ABSTRACT
The global ecological crisis has sparked widespread debate about the human-nature relationship since the 1960s. Lynn White, Jr. criticized the anthropocentric tendencies in Judeo-Christian traditions, which he argued contributed to environmental degradation. In contrast, the principles of environmental conservation in the Qur’ān remain underexplored. This study addresses this gap by examining ecological concepts in the Qur’ān and their implications for environmental sustainability. Using a qualitative literature review methodology, we systematically analyze relevant Qur’ānic verses and scientific interpretations to elucidate these principles. Our findings reveal two key concepts: first, the Qur’ān integrates environmental stewardship with faith, asserting that true belief necessitates environmental responsibility. Second, the Qur’ān designates humans as stewards (khalīfah) of the Earth, tasked with its wise management and care. This study contributes to the discourse on religion and ecology by highlighting the potential role of the Qur’ān in promoting sustainable environmental practices.

Keywords: Environmental Conservation, Ecology, Qur’ān.

ABSTRAK

Kata Kunci: Konservasi Lingkungan, Ekologi, Al-Qur’ān
INTRODUCTION

The ecological crisis has been a significant topic of debate since the 1960s when humanity began to question its relationship with nature. This issue garnered peak attention in the 1980s with the proliferation of scientific articles highlighting the disruptions in natural balance caused by human activities. Lynn White, Jr., in his 1967 paper published in Science, argued that the ecological crisis stemmed from an anthropocentric view in Judeo-Christian traditions, which separated humans from nature and promoted the exploitation of the environment with the support of modern science and technology (White 1967).

This ecological crisis cannot be viewed merely as a natural occurrence because humans are intricately connected to their environment. Human existence depends on the dynamics of a healthy environment. A thriving environment contributes positively to human life, while environmental imbalances can disrupt entire ecosystems, affecting both human and animal life. This perspective aligns with the theories of philosophers such as Al-Farabi, Ibn Sina, and Khawajah Nasiruddin at-Thusi, who emphasized the importance of causality and viewed natural phenomena as the result of a series of causes and effects (Nasr 1981).

To address the issues between humans and the environment and minimize their negative impact, it is essential to reinterpret religious teachings in an ecological context. The slogan “habl min al-bi’ah” (a good relationship with the environment) can be introduced as part of a trilogy of relationships among God, humans, and the environment. This concept underscores that humans are Allah’s stewards on earth, responsible for caring for and preserving His creation (Kristianto 2014).

Therefore, the command for ecological piety implied by the Qur’an must be realized in real life, especially through education. Education is an effective way to instill an understanding of ecological values. Husein Heryanto stated that one of the fundamental aspects of the ecological problem is the tendency for constant change. Our level of involvement in ecological issues significantly impacts all living beings. Ignoring the ongoing ecological crisis will endanger the sustainability of all forms of life. A report titled “Mankind at the Turning Point” warned that signs of civilization’s peril, such as the ecological crisis, must be taken seriously (Heriyanto 2005).

According to The Delhi Declaration formulated from the meeting of nine countries discussing education for all (UNESCO, 1994), there is an emphasis on the importance of education in developing children’s basic learning needs and empowering them to face critical challenges such as poverty, increased productivity, improved living conditions, environmental conservation, the establishment of democratic societies, and the preservation of cultural heritage. In the context of environmental conservation, it is crucial for education to internalize environmental values (Tilbury et al. 2002).

Today, the environment is increasingly vulnerable to damage and climate change. In this situation, understanding the concept of ecology in the Qur’an and its application in
environmental conservation practices is highly relevant. The Qur’an, as the source of Islamic teachings, contains many verses that emphasize the duty of humans as stewards on earth, the balance of nature, and the responsibility to protect the environment. However, the understanding and implementation of the ecological concept in the Qur’an within Islamic boarding schools (pesantren) have not been extensively studied (Gueye et al. 2022).

Previous research on environmental conservation from an Islamic perspective has revealed various relevant views and approaches. Ariyadi (2018) highlighted human responsibility as stewards on earth to maintain environmental sustainability according to the teachings of the Qur’an, which underline the creation of the universe by Allah SWT for the benefit of humanity. Zulkifli et al. (2023) found that Islam emphasizes a harmonious relationship between humans and the environment, using theological, ethical, legal, educational, and social movement approaches. However, they also noted that the effectiveness of environmental projects in Islamic countries is often hindered by economic and political considerations. Mohamad (2023) asserted that Islamic law strictly prohibits environmental destruction and emphasizes the importance of maintaining the balance of nature, with human behavior that harms the environment being contrary to Islamic principles. However, this research has not deeply analyzed the concept of ecology in the Qur’an or its application in the context of modern sustainability. This study fills that gap by conducting a systematic analysis of Qur’anic verses and relevant scientific interpretations.

The principles of environmental conservation in the Qur’an have significant potential to provide guidance in preserving ecosystems (Basri, Damis, and Mardan 2023). Nonetheless, there is a research gap in deeply exploring and analyzing these principles. The academic debate regarding the relevance, interpretation, and implementation of these principles in a modern context remains unresolved. This situation creates an urgency to bridge the knowledge gap and deepen the understanding of the principles of environmental conservation in the Qur’an. With a more comprehensive understanding, it is hoped that society can find strong motivation and inspiration to act in maintaining environmental sustainability.

This article aims to explore the principles of environmental conservation contained in the Qur’an. We will analyze verses that highlight the importance of preserving ecosystems, respecting biodiversity, and responsibly managing natural resources. The methodology used includes literature review and textual analysis of the Qur’an to identify and interpret relevant ecological principles.

**RESEARCH METHOD**

This study adopts a qualitative approach with a literature review methodology as its research framework (Fadli, 2021). This approach is chosen to systematically and comprehensively explore the principles of environmental conservation in the Qur’an. By employing a literature review, the research aims to investigate the principles of environmental conservation embedded in the
Qur’an, examining relevant literature including Qur’anic exegesis, scholarly works, and other pertinent sources. The method involves identifying and collecting literature related to environmental conservation in the Qur’an, classifying the literature based on relevant themes and concepts, conducting content analysis to identify patterns and interconnections among these concepts, and formulating evidence-based arguments by citing authoritative and reliable sources (Sugiyono, 2014). This process enables the researcher to present robust and valid arguments grounded in thorough literature analysis (Azwar, 2004).

The literature review method is selected for its capability to critically and deeply examine existing literature on environmental conservation in the Qur’an. It allows the researcher to synthesize a comprehensive understanding from various perspectives, resulting in a holistic and integrated comprehension. To ensure the research’s validity and reliability, the researcher will select credible sources from recognized journals and books, conduct cross-referencing to ensure consistency of information, and employ triangulation methods by comparing findings from different sources to reduce bias and enhance the validity of the research outcomes.

RESULTS AND DISCUSSION
Preserving Nature as a Manifestation of Faith

From an Islamic perspective, protecting nature is inextricably linked to the belief in a divine Creator of the universe (Mohamad, Basir, and Ismail 2023). This is because the belief in God’s presence is closely tied to religious conviction. Consequently, every human activity involving other creatures must be founded on the belief that God possesses unparalleled power. Allah SWT urges His servants to observe the signs in the natural world, which are extensively displayed across the universe, the vast oceans, the innumerable creatures, and even within the human body itself, such as Deoxyribonucleic Acid (DNA), the brain, and blood, all of which testify to His omnipotence. In several of His verses, Allah SWT states: “And if you were to ask them, ‘Who created the heavens and the earth and subjected the sun and the moon?’ They would surely say, ‘Allah.’ Then how are they deluded?” (SURAH Al Ankabut/29:61).

The most significant part of this verse is the phrase “Who created the heavens and the earth,” followed by the response, “They would surely say, ‘Allah.’” This verse employs rhetorical techniques to affirm the truth of the message, which the audience cannot deny. This is because the audience already knows and cannot refute the reality of the message they hear: that Allah SWT is the sole Creator of the universe, crafted with meticulous order and harmony. This underscores the importance of human endeavors to maintain peace and well-being in the universe, as well as to protect the environment from contamination, harm, or even extinction. The survival of humans, animals, plants, and all other entities depends on preserving the natural environment. If the supply of food, water, and air on Earth is disrupted and humans can no longer utilize them, the existence of all living beings on Earth will be jeopardized (Shihab 2017).
In the context of the overall existence of humanity, the current concern for the state of the environment has evolved into a status of global awareness. When it comes to uniting religious communities, order is of paramount importance. The belief in the Creator, which underpins this argument, necessitates starting with a general overview of the cosmos. This is why actions that harm nature are associated with doubting God, referred to as “infidelity” in monotheistic languages and termed “ecological infidelity” in an environmental context (Abrar 2015). Conversely, preserving nature is beneficial, and those who do so are considered faithful because they practice such a form of religion. In other words, “One’s faith is incomplete if one does not care for the environment.” This expression is derived from the word of Allah SWT, which is as follows: “And to (the people of) Madyan (We sent) their brother Shu‘ayb. He said, ‘O my people, worship Allah; you have no deity other than Him. There has come to you clear evidence from your Lord. So fulfill the measure and weight and do not deprive people of their due and cause not corruption upon the earth after its reformation. That is better for you if you should be believers.’ (SURAH Al-A‘raf/7:85).”

The above Qur’anic verse is written in the style of an inverted conditional sentence, beginning with the conditional statement “If you are truly believers.” The response to this condition is “Do not pollute/destroy the environment.” From this, it can be concluded that one of the requirements to achieve one’s full potential in terms of faith is to show concern for nature. In a sense, a person’s concern for the environment and their destructive activities toward nature can be seen as a tangible form of ecological infidelity (Abdillah 2001). This is because indifference toward the environment is a form of disbelief.

The theological implication of the above understanding indicates that one of the foundations of environmental law indicates that maintaining the environment is obligatory (fardu ‘ain). This shows that everyone who is required to comply with Sharia norms has a responsibility to preserve nature as a way to uphold their religious faith (Ministry of Religious Affairs of Indonesia 2013). This preservation not only keeps the religion alive but also incorporates it into the Five Pillars of Islam, which are also obligations, like prayer.
To understand Islam as a value system, sufficient knowledge and understanding of the fundamental ideas and viewpoints expressed in the Qur’an regarding the way the world we live in is described are required. The primary purpose of the Qur’an’s revelation by Allah SWT is to influence, guide, and offer rules for human behavior. Specifically, the Qur’an explains and emphasizes the distinction between righteous actions that need to be performed and wrongful deeds that need to be avoided. Since the main address of the Qur’an is to humanity, the main topics discussed broadly center on three dimensions of human interaction. These three dimensions are as follows: 1) Allah or God (Khaliq as a vertical relationship), 2) humanity, and 3) the universe (as fellow creatures and horizontal relationships). Consequently, environmental destruction is synonymous with severing a form of interaction with Allah (hablu min Allah) because it disrupts the “measure” He has established (Rahman 1983).

According to Seyyed Hossein Nasr, environmental issues reflect the main spiritual dilemma of humanity. This statement was made by Seyyed Hossein Nasr. The dominance of humanism, which places the individual in an extremely important position, has led to the earth, nature, and the environment being damaged in the name of human rights. He argues that if the traditional Islamic perspective on nature and the environment is not maintained, it will be very difficult to find a solution to this critical situation. Both explicit verses, such as those referring to the Qur’an (ayat al-Qur’aniyah), and implicit verses, such as those referring to the universe (ayat al-kauniyah), are used by Allah SWT to introduce His essence to humanity (Nasr 2010).

Through the verses of the Qur’an, Allah SWT describes His attributes, beginning with the qualities of al-Rahman and al-Rahim, and continuing with the attributes of al-Malik, al’Aziz, and al-Jabbar, among others, which collectively are known as al-asmā’ al-ḥusnā. By observing the phenomena present in the harmonious and balanced universe, humanity is invited to reflect, meditate, and contemplate. Through the potential and power of human intellect and reasoning, individuals are encouraged to: first, recognize the existence of the Absolute Being, the Creator, as the sovereign and sustainer of the universe, to whom all things return; and second, to employ, manage, and utilize this world with devotion and a sense of responsibility, aiming to achieve the highest possible level of efficiency.

**Humans as Stewards of the Earth**

Humans, as creations of God, possess a unique characteristic that sets them apart from other beings (Qur’an, Al-Isra’/17: 70). Humans embody a dual dimension: on one hand, they are physical beings formed from clay, and on the other, they are spiritual beings infused with a divine spirit. Consequently, humans occupy a unique position between the universe and God, enabling them to communicate with both (Kartanegara 2007). This perfect combination is the reason why God Himself refers to humans as the best of creations (Qur’an, Al-Thin/95: 4), and considers them worthy of being stewards of the Earth. Allah says:

“And to Thamud, We sent their brother Salih. He...
said: ‘O my people, worship Allah; you have no god other than Him. He created you from the earth and settled you in it. So ask forgiveness of Him and then turn to Him. Indeed, my Lord is near and responsive.” (Qur’an, Hud/11: 61).

The ecological message in this verse lies in the phrase وَاسْتَعْمَرَكَ فيها (and settled you in it), indicating that humans are commanded to prosper the Earth, as they possess the potential and readiness to be constructive beings. Prosperity, in essence, involves proper environmental management through development and cultivation of the land. Nature must be preserved and sustained to prevent extinction and ensure its benefits for future generations (Abdillah 2001). Allah SWT commands humans to conserve and enhance the Earth, which serves as their foothold, through wise and non-destructive means (Rosowulan 2019).

If humans can prosper and maintain nature well, nature will, in turn, befriend humanity. Allah has spread out the vast Earth along with its plants, seas, and all its ecosystems. Mountains, rocks, water, and air are natural resources. The Earth and everything within it were created by Allah for humans, including those in the heavens and the earth, the seas and rivers, the sun and moon, night and day, plants and fruits, creeping creatures, and livestock. Allah’s words in the Qur’an state:

“And the earth We have spread out and placed therein firm mountains and caused to grow therein all kinds of things in due proportion. And We have provided therein means of living for you and for those whom you provide not.” (Qur’an, Al-Hijr/15: 19-20).

In the verse above, Allah SWT has spread out the earth, placed mountains and plants, thus humans must take responsibility to manage and utilize natural resources based on the principles of sustainability to achieve prosperity and meet human needs (Shihab 2007).

Humans have been endowed with the potential knowledge required to manage the Earth. With this potential, humans are ready to fulfill their role as stewards of the Earth (imarat al-ardh). This role is intrinsically and synergistically linked with two other tasks: worship (‘ubdiiyah) (Qur’an, Al-Dzariyat/51: 56) and stewardship (khalīfah) (Qur’an, Al-Baqarah/2: 30). In fact, the task of prosperity is a tangible application of the worship and stewardship duties that cannot be separated. The outcomes and values of worship and stewardship are reflected in the activities of prospering the Earth. Therefore, this stewardship activity is a sacred duty, a divine mandate (taklif syar’i) that humans must perform, transforming the universe into a medium for realizing the overall welfare of all beings on Earth (al-Alusi 2000).

In the Qur’an, the duties of a caliph are referred to as imarat al-ardh (prospering the earth) and ibadatullah (worshiping Allah). Allah created humans on this earth and tasked them with carrying out imarat al-ardh by managing and preserving it. The caliphate’s responsibilities towards nature include: first, Cultivating nature, which means utilizing the available natural resources to produce beneficial works for the well-being of humanity. Second, Harmonizing culture with nature, ensuring that human culture and creations align with environmental
conditions, avoiding ecological harm, and preventing disasters for both humanity and the environment. Third, Islamizing culture, which means maintaining adherence to Islamic values that embody mercy for all creatures, ensuring that cultural practices are dedicated to seeking and discovering the truth of Islamic teachings and the grandeur of Allah.

The explanation above highlights that the concept of caliphate in Islamic teachings is closely related to the idea of imārat al-ardh. The caliphate’s duty is to safeguard and sustain the earth and its environment. Therefore, Islamic teachings on ecology and environmental conservation need to be constructed as a system of beliefs and values that can be understood, transformed, and internalized by all of humanity.

To produce individuals prepared to prosper the earth, Quraish Shihab, as cited by Achmad in Ideology of Islam, outlines four human resources that must be developed: 1) Physical strength, enabling humans to have functional bodies and senses; 2) Vitality, allowing humans to adapt to their environment and survive challenges; 3) Intellectual capacity, enabling the acquisition of knowledge and technology; 4) Spirituality, enabling moral conduct, the experience of the beauty of faith, and the presence of God (Achmad 2005). Additionally, the Qur’an urges humans to actively manage the environment, as evidenced in the verse:

“Do they not travel through the earth and see what was the end of those before them? They were superior to them in strength; they tilled the soil and populated it in greater numbers than these have done. Their messengers came to them with clear signs, but they were wronged by themselves.” (Qur’an, Al-Rūm 30:9)

In managing and utilizing nature for the benefit of humanity, Islam provides several guidelines, including exploring the earth’s potential wisely. Allah states: 

“When the prayer is finished, then disperse in the land and seek Allah’s bounty, and remember Allah often so that you may succeed.” (Qur’an, Al-Jumu’ah 62:10)

The word “seek” (ibtaghū) is derived from the term baghā, meaning to search. According to Ma’luf in the Al-Munjid dictionary, this search is progressive in nature (Ma’luf 2002). This means that humans are commanded to be active, creative, and not waste opportunities in exploring the earth’s resources. However, this command is not obligatory but permissible. In the principles of Islamic jurisprudence (usul al-fiqh), a command following a prohibition indicates permissibility. Therefore, humans are allowed to explore the earth’s resources to benefit their lives and humanity as a whole (Zuhaili 1997). This aligns with the primary purpose of creation, which is to bring about well-being. In exploring the earth’s resources, humans must act kindly and avoid causing destruction. Hence, the command to explore the earth’s potential is followed by the reminder to remember Allah. According to Hamka (d. 1981), this serves to ensure that in exploring the earth, humans remain conscious of God as the Creator who entrusted them with managing the earth, guiding their actions to prevent damage to natural resources (Asyur 1997; Hamka 1988).

Furthermore, the Prophet Muhammad (peace be upon him) said in his hadith:
Hasan Ayatullah, Environmental Conservation Principles in The Qur’an
DOI: 10.24090/jimrf.v13i1.11259

Jurnal Ilmiah Mahasiswa Raushan Fikr, Vol. 13, No. 1, 2024

73

Muhammad ibn al-Mutsanna and Muhammad ibn Bashshār both reported: Muhammad ibn Ja’far narrated to us, Shuba narrated from Abi Maslamah, who said: I heard Abu Nadhrah narrate from Abi Sa’id al-Khudri, from the Prophet Muhammad (peace be upon him) who said: “Indeed, this world is fresh and available, and verily, Allah appoints you as caliphs to manage it, and Allah continually observes what you do.” (Hadith narrated by Muslim)

The above hadith mandates that humanity’s exploration and management of natural resources must align with the boundaries of the caliphal contract. This means that the exploration of natural resources is justified only if it brings benefits to humanity as a whole. However, if such exploration results in disasters and calamities, it is strictly prohibited. Islam imposes limitations on natural resource exploration, including the prohibition of extravagance (israf). Allah states:

“O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess.” (Qur’an 7:31)

Lexically, according to Al-Rāzi, the term israf refers to (actions that exceed limits in any deed), which includes exceeding boundaries in utilizing Allah’s blessings, as well as excessive behavior in worldly matters even if permissible. Such attitudes are despised by Allah, as they have the potential to breed arrogance (Al-Razi, 2003). Meanwhile, Quraish Shihab interprets this verse as a prohibition against exceeding the body’s needs or causing unpleasant odors, and it also extends to not overstepping the boundaries of permissible food consumption. The injunction to eat and drink without excess, that is, without transgressing limits, must be tailored to each individual’s condition. What may be deemed sufficient for one person might be considered excessive or insufficient for another. Thus, the verse teaches proportionality in eating and drinking (Sakirman, 2016; Shihab, 2017).

Excessive consumption or consumerism is prohibited in Islam. Overproduction disrupts the natural cycle. The more nature is exploited, the more it is damaged (Islam et al., 2020). Environmental degradation leads to disasters that threaten human life. For example, fuel production in industrialized nations can exploit up to two-thirds of the world’s production, even though their populations only account for one-third of the global population. Excessive fuel consumption in industrial societies has led to greenhouse gas emissions. At the same time, the number of trees has decreased, exacerbating global warming (Lajnah Pentashihan Mushaf al-Qur’an, 2009).

For instance, if a forest ecosystem has been opened on a large scale, certain areas
should be reserved as intact ecosystems. These nature reserves should be located close to the exploited areas as they can serve as natural suppliers of nutrients, spores, and seeds dispersed by wind, insects, birds, and other seed-dispersing animals (Suhendra et al., 2013). Such conditions are expected to neutralize the ecosystem naturally when succession occurs over a relatively short period.

On the other hand, if deforestation is carried out extensively beyond the existing ecosystem’s capacity to recover, the transition and exchange of ecosystems will be entirely altered. The result of such harsh exploitation includes many barren lands becoming unproductive and infertile. In the realm of environmental protection, Islam recognizes the concept of harim zones, areas intended to protect rivers, springs, agricultural land, and settlements. Harim zones are designated areas that must not be disturbed (Mangunjaya, 2019).

Fundamentally, the attitude of israf reflects a state where a person cannot control their desires, leading them to exceed the boundaries of truth and propriety, characterized by greed, insatiability, and always wanting more than others in a negative sense. This behavior leads to anarchistic actions towards nature, ultimately resulting in environmental destruction.

Furthermore, in the context of utilizing natural resources, humans are forbidden to engage in tabdzir (wastefulness). Allah states: “And give the relative his right, and also the poor and the traveler, and do not spend wastefully. Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.” (Qur’an 17:26-27).

Linguistically, the term “tabdzir” means “sowing seeds and scattering them.” This term is subsequently used to describe any act of squandering wealth (al-Ashfahani 2003). According to Imam Shafi’i, as cited by Hamka, “tabdzir” refers to spending wealth inappropriately, whereas Imam Malik defines it as taking wealth from a proper source but spending it in an improper manner (al-Razi 2003; Hamka 1988). Al-Razi (d. 606 AH) interprets “tabdzir” as the destruction of wealth and its excessive expenditure (al-Razi 2003). On the other hand, Ibn Ashur (d. 1973 AD) explains “tabdzir” as any action involving wealth, such as spending it in ways not approved by Allah or leaving it unused or nonfunctional (Asyur 1997).

In the environmental context, “tabdzir” refers to the failure to utilize natural resources for the common good. Individuals squander wealth solely for their lifestyle. For instance, converting forests into villas, residential areas, and other unnecessary constructions, rather than using them for more productive purposes. This lifestyle leads to environmental degradation. In the context of society and the state, a scientist might work solely for the sake of knowledge and to establish their own existence. Rather than providing benefits, many scientists are trapped in pragmatic pursuits that offer only short-term satisfaction.

CONCLUSION

This study identifies the principles of environmental conservation in the Qur’an through two main concepts. First, the Qur’an emphasizes the importance of preserving nature as a manifestation of human faith. The
research reveals a significant correlation between the level of an individual’s faith and their concern for environmental conservation, based on the divine verse in Surah Al-Ankabut (29):61, which states that Allah is the Creator of the heavens and the earth and all that is within them. Humans are tasked with recognizing the greatness of Allah through His magnificent creations. Furthermore, Surah Al-A’raf (7):85 emphasizes that maintaining the balance of nature is a key sign of faith. These findings suggest that one of the prerequisites for achieving one’s full potential in terms of faith is a concern for nature.

Second, the Qur’ān teaches that humans are stewards of the earth, responsible for managing and caring for it wisely. Through a qualitative analysis of classical and modern exegeses, this research finds that this principle directs behavior towards sustainability, as evident in Surah Al-Isra’ (17):70, which states that humans have a unique distinction from other creatures, forming the basis of their special responsibility as caliphs on earth. Additionally, Surah Hud (11):61 explains that humans are given the role of nurturing the earth, implying that they are commanded to manage and utilize the earth wisely. This is further reinforced in Surah Al-Thin (95):4, which mentions that Allah created humans as the best of His creations, highlighting human dignity as caretakers responsible for maintaining the earth’s sustainability. Finally, Surah Al-Baqarah (2):30 explains that Allah created Adam as a caliph on earth, indicating that humans have a responsibility to manage and protect the earth according to His will.

These findings have significant practical and theoretical implications. Practically, this research can serve as a foundation for environmental education programs based on religious values. Theoretically, this study expands the understanding of the relationship between faith and environmental conservation, providing a basis for further research in this field.

This research underscores the importance of integrating religious values into environmental conservation efforts. Further studies are recommended to explore the implementation of this concept across different cultures and religions to strengthen and expand these findings.

REFERENCES


Hasan Ayatullah, *Environmental Conservation Principles in The Qur’an*  
DOI: 10.24090/jimrf.v13i1.11259


