai Aliran Sungai Irigasi Pada Lahan Gambut Yang Dapat Menyebabkan Kebakaran Menurut Wahbah Az-Zuhaili." Universitas Islam Negeri Sumatera Utara, 2021.
- Mangunjaya, Fachruddin. *Mempertahankan Keseimbangan: Perubahan Iklim, Keanekaragaman Hayati, Pembangunan Berkelanjutan, Dan Etika Agama*. Yayasan Pustaka Obor Indonesia, 2015.
- Masturi, Masturi. "Wawasan Konservasi Alam Dan Lingkungan Hidup Dalam Perspektif Al-Qur'an." Institut PTIQ Jakarta, 2023.
- Maulana, Fitri. "Akhlak Dalam Perspektif Buya Hamka." *Jurnal Al Makrifat* 6, no. 2 (2021).
- Mauliah, Wilta. "Konsep Ulil Amri Dalam Surat Al-Nisā'[4] Ayat59 Dan 83 Perspektif Wahbah Al-Zuhaili Dalam Tafsir Al-Munir." UIN Ar-Raniry Banda Aceh, 2023.
- Meyresta, Lovina, and Muhammad Iqbal Fasa. "Etika Pengelolaan Sumber Daya Alam Berkelanjutan Dalam Perspektif Islam." *Jurnal Dinamika Ekonomi Syariah* 9, no. 2 (2022): 85–96.
- Miftahuddin, Aman, and Rhoma Dwi Aria Yuliantri. "Islamic Character Education Model: An in-Depth Analysis for Islamic Boarding School." *Cakrawala Pendidikan* 43, no. 2 (2024): 370–80. <https://doi.org/10.21831/cp.v43i2.66516>.
- Mucharomah, Ririn. "Term Darar Dalam Al-Qur'an Kandungan Ayat-Ayat Darar Serta Relevansinya Terhadap Pemberlakuan Pembatasan Kegiatan Masyarakat

- (PPKM).” IAIN Kediri, 2022.
- Muchlis, Aulia Fikriarini, Dewi Larasati, and Sugeng Triyadi. “Reaching the Understanding of the Green Building Concept in Islamic Value: Thematic Tafseer Study.” *Journal of Islamic Architecture* 6, no. 4 (2021): 321–30. <https://doi.org/10.18860/jia.v6i4.12742>.
- Musdianti, Rita. “Nilai-Nilai Pendidikan Karakter Dalam Kisah Nabi Yusuf As (Telaah Tafsir Al-Azhar Karya Hamka).” Universitas Islam Indonesia, 2018.
- Mustaqim, Dede Al. “Strategi Pengembangan Pariwisata Halal Sebagai Pendorong Ekonomi Berkelanjutan Berbasis Maqashid Syariah.” *AB-JOIEC: Al-Bahjah Journal of Islamic Economics* 1, no. 1 (2023): 26–43.
- Mutakin, Ali. “Fiqh Ekologi; Upaya Merawat Lingkungan Hidup Berbasis Konsep Maqashid Syariah.” *Syariah: Journal of Fiqh Studies* 1, no. 2 (2023): 107–26.
- Mutia, Mutia. “Teknologi dalam Al-Qur'an.” *Jurnal Ilmiah Islam Futura* 6, no. 2 (2018): 70–77.
- Muzakkir, Muzakkir, Nur Aisyah Simamora, and Robiatul Adawiyah. “Konsep Kerusakan Lingkungan Menurut Tafsir Al-Azhar Buya Hamka.” *Ibn Abbas* 3, no. 1 (2020).
- Nurhikmah, Nurhikmah. “Maqashid Al-Shariah: Kerangka Adaptif Hukum Islam Untuk Menjawab Tantangan Kontemporer.” *Journal of Dual Legal Systems* 1, no. 2 (2024): 103–17.
- NurLaily, Dewi. “Vandalisme Perspektif Al-Qur'an (Studi Tematik Ayat-Ayat Fasad Dalam Tafsir Al-Munir Karya Wahbah Al-Zuhaili).” IAIN Kediri, 2023.
- Pongtuluran, Yonathan. *Manajemen Sumber Daya Alam Dan Lingkungan*. Penerbit Andi, 2015.
- Priyatno, Prima Dwi, Lili Puspita Sari, and Isti Nuzulul Atiah. “Penerapan Maqashid Syariah Pada Mekanisme Asuransi Syariah.” *Journal of Islamic Economics and Finance Studies* 1, no. 1 (2020): 1–18.
- Rohmah, Siti, Erna Herawati, and Moh Anas Kholish. *Hukum Islam Dan Etika Pelestarian Ekologi: Upaya Mengurai Persoalan Lingkungan Di Indonesia*. Universitas Brawijaya Press, 2021.
- Romadhona, Azizah, Muhamad Subhi Apriantoro, and Laila Muhammad Rasyid. “Exploring The Distinctive Features of Indonesian Tafsir Al-Quran: A Study of Sheikh Abdul Latif Syakur's Ad-Da'wah Wa Al-Irsyād Ilā Sabīli Ar-Rasyād.” *QiST: Journal of Quran and Tafseer Studies* 3, no. 1 (2024): 91–106.

- Sembiring, Tamaulina Br, and M SH. "Inovasi Lingkungan Solusi Kreatif Dan Kolaboratif Untuk Mengatasi Krisis Lingkungan Global: Buku Referensi." PT. Media Penerbit Indonesia, 2024.
- Shofiyah, Nida, Sumedi Sumedi, Tatang Hidayat, and Istianah Istianah. "Tujuan Penciptaan Manusia Dalam Kajian Al-Quran." *ZAD Al-Mufassirin* 5, no. 1 (2023): 1–17.
- Singh, Gurmeet, Shavneet Sharma, Rashmini Sharma, and Yogesh K Dwivedi. "Investigating Environmental Sustainability in Small Family-Owned Businesses: Integration of Religiosity, Ethical Judgment, and Theory of Planned Behavior." *Technological Forecasting and Social Change* 173 (2021): 121094.
- Sugitanata, Arif. "Integrasi Fiqh Lingkungan Terhadap Pembaharuan Konsep Maqashid Syari'ah." *El-Hekam* 6, no. 2 (2021): 92.
- Sulfanwandi, Sulfanwandi. "The Thought of Wahbah Al-Zuhayli in Al-Munir Fi Al-Aqidah Wa Al-Syari'ah Al-Manhaj [Pemikiran Tafsir Al-Munir Fi Al-Aqidah Wa Al-Syari'ah Al-Manhaj Karya Dr. Wahbah Al-Zuhayli]." *Legitimasi: Jurnal Hukum Pidana Dan Politik Hukum* 10, no. 1 (2021): 65–84.
- Sulihah, Sitti. "Penafsiran Surah Al-Isrā' (17): 79 Tentang Salat Tahajud (Studi Komparatif Tafsir Al-Munir Dan Tafsir Fi Zillal Al-Qur" An)." Institut Agama Islam Negeri Madura, 2023.
- Tasrif, Muh. "Upholding Faith and Religious Freedom: An Interpretation of the Qur'anic Story of Young Cave Dwellers as a Religious Minority." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 175–90. <https://doi.org/10.32350/jitc.141.11>.
- Utami, Metta Ria, Meriyati Meriyati, and Havis Aravik. "Pengaruh Penggunaan Sistem Pembayaran Shopee PayLater Terhadap Perilaku Konsumtif Masyarakat Kecamatan Ilir Barat II Kota Palembang Serta Pandangan Perspektif Ekonomi Islam Terhadapnya." *Jurnal Ilmiah Mahasiswa Perbankan Syariah (JIMPA)* 3, no. 2 (2023): 269–82.
- Yaswinda, Yaswinda, Yulsofyfriend Yulsofyfriend, and Farida Mayar. "Pengembangan Bahan Pembelajaran Sains Berbasis Multisensori Ekologi Bagi Guru Paud Kecamatan Tiltang Kamang Kabupaten Agam." *Yaa Bunayya: Jurnal Pendidikan Anak Usia Dini* 2, no. 2 (2018): 13–22.
- Yuliyannah, Yuliyannah. "Hadis Tentang Anjuran Perbanyak Istighfar Riwayat Imam Ahmad

No. 2234 (Studi Pemahaman Hadis Dengan Pendekatan Maqāshid Jasser Auda).”
UIN KH Abdurrahman Wahid Pekalongan, 2024.

Yusup, Muhamad. “Modul Pembelajaran SMA Bahasa Indonesia Kelas X: Hal Yang Dapat
Diteladani Dari Tokoh Biografi,” 2020.