



THE RELATIONSHIP BETWEEN ISLAMIC COSMOLOGY AND HUMAN ECOLOGICAL RESPONSIBILITY THEMATIC STUDY OF THE QUR'AN AND HADITH

Amir Mahmud¹, Wiwin Ainis Rahtih², Muzamil³, Elfira Abidatul Maula⁴

^{1,2,3,4}Universitas Yudharta Pasuruan, Pasuruan, Indonesia

Email: amir.mahmud@yudharta.ac.id¹, ainis@yudharta.ac.id², Muzamil@staitaswirulafkar.ac.id³, elfiraabidatulmaula@gmail.com⁴

Abstract:

Religion is often understood to be limited to ritual and social aspects, while natural and environmental issues are not yet considered an important part of religious teachings. This limited understanding is also influenced by reading verses of the Koran and hadith which tend to be textual, so that humans feel they have the freedom to utilize nature without considering their responsibilities. As a result, ecological awareness in religious life is still low, both in Islamic education and in religious activities in society. In fact, the Qur'an and hadith pay great attention to nature and place humans as the party responsible for maintaining its balance. This research aims to examine the relationship between Islamic cosmology and human ecological responsibility through a thematic study of verses from the Koran and hadith. This research uses a qualitative method based on literature study with a thematic interpretation approach. It is hoped that the research results will show that Islamic cosmology contains the principle of ecological responsibility, as well as confirming that protecting the environment is part of religious teachings. Dengan demikian, kajian ini diharapkan dapat memperkuat kesadaran ekologis berbasis nilai-nilai Islam dalam kehidupan masyarakat.

Keywords: Islamic cosmology, ecology, thematics, Al-Qur'an and Hadith

INTRODUCTION

Religion is still often misunderstood as only relating to matters of a ritual nature (ubudiah), or being more closely related to social society (mu'amalah). Concerns about nature, the environment or cosmology are perceived as outside the realm of religion.¹ As a result, religious people do not care about the environment, and often feel irresponsible for the natural surroundings.

Or, there is also the possibility of misunderstanding when reading the verses of the Koran and the hadith itself. For example, the verse in Surah al-Jatsiyah verse 13 states that whatever is in the heavens and the earth is subject to humans.² If this verse is read textually and only stops at this verse, then humans will be considered legitimate in carrying out various exploitations on this earth.

This is also what is often seen in Islamic educational institutions. Cognitive aspects receive more attention. Even if there is spiritual education, it is often emphasized only on ritual activities. This could be a signal of awareness that nature does not concern one's religious aspects.³ In fact, in other areas there is a perception that religion and nature have wide differences, so that nature is not considered part of religion.

Likewise when observing studies held in mosques or prayer rooms. The themes of discussion are still often related to matters of a purely theological nature, such as faith and fiqh. In fact, the themes that are often of interest in these studies are

*Corresponding author.

E-mail addresses: amir.mahmud@yudharta.ac.id

narrations that report the virtues of charity (fadhail al-a'mal).⁴ It is as if society's orientation is only on the issue of rewards that can be reaped at the next time or place.

Meanwhile, nature, or what is often referred to as the environment, does not receive significant attention. Flash floods and landslides become routine sights when the rainy season arrives. In fact, from year to year, the scale of this disaster is getting wider and bigger.⁵ Strangely, when a disaster occurs, the comment that often arises from religious people is that fate has been determined by God.

With this, it is important to explore further how the Koran and the Prophet Muhammad saw. explain about nature or the environment. Attention to the environment will grow if knowledge of the verses of the Koran or the hadith of the Prophet has sufficient explanations. This collection of verses and hadiths that explain nature can then be described as Islamic cosmology.⁶ This knowledge does not mean that Islam has its own methodology regarding cosmology, but that Islam provides attention, ways of behaving and discussing cosmology.

The study of religion and the environment is something that is not outdated by time. Many researchers have paid attention to this theme. Some of them are as follows:

1. Ekoteologi Islam: Menjelajahi Hubungan Spiritual antara Manusia, Alam dan Tuhan dalam Tradisi Islam. This research was written by Alfadhli et al in the journal Ta'wiluna, Vol. 6, no. 1, 2025. This research explains the spiritual relationship between humans and nature and God.
2. Islamic Environmental Stewardship: A Sociological Approach to Hadith and Legal Frameworks for Ecological Responsibility. The research in this title was conducted by Abdul Matin bin Salman and Eko Asmanto and published in the Volksgeist Journal, Vol. 7, no. 2, 2024. This paper highlights environmental management through the study of hadith with Islamic law and sociology approaches.
3. Islamic Education Internalisasi Nilai Kekhalifahan dalam Pengelolaan Lingkungan: Perspektif Teologi Islam terhadap Keadilan Ekologis. This title is research published in the journal Pendas, Vol. 10, no. 04 2025 with author Luthfia Hanifatus Saiyidah Hani et al. The highlight of this research is the global environmental crisis characterized by global warming, deforestation and ecosystem degradation.
4. Ecofeminism in Islam: Inspiration from Qur'an and Hadith. This research was published in the journal Eve Vol. 7, no. 2, 2025 conducted by Nikmatullah et al. The summary of this research is the involvement of women in protecting the environment. Like the three previous studies which stated that Islamic theology has an important role in raising public awareness in paying attention to environmental protection.

The novelty in this research explains the concept and structure, position and reciprocity of the relationship between humans and nature from the perspective of the Qur'an and hadith. With this perspective, a community will be created that has wisdom in managing the environment.

RESEARCH METHODS

A qualitative approach with the type of library research that will be used as a method in this research. Literature research aims to examine ideas, concepts and values through analysis of texts, both primary and secondary, to obtain systematic

theoretical constructions.⁷ In this context, the Qur'an and hadith are positioned as primary data, while the book of tafir, the book of hadith sharia, as well as scientific literature on Islamic cosmology and environmental ethics function as secondary data that supports interpretation.

The method used is the thematic interpretation method (*tafsir maudhu'i*), namely an interpretation method by collecting all verses of the Qur'an relating to a particular theme, then analyzing them comprehensively to obtain a complete understanding.

Data collection techniques are carried out through documentation techniques, namely collecting data from written sources that are relevant to the research theme. Documentation techniques are used to obtain verses from the Qur'an related to cosmological concepts, such as verses about the creation of nature (*khalq al-samawāt wa al-ard*), the balance of the cosmos (*mizān*), and human duties as caliphs, as well as hadiths relating to human responsibility towards the environment.⁸ This data collection is used as material for analyzing the relationship between humans and nature.

RESULTS AND DISCUSSION

An environment that is treated with good, wise and balanced consideration and calculation will provide pleasant feedback for those around it. Only humans can manage everything in this universe. However, only humans can do damage to it. All of this happens depending on the way humans think.

A. Concept of Islamic Cosmology

The cornerstone of Islamic cosmology is *tawhid*. This means, viewing or considering everything, both itself and anything outside of itself, as having an ontological relationship with God. In this section, nature or the environment is not an entity that is separated from the sacred dimension, but is a sign of God's greatness that contains spiritual meaning. The point of view of the ecological crisis is not because of industrial engineering but because of humanity's own spiritual loss of nature. As a result, humans are trapped in disorientation in responding to the cosmos. Seyyed Hussain Nasr stated that in modern life the desacralization of nature has broken the metaphysical connection between humans and the cosmos. Ultimately, nature is only considered an object of exploitation without transcendent meaning.⁹ With this, it is important for humans to restore monotheism-based cosmological awareness so that ecological health can be restored.

Osman Bakar emphasized that the concept of monotheism does not only have a theological dimension but also a cosmological one, because there is a unity of the structure of reality with the order of God's creation.¹⁰ This opinion was

conveyed by Allah SWT. in the Qur'an in surah al-Rahman verses 7-9 which explains balance. This verse explains to humans that nature has a harmonious order that must always be maintained. Disruption of ecological balance is a violation of the cosmic law established by Allah SWT. In this context, someone's exploitation of nature can be categorized as destruction.

B. Human Actors in Ecology

In this cosmic structure, humans are entrusted with a central role as caliphs. This status does not mean humans have the legitimacy of absolute domination, but as a representative mandate which means people have a moral responsibility towards

nature. Khalid conveys this in his book, that the concept of caliphate in Islam means stewardship, not absolute ownership of nature.¹¹ Humans are limited only as guardians of the balance of the cosmos, not as exploitative rulers.

The concept of the caliphate is strengthened by the dimension of trust as contained in the Qur'an surah al-Ahzab verse 72. Mawil said that trust is an ethical and legal obligation to maintain the integrity of God's creation.¹² This makes it increasingly clear that environmental destruction can be said to be a form of betrayal of the trust given by Allah SWT. to humans. On the other hand, protecting and caring for the environment is a form of worship that contains reward value from Him.

Moreover, humans also have a duty to prosper the environment. In this case, human duties can be seen from the Koran Surah Hud verse 61. This verse tells about the Prophet Sholeh's message to his people to worship Allah SWT. and reminded them that they are the prosperity of the earth. If this is connected to the story of Prophet Adam AS. who before being sent to earth are first transited to heaven, the common thread will be seen that the earth must be managed by humans so that it becomes a residence with comfort and beauty like in heaven.

On the other hand, if you look through the lens of *maqashid al-syari'ah*, protecting the environment is not just an addition to ethics, but an integral part of the goals of the sharia itself. al-Qardhawi stated that protecting the environment is a religious obligation that must be carried out because it is directly related to the interests of society (*mashlahah al-ummah*).¹³ Further emphasizing what Auda *maqashid al-syari'ah* said is the protection of the sharia on ecology as a form of safeguarding life (*hifz al-nafs*) and the continuity of generations (*hifz al-nasl*).¹⁴ Implicitly, protecting the environment has an obligation that is equivalent to maintaining relationships with God and fellow humans.

By integrating monotheism, the caliph's mandate, the concept of trust and *maqashid al-syariah*, a theoretical construct called ecological responsibility can be formulated which is based on monotheism. Dalam kerangka ini, hubungan manusia dengan alam bersifat teosentris, etis dan eskatologis. Environmental destruction not only impacts social responsibility, but also violates monotheism. On the other hand, environmental protection is a form of faith that is actualized in the cosmic realm. Thus, the thematic study of the Qur'an and hadith is a human ecotheology based on the structure of Islamic cosmology itself.

C. Implications for Ecological Responsibility

The understanding of Islamic cosmology which places humans as *caliph fil ardh* has direct implications for ecological responsibility. In this perspective, the universe is not seen as a mere object of exploitation, but as a divine trust that must be maintained in balance. The concept of *tawhid* emphasizes the unity between God, humans and nature, so that environmental damage actually reflects the disintegration of human spiritual values. Therefore, ecological responsibility is not only a moral obligation, but also an integral part of worship.

The first implication is the emergence of ethical awareness in utilizing natural resources. Islam teaches the principle of *wasathiyah* (balance) and prohibits excessive behavior (*israf*). In an ecological context, this requires humans to use resources wisely and sustainably. Uncontrolled exploitation, such as deforestation and pollution, is contrary to this principle because it destroys the cosmic order that has been established by Allah.¹⁵ Thus, environmental ethics in Islam is both preventive and corrective to human actions.

The second implication is collective responsibility in protecting the environment. Islam not only emphasizes individual responsibility, but also social responsibility (*fardhu kifayah*) in maintaining the sustainability of the ecosystem. Social institutions such as mosques, Islamic boarding schools and religious communities have a strategic role in internalizing ecotheological values to society. In this case, mosques can function as centers for ecological education and action, such as community-based waste management and greening movements.¹⁶

Furthermore, ecological responsibility also has implications for strengthening the spiritual dimension in human relations with nature. The Qur'an repeatedly invites humans to reflect on the signs (*kauniyah* verses) in nature as a form of strengthening their faith. This awareness gives birth to an attitude of respect and concern for the environment as part of the manifestation of faith. Thus, protecting the environment is not just a worldly activity, but also a means of getting closer to God.

Another implication is the importance of integrating Islamic values in policy and sustainable development. The Islamic ecotheological approach can be a normative basis for formulating environmentally friendly public policies. This is relevant to the challenge of the global ecological crisis which requires not only technical solutions, but also a transformation of values and paradigms.¹⁷ By integrating Islamic teachings into development practices, it is hoped that a balance will be created between human needs and nature conservation.

Thus, Islamic cosmology provides a strong theological basis for human ecological responsibility. A harmonious relationship between humans and nature can only be realized if humans carry out their role as caliphs responsibly. Therefore, strengthening ecological awareness based on Islamic values is urgent in facing the contemporary environmental crisis.

CONCLUSION

Based on the analysis above, it can be concluded that the Qur'an and hadith view cosmology as a system of God's creation that is orderly, harmonious and full of meaning (*verse kauniyah*), which shows the greatness and unity (*tawhid*) of the Divine. The universe is not an independent entity, but rather a part of the Divine order that has purpose and balance. Humans in this perspective have an existence as *caliph fil ardh* who are given the mandate to manage and prosper the earth. The function and purpose of human creation is not only limited to aspects of ritual worship, but also includes social and ecological responsibility as a form of devotion to Allah. The relationship between humans and nature is interdependent and ethical, where humans are required to maintain balance, not cause damage (*fa'adah*), and use resources wisely. Thus, the Qur'an and hadith emphasize that humans' relationship with nature must be based on the values of responsibility, balance and sustainability as a manifestation of faith and obedience to Allah.

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