Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin
Volume 14, Nomor 02, December 2026

QUR'ANIC SEMANTICS AND SUFI ECOLOGY: REFLECTIONS ON ENVIRONMENTAL POLLUTION IN SURAH AL-RUM VERSE 41

Abdul Qudus Al Faruq
Universitas Islam Negeri Sunan Ampel Surabaya
abdulqudusalfaruq@gmail.com

Ghozi
Universitas Islam Negeri Sunan Ampel Surabaya
ghozi.ichsan@uinsa.ac.id

Abdul Kadir Riyadi
Universitas Islam Negeri Sunan Ampel Surabaya
abd.kadir@uinsa.ac.id

Alniatul Fadilah
Universitas Islam Negeri Sunan Ampel Surabaya
alniatulfadilah@gmail.com

Abstract

Environmental pollution reflects a growing imbalance between human activities and ecological sustainability, raising the need for an approach that integrates environmental awareness with ethical and spiritual values. This study examines the relationship between Qur'anic semantics and Sufi ecology through an interpretation of Surah al-Rum (30:41), focusing on the meaning of fasād (corruption or destruction) and its implications for environmental preservation. Employing qualitative library research, this study applies descriptive-analytical and critical methods by examining Qur'anic interpretations, linguistic contexts, and the ecological thought of Sufism, particularly Ibn 'Arabi's concept of tajallī (divine self-disclosure). The findings reveal two interconnected dimensions of fasād: physical environmental degradation and moral-spiritual disorder arising from irresponsible human conduct. The analysis further demonstrates that tajallī provides a spiritual foundation for ecological responsibility by understanding nature as a manifestation of divine signs that deserves respect, care, and preservation. These findings indicate that environmental degradation cannot be

addressed solely through material and technical interventions but also requires ethical awareness and spiritual transformation. This study contributes to Qur'anic environmental scholarship by proposing an interdisciplinary interpretive framework that connects semantic analysis of fasād with Sufi ecological ethics, thereby expanding the understanding of environmental preservation as both a moral responsibility and a spiritual commitment.

Keywords: *Environmental Pollution; Qur'anic Semantics; Sufi Ecology; Surah Ar-Rum 41*

Abstrak

Pencemaran lingkungan mencerminkan semakin meningkatnya ketidakseimbangan antara aktivitas manusia dan keberlanjutan ekologis. Kondisi ini menunjukkan perlunya pendekatan yang mengintegrasikan kesadaran lingkungan dengan nilai-nilai etis dan spiritual. Penelitian ini mengkaji hubungan antara semantik Al-Qur'an dan ekologi tasawuf melalui penafsiran Surah al-Rum [30]: 41, dengan berfokus pada makna fasād (kerusakan atau kebinasaan) serta implikasinya terhadap pelestarian lingkungan. Dengan menggunakan pendekatan kualitatif berbasis penelitian kepustakaan (library research), penelitian ini menerapkan metode deskriptif-analitis dan kritis melalui kajian terhadap penafsiran Al-Qur'an, konteks kebahasaan, serta pemikiran ekologis dalam tasawuf, khususnya konsep tajallī (penyingkapan atau manifestasi ketuhanan) menurut Ibn 'Arabi. Hasil penelitian menunjukkan bahwa fasād mencakup dua dimensi yang saling berkaitan, yaitu kerusakan lingkungan secara fisik dan kerusakan moral-spiritual yang timbul akibat perilaku manusia yang tidak bertanggung jawab. Analisis ini juga menunjukkan bahwa konsep tajallī memberikan landasan spiritual bagi tanggung jawab ekologis dengan memandang alam sebagai manifestasi tanda-tanda ketuhanan yang patut dihormati, dirawat, dan dilestarikan. Temuan ini menegaskan bahwa kerusakan lingkungan tidak dapat diatasi hanya melalui intervensi material dan teknis, tetapi juga membutuhkan kesadaran etis dan transformasi spiritual. Penelitian ini memberikan kontribusi terhadap kajian lingkungan berbasis Al-Qur'an dengan menawarkan kerangka interpretatif interdisipliner yang menghubungkan analisis semantik fasād dengan etika ekologis tasawuf. Dengan demikian, pelestarian

lingkungan dapat dipahami sebagai tanggung jawab moral sekaligus komitmen spiritual.

Kata kunci: Ekologi Tasawuf; Semantik Al-Qur'an; Pencemaran Lingkungan; Surah Ar-Rum Ayat 41.

Introduction

Environmental degradation has emerged as one of the most pressing global challenges, posing significant threats to ecosystem sustainability and the well-being of living organisms. This issue extends beyond the physical deterioration of the natural environment, encompassing broader concerns related to biodiversity loss, climate change, public health, food security, and the availability of essential natural resources (Ogwu et al., 2025; Owuonda & Olembo, 2024). Environmental pollution, deforestation, land degradation, and the contamination of water and air illustrate the increasingly complex relationship between human activities and ecological sustainability (Ekka et al., 2023; Kabir et al., 2026). These phenomena indicate that environmental problems cannot be addressed solely through technological interventions and regulatory measures; they also require critical reflection on the ethical values, worldviews, and spiritual orientations that shape human interactions with nature. Accordingly, examining environmental degradation through religious and philosophical perspectives may contribute to a more comprehensive understanding of the moral responsibilities underlying environmental protection.

Human activities constitute a significant contributing factor to environmental degradation, particularly when natural resources are exploited without adequate consideration of ecological balance. Water, air, and soil pollution, excessive resource extraction, and forest burning for land conversion and commercial purposes are among the activities that threaten environmental sustainability (Kolawole & Iyiola, 2023; Mir et al., 2025). Such practices are frequently associated with economic interests and consumption

patterns that prioritize immediate benefits over long-term ecological consequences (Biesbroek et al., 2023; Kandpal et al., 2024). As a result, natural resources are often treated merely as instruments of production and consumption rather than as essential components of interconnected ecological systems (A. A. Kurniawan & Fadlillah, 2025). This situation raises fundamental questions concerning the ethical dimensions of human responsibility toward nature (Stahl & Eke, 2024). From this perspective, environmental pollution should not be understood exclusively as a technical or economic problem but also as a consequence of human attitudes and practices that disregard the limits and interdependence of the natural world.

In Indonesia, environmental degradation remains a significant concern because of the country's extensive natural resources, ecological diversity, and dependence on environmental conditions for social and economic sustainability. Problems associated with deforestation, forest and land fires, water pollution, and inadequate waste management demonstrate the importance of strengthening environmental governance and public awareness (Azwardi et al., 2023; Kusumawardhani et al., 2022; Sarwowidodo et al., 2026). Empirical information from environmental institutions, including the Ministry of Environment and Forestry, the Ministry of Forestry, and Statistics Indonesia, provides important evidence concerning the scale and development of these challenges. Data on annual deforestation, forest and land fires (Hapsoro et al., 2026; Kadir et al., 2026), water quality, and waste generation further illustrate the complexity of Indonesia's environmental problems (T. A. Kurniawan et al., 2024; R. A. Rahman et al., 2024). However, documenting the magnitude of environmental degradation is not sufficient to explain the underlying human attitudes and ethical considerations that contribute to it. Therefore, religious and spiritual perspectives are relevant to examining how moral values can shape environmental awareness and responsible ecological behavior.

Human existence is fundamentally dependent on the natural environment. The availability of clean water, breathable air, fertile soil, food, and other natural resources demonstrates that human survival is inseparable from the health of ecological systems (Obasi et al., 2025). Environmental deterioration consequently affects not only the natural world but also human health, economic stability, social welfare, and the well-being of future generations (Henderson & Loreau, 2023). This interdependence calls for a reconsideration of the relationship between humanity and nature, moving beyond an exclusively exploitative orientation toward a more responsible and sustainable ecological ethic (Moyano-Fernández, 2023). Within the Islamic intellectual tradition, the Qur'an provides normative and spiritual foundations for reflecting on human conduct, moral accountability, and the consequences of human actions (M. A. Firdaus, 2026). Several Qur'anic passages address ecological responsibility from different perspectives. For example, QS. al-Baqarah [2]: 30 discusses humanity's position as khalīfah (vicegerent) on earth, QS. al-A'raf [7]: 31 prohibits excessiveness, and QS. al-Rahman [55]: 7–9 emphasizes the principle of mīzān (balance). Among these passages, Surah al-Rum [30]: 41 is particularly relevant to the present study because it explicitly connects the manifestation of corruption on land and sea with human actions and their consequences (Al Qurtubi, 1964). Its emphasis on the relationship between human conduct, environmental disorder, and moral reflection provides a specific textual foundation for examining environmental degradation through semantic and spiritual approaches.

Surah al-Rum [30]: 41 states: *"Ẓahara al-fasādu fī al-barri wa-al-baḥri bimā kasabat aydī al-nāsi liyudhīqahum baʿḍa alladhī ʿamilū laʿallahum yarjiʿūn."* The verse indicates that corruption has become manifest on land and sea as a consequence of human actions, allowing people to experience some of the consequences of their conduct so that they may return to the right path (Ad-Durrah, 2009;

al-Jamal, 2003; Al Zamakhshari, 1977; Asyur, 1984; Az-Zajjāj, 1988; Zukhaili, 1991). The selection of this verse as the primary object of study is based on three considerations. First, unlike verses that primarily establish humanity's position as vicegerent or prescribe the maintenance of ecological balance, this verse directly associates the manifestation of *fasād* with human actions. Second, its reference to *al-barr* (land) and *al-baḥr* (sea) provides a broad ecological scope encompassing terrestrial and aquatic environments. Third, the concluding expression laʿallahum yarjiʿūn (so that they may return) introduces a moral and corrective dimension, suggesting that recognition of the consequences of human actions should encourage ethical reconsideration and behavioral transformation. These characteristics make the verse particularly suitable for investigating the relationship between environmental degradation, human accountability, and spiritual awareness. Nevertheless, its interpretation should not be reduced to an automatic identification of *fasād* with every contemporary environmental problem. A rigorous examination requires attention to its linguistic structure, contextual meanings, and broader ethical implications (Kerwanto et al., 2024).

Semantic analysis is therefore essential to understanding the ecological significance of this verse. Rather than merely translating its key expressions, semantic investigation examines their lexical meanings, contextual usage, and relationships within the Qur'anic discourse. Particular attention is given to the terms *al-fasād* (corruption or disorder), *al-barr* (land), *al-baḥr* (sea), and *kasabat aydī al-nās* (what human hands have earned or brought about). These expressions form an interconnected conceptual structure linking the manifestation of disorder in the natural world with human conduct and its consequences. Through this analysis, fasād can be examined not only in relation to physical environmental destruction but also in connection with the moral and spiritual conditions underlying irresponsible human behavior. This approach provides a linguistic

and interpretive foundation for discussing environmental responsibility without reducing the Qur'anic message to a purely scientific explanation of contemporary ecological phenomena.

Previous scholarship has explored the relationship between Islamic spirituality and environmental responsibility through different theoretical and empirical approaches. (Widiyanto et al., 2026), for example, investigate the ecological engagement of Sufi orders in Australia, focusing on the participation of Sufi communities in environmental awareness and ecological practices. This research contributes an important empirical perspective by demonstrating how Sufi spirituality can be expressed through collective environmental engagement. However, its primary emphasis is on community practices rather than the semantic interpretation of specific Qur'anic passages concerning environmental degradation. In a different approach, (Muhammad & Fazrian, 2024) examine the relationship between Arne Naess's ecological philosophy and al-Qushayri's Sufi thought. Their study offers a comparative philosophical perspective by identifying intersections between modern ecological thought and Islamic spirituality. Nevertheless, its principal concern is the conceptual relationship between two intellectual traditions rather than the linguistic and contextual dimensions of Qur'anic environmental discourse. Meanwhile, (Khikamuddin et al., 2024) investigate al-Ghazali's understanding of ecosufism, including its application in the context of Pesantren Al-Anwar 3 in Central Java. This research contributes to the contextualization of Sufi ethical values within a specific educational and religious environment, although its focus differs from an examination of the semantic structure of environmental verses in the Qur'an.

A comparison of these studies reveals that Islamic spirituality and Sufism have been examined as significant foundations for developing environmental awareness, whether through community engagement, comparative philosophical analysis, or the application

of Sufi ethics in educational settings. However, the studies discussed above approach the relationship between spirituality and ecology from different analytical directions and do not specifically integrate the semantic analysis of fasād in QS. al-Rum [30]: 41 with the ontological and ethical dimensions of Sufi ecological thought. In particular, the relationship between the linguistic meaning of environmental corruption, human moral responsibility, and the spiritual understanding of nature requires further conceptual investigation. This limitation identifies an interpretive gap in Qur'anic ecological scholarship: the need for an approach that connects the textual and linguistic dimensions of Qur'anic environmental discourse with the spiritual foundations of ecological responsibility. Addressing this gap is important because semantic interpretation clarifies what the Qur'anic text communicates about environmental corruption, while Sufi ecological thought provides a framework for understanding the spiritual and ethical orientation required in responding to it.

To address this gap, the present study integrates Qur'anic semantic analysis with Sufi ecological thought, particularly Ibn 'Arabi's concept of tajallī (divine self-disclosure). In Ibn 'Arabi's metaphysical perspective, nature can be understood as a manifestation of divine names and attributes, making the natural world more than an object of human exploitation. It is also a field through which divine signs may be contemplated and recognized. Within this framework, the relationship between human beings and nature carries an ethical and spiritual dimension because human treatment of the natural world reflects their understanding of creation and their relationship with the Creator. The integration of semantic analysis and tajallī consequently provides two complementary dimensions of interpretation: semantic analysis examines the textual meaning and contextual relationships of fasād, while Sufi ecology explores the spiritual implications of human responsibility toward the natural world. This combination allows

environmental preservation to be understood not merely as a practical necessity but also as an expression of moral accountability and spiritual awareness.

Accordingly, this study aims to examine the relevance of QS. al-Rum [30]: 41 to contemporary environmental pollution through the integration of Qur'anic semantic analysis and Sufi ecological thought. It addresses three interconnected concerns: the semantic dimensions of fasād and its relationship with human actions in the context of the verse; the ecological and spiritual implications of Ibn 'Arabi's concept of tajallī for understanding the relationship between humanity and nature; and the contribution of integrating these two perspectives to the development of environmental responsibility. The novelty of this study lies in proposing an interdisciplinary interpretive framework that connects the semantic structure of fasād with the ontological and ethical foundations of Sufi ecology. Rather than simply associating Qur'anic verses with contemporary environmental issues, this study examines how the linguistic meaning of the text and the spiritual understanding of nature can complement one another in constructing a more comprehensive ecological interpretation. Through this framework, environmental degradation is understood as both a manifestation of human moral responsibility and a challenge that requires spiritual transformation, while environmental preservation becomes an expression of ethical commitment toward God's creation.

Method

This study employs a qualitative research design using a library research approach to examine environmental degradation through the integration of Qur'anic semantic analysis and Sufi ecology (Haryono et al., 2024). A qualitative approach is appropriate because the research focuses on interpreting textual meanings, examining conceptual relationships, and critically reflecting on the ethical and spiritual dimensions of environmental issues (R. Rahman

et al., 2025). Rather than collecting numerical data or conducting field observations, the study investigates Qur'anic texts, exegetical literature, and relevant philosophical and theological works to develop an in-depth understanding of the relationship between Qur'anic interpretation and contemporary environmental concerns. The primary object of analysis is Surah al-Rūm (30:41), particularly its representation of *fasād* (corruption or disorder), the relationship between environmental degradation and human actions, and the moral implications of ecological destruction. The analytical framework combines *siyāq Qur'āmī* and *munāsabat al-āyāt* with the Sufi ecological perspectives of Ibn 'Arabi and Seyyed Hossein Nasr.

The research data consist of primary and secondary textual sources selected according to their relevance, scholarly credibility, and contribution to the research objectives. The primary textual source is the Qur'an, particularly Surah al-Rūm (30:41), supplemented by other relevant passages concerning environmental corruption, human responsibility, ecological balance, and the preservation of nature (Zaenuri, 2023). The exegetical sources include classical and contemporary Qur'anic commentaries, such as Al-Kashshāf by al-Zamakhshari, Tafsīr al-Qurṭubī by al-Qurtubi, Taḥrīr wa al-Tanwīr by Ibn 'Ashur, Al-Baḥr al-Muḥīṭ by Abu Hayyan, and Al-Tafsīr al-Munīr by Wahbah al-Zuhayli, alongside other relevant exegetical works. These commentaries are selected based on three criteria: (1) their direct discussion of Surah al-Rūm (30:41) and its principal expressions; (2) their contribution to explaining the linguistic, contextual, historical, and theological dimensions of the verse; and (3) their representation of different exegetical perspectives, including classical linguistic interpretation and contemporary contextual interpretation.

In addition, primary Sufi literature includes Ibn 'Arabi's Fuṣūṣ al-Ḥikam and Al-Futūḥāt al-Makkiyyah, particularly the discussions relevant to *tajallī, waḥdat al-wujūd,* and the relationship between God, humanity, and creation. Seyyed Hossein Nasr's Man

and Nature: The Spiritual Crisis of Modern Man and Religion and the Order of Nature are used to contextualize the spiritual dimensions of ecological degradation and the desacralization of nature. Secondary sources consist of peer-reviewed journal articles, academic books, and scholarly publications concerning Qur'anic semantics, *siyāq Qur'ānī, munāsabat al-āyāt,* Sufi ecology, and environmental ethics. The selection of these materials considers their relevance to the research questions, the reliability of their academic publication, and their contribution to the development of the theoretical framework.

Data collection is conducted through documentation, involving the systematic identification, collection, classification, and examination of relevant textual and bibliographical materials (Juma, 2025). The process begins with identifying Qur'anic expressions and passages directly related to the research object. The selected materials are subsequently classified into three analytical categories. The first category concerns the semantic data of Surah al-Rūm (30:41), including the lexical meanings, contextual usage, syntactic relationships, and conceptual connections of the expressions *al-fasād* (corruption or disorder), *al-barr* (land), *al-baḥr* (sea), and *kasabat aydī al-nās* (what human hands have earned or brought about). The second category comprises exegetical and intertextual data, including interpretations of the selected verse, relevant historical contexts, and its relationships with other Qur'anic passages through *munāsabat al-āyāt*. The third category concerns Sufi ecological data, particularly the concepts of *tajallī* and *waḥdat al-wujūd* in Ibn 'Arabi's thought, as well as Nasr's understanding of the spiritual crisis underlying modern environmental degradation (Altohami & Khafaga, 2023). The collected literature is organized according to these categories to facilitate systematic comparison between textual meanings, exegetical interpretations, and ethical-spiritual concepts (Rozaq & Zain, 2025).

Data analysis is conducted using a descriptive-analytical and critical-interpretative method through four interconnected stages.

First, semantic analysis is applied to the key expressions in Surah al-Rūm (30:41) by examining their lexical meanings, linguistic structures, and contextual relationships. This stage employs *siyāq dākhilī* (internal context) to investigate the relationships among expressions within the verse and their connections with surrounding passages, while *siyāq khārijī* (external context) is used to examine relevant historical circumstances, exegetical explanations, and the broader context of interpretation. Second, *munāsabat al-āyāt* is applied to identify thematic and conceptual relationships between the selected verse and other relevant Qur'anic passages concerning corruption, human accountability, ecological balance, and environmental preservation.

These first two stages establish the textual and contextual understanding of *fasād* without automatically equating every Qur'anic reference to corruption with contemporary environmental pollution. Third, the semantic and exegetical findings are brought into dialogue with Sufi ecological thought. Ibn 'Arabi's concepts of *tajallī* and *waḥdat al-wujūd* are examined to explain the ontological and spiritual significance of nature as a manifestation of divine signs, while Nasr's ecological criticism is employed to contextualize the relationship between the desacralization of nature, the modern spiritual crisis, and environmental degradation. Fourth, the findings are synthesized through three interconnected dimensions: the textual dimension, which explains the Qur'anic representation of *fasād* and human actions; the ontological dimension, which examines the relationship between God, humanity, and nature; and the ethical-spiritual dimension, which explores the implications of these interpretations for environmental responsibility. Through these stages, semantic interpretation functions as the textual foundation, while Sufi ecology provides the ontological and ethical-spiritual framework for developing a comprehensive understanding of environmental preservation.

To ensure the credibility and consistency of the research findings, this study employs source triangulation, comparative textual analysis, and interpretive cross-checking. Source triangulation is conducted by comparing the explanations of Surah al-Rūm (30:41) across classical and contemporary Qur'anic commentaries rather than relying on a single exegetical authority. Comparative textual analysis is performed by examining the interpretations of key Qur'anic expressions alongside relevant lexical and semantic explanations to identify similarities, differences, and contextual variations in meaning. The study also cross-checks the interpretation of *fasād* against the relationships among the selected Qur'anic passages through *munāsabat al-āyāt*.

Furthermore, the concepts of *tajallī* and *waḥdat al-wujūd* are examined directly through Ibn 'Arabi's primary works and compared with relevant scholarly interpretations to avoid conceptual simplification or the conflation of his metaphysical perspective with Nasr's ecological criticism. Secondary literature is evaluated based on the credibility of its authors, academic publication standards, and relevance to the research questions. Differences among exegetical and philosophical interpretations are critically examined rather than eliminated, allowing the study to maintain interpretive transparency. These validation procedures aim to ensure that the resulting ecological interpretation remains grounded in Qur'anic textual evidence, supported by reliable scholarly sources, and consistent with the distinct theoretical contributions of Qur'anic semantics and Sufi ecology.

Result and Discussion

Semantic Analysis of Surah Ar-Rum Verse 41

The semantic analysis of Surah Ar-Rum verse 41 is conducted through three main approaches: external context *(siyāq khārijī),* internal context *(siyāq dākhilī),* and inter-verse coherence *(munāsabah).* These approaches are used to understand the meaning

of the verse by examining its broader context, linguistic structure, and relationship with the surrounding verses. This study focuses on Surah Ar-Rum verses 40–42, with verse 41 as the main object of analysis. Verse 40 represents the preceding context, while verse 42 provides the subsequent context. By examining these three verses together, the meaning of environmental corruption can be understood within the broader Qur'anic discussion of divine authority, human actions, and moral responsibility.

The external context *(siyāq khārijī)* provides an initial framework for understanding the message of Surah Ar-Rum verse 41. In this context, the verse is not understood as an independent statement but as part of a wider discussion concerning the relationship between Allah and human beings (Qureshi & Saima Amanullah, 2026). The surrounding Qur'anic discourse emphasizes Allah's authority over creation and the consequences of human actions (Nurnaesih & Syamsi Komariah, 2023). This context is important because the emergence of corruption in the land and sea is presented alongside theological and moral discussions (Speckman, 2022). Therefore, understanding the verse requires attention to both its religious message and its implications for human life.

The internal context *(siyāq dākhilī)* begins with an examination of verse 40, which states that Allah is the One who created human beings, provides their sustenance, causes their death, and gives them life again. These four divine functions demonstrate that Allah has complete authority over the existence and continuity of life (Al Qurtubi, 1964). According to Durrah, creation, provision, death, and resurrection are matters exclusively controlled by Allah, and no other being possesses such power (Ad-Durrah, 2009). This explanation establishes the theological foundation for understanding the following verse, particularly the relationship between human beings and the natural environment as part of Allah's creation.

Ibn ‘Asyur explains that the rhetorical question in verse 40, *hal min shurakā'ikum man yaf'alu min dhālikum min shay'* (Is there

anyone among your partners who can do any of these things?), functions as an interrogative expression that denies the ability of the idols worshiped by the polytheists (Asyur, 1984). The additional particle min reinforces the comprehensive meaning of this denial. According to his interpretation, the verse emphasizes that no partner possesses the power to create, provide sustenance, cause death, or restore life. Consequently, the expression *subḥānahu wa ta'ālā 'ammā yushrikūn* serves as a declaration of Allah's absolute transcendence above any form of association. This theological statement establishes that all aspects of life and existence remain under Allah's authority.

The discussion then moves to verse 41, which states: *Ẓahara al-fasādu fī al-barri wa al-baḥri bimā kasabat aydī al-nās liyudhīqahum ba'ḍa alladhī 'amilū la'allahum yarji'ūn.* This verse introduces the concept of corruption in both terrestrial and aquatic environments. Its opening expression, *ẓahara al-fasād*, indicates the emergence or manifestation of disorder and deterioration. The use of the past-tense verb *ẓahara* emphasizes that corruption has already appeared and become observable (Al Zamakhshari, 1977; Jabal, 2010). From a semantic perspective, this expression suggests that corruption is not merely a possibility but a condition that has emerged in human life and the surrounding environment.

The term *al-fasād* is central to understanding the ecological implications of this verse. According to Durrah, corruption may take various forms, including drought, the death of living creatures, frequent fires, floods, and the loss of blessings (Ad-Durrah, 2009). These conditions indicate the deterioration of the natural environment and the reduction of its benefits for human life. Durrah also explains that *al-fasād* can refer to injustice, disobedience, and immoral behavior. Thus, the term has both physical and moral dimensions. This broader meaning demonstrates that corruption in the Qur'anic perspective cannot be separated from the moral conditions and actions of human beings.

Ibn 'Asyur provides a more detailed explanation of *al-fasād* by defining it as the deterioration of conditions and the opposite of goodness or soundness *(al-ṣalāḥ)*. He explains that the expression *fī al-barri wa al-baḥri* indicates the deterioration of conditions in the land and sea, particularly concerning the benefits that human beings obtain from both environments. On land, corruption may appear through agricultural failure, declining vegetation, animal mortality, the spread of pests and diseases, and the loss of natural resources. In aquatic environments, it may include declining fish populations, reduced marine resources, and disturbances that interfere with human activities at sea (Asyur, 1984). These interpretations provide a relevant foundation for understanding the relationship between the Qur'anic concept of *al-fasād* and environmental degradation.

Wahbah al-Zukhaili also explains that *al-fasād* refers to disorder and damage in various aspects of life. He identifies examples such as drought, poor harvests, reduced vegetation, fires, floods, unjust appropriation of wealth, and the increasing number of harmful conditions alongside the decline of beneficial resources. He further explains that *al-barr* refers to dry land, while *al-baḥr* refers to aquatic areas. The expressions also encompass the people who inhabit these environments, including rural and urban communities, coastal populations, and those who travel by sea (Zukhaili, 1991). This interpretation demonstrates that environmental corruption affects not only natural resources but also the communities whose lives depend on them.

The phrase *bimā kasabat aydī al-nās* explains the relationship between corruption and human actions. Semantically, the expression indicates that the emergence of corruption is connected to what human beings have acquired or done through their actions. According to Durrah, it refers to the sins and wrongful deeds committed by people. Ibn Asyur provides a broader interpretation by explaining that the expression *kasabat aydī* does not refer exclusively to activities performed by the hands (Asyur, 1984).

Instead, it represents human actions in general, including outward behavior, misguided beliefs, and internal moral conditions. Therefore, the verse establishes an important connection between human conduct and the deterioration of conditions in the world.

From an ecological perspective, the expression *bimā kasabat aydī al-nās* offers a basis for discussing human responsibility for environmental degradation. Human activities that damage terrestrial and aquatic ecosystems can be understood within the broader meaning of *al-fasād*, provided that the analysis remains consistent with the interpretations of the Qur'anic exegetes (Al Samarqandi, 1993). The verse does not explicitly mention modern environmental pollution in its technical sense (Ibnu Katsir, 1998). Nevertheless, its semantic scope includes the deterioration of natural conditions and the loss of environmental benefits. Accordingly, pollution and ecological destruction can be examined as contemporary manifestations of the broader concept of corruption described in this verse.

The next expression, *liyudhīqahum ba'ḍa alladhī 'amilū,* explains that human beings experience some consequences of their own actions. The word *liyudhīqahum* literally relates to the act of making someone taste something. In this context, however, it functions as a metaphor for experiencing the consequences of one's deeds. Ibn 'Asyur explains that the word *ba'ḍ* refers to only a portion of the consequences of human actions, rather than punishment for only a portion of those actions. This means that the difficulties experienced in worldly life represent only part of the consequences of human wrongdoing (Asyur, 1984). The expression therefore emphasizes the relationship between human behavior and the consequences that follow.

The final expression, *la'allahum yarji'ūn,* indicates the hope that human beings will return from their wrongdoing. According to Durrah, this return involves abandoning injustice, disobedience, and immoral actions (Ad-Durrah, 2009). Ibn 'Asyur further explains that

the word *yarji'ūn* is used metaphorically to describe the act of abandoning sin and returning to obedience to Allah. The expression *la'alla* does not indicate uncertainty on the part of Allah; rather, it presents the expected outcome from the perspective of human understanding (Asyur, 1984). Therefore, the verse contains not only a warning about the consequences of corruption but also an invitation to moral transformation and repentance.

The internal relationship between verses 40 and 41 reveals an important connection between divine authority and human responsibility. Verse 40 establishes that Allah is the Creator and Provider of all living beings, while verse 41 explains that corruption emerges through human actions. These two verses provide a theological and ethical framework for understanding the relationship between humanity and the natural world. Since Allah is the Creator and sustainer of life, human beings should recognize their dependence on divine provision and avoid actions that cause damage to the conditions supporting life (Zukhaili, 1991). In this sense, environmental responsibility can be understood as part of a broader moral obligation toward Allah's creation.

The relationship between verses 41 and 42 further strengthens this message. In verse 42, Allah commands the Prophet Muhammad to invite people to travel throughout the earth and observe the fate of previous communities. According to Durrah, this command encourages people to examine historical remains and reflect on the consequences experienced by those who rejected their messengers (Ad-Durrah, 2009). Ibn 'Asyur explains that this verse serves as a warning by reminding people of the destruction experienced by earlier communities because of their wrongdoing and association of partners with Allah (Asyur, 1984). Thus, verse 42 develops the moral message of verse 41 by presenting historical consequences as lessons for later generations.

The coherence *(munāsabah)* among verses 40–42 demonstrates a continuous argument concerning divine authority,

human actions, and the consequences of wrongdoing. Verse 40 emphasizes Allah's exclusive authority over creation, provision, death, and resurrection. Verse 41 explains the emergence of corruption as a consequence associated with human actions and encourages people to return to righteousness. Verse 42 then directs human beings to learn from the historical experiences of previous communities (Zukhaili, 1991). These verses are therefore interconnected through a common message, are human beings must recognize Allah's authority, understand the consequences of their actions, and take lessons from the conditions of the world and human history.

Based on this semantic analysis, Surah Ar-Rum verse 41 provides a broad Qur'anic framework for understanding environmental degradation through the concept of *al-fasād*. The expressions *fī al-barri wa al-baḥri* encompass terrestrial and aquatic environments, while *bimā kasabat aydī al-nās* emphasizes the relationship between human conduct and the emergence of corruption. Meanwhile, *liyudhīqahum ba'ḍa alladhī 'amilū* and *la'allahum yarji'ūn* highlight the consequences of human actions and the possibility of moral transformation. These linguistic and contextual elements show that the verse contains an ethical message concerning human responsibility toward the world. Consequently, environmental pollution can be examined as a contemporary ecological issue within the broader Qur'anic concept of *al-fasād*, while maintaining the distinction between the original meaning of the verse and its contemporary application.

Table 1.

Semantic Analysis of Surah Ar-Rum Verse 41

Qur'anic Expression	Short Meaning	Semantic Analysis
Ẓahara (ظَهَرَ)	To appear, emerge, or become manifest.	Indicates that corruption has emerged and become observable.

Al-Fasād (الْفَسَادُ)	Corruption, disorder, and deterioration.	Includes drought, fires, floods, declining vegetation, animal mortality, and the loss of natural benefits.
Fī al-Barri (فِي الْبَرِّ)	In the land or terrestrial environment.	Refers to terrestrial areas experiencing the loss of benefits, agricultural failure, and other forms of environmental deterioration.
Wa al-Baḥri (وَالْبَحْرِ)	And in the sea or aquatic environment.	Refers to aquatic areas experiencing declining marine resources and disturbances to their benefits.
Bimā (بِمَا)	Because of or due to.	Establishes a causal relationship between human actions and the emergence of corruption.
Kasabat Aydī al-Nās (كَسَبَتْ أَيْدِي النَّاسِ)	What human beings have acquired through their actions.	Refers broadly to human deeds, including physical actions, misguided beliefs, and internal moral conditions.
Liyudhīqahum (لِيُذِيقَهُمْ)	So that they may taste or experience.	A metaphor for experiencing the consequences of human actions.
Ba'ḍa (بَعْضَ)	Part or a portion.	Refers to only part of the consequences of human deeds, not punishment for only some of their actions.
Alladhī 'Amilū (الَّذِي عَمِلُوا)	What they have done.	Refers to human actions and deeds that produce consequences.
La'allahum (لَعَلَّهُمْ)	So that they may or perhaps.	Expresses the expected possibility of human

		reflection and transformation from the human perspective.
Yarji'ūn (يَرْجِعُونَ)	To return or turn back.	Metaphorically refers to abandoning wrongdoing and returning to obedience to Allah.

Environmental Degradation with Ecological-Sufi Perspective

The ecological-Sufi perspective offers a spiritual and ethical framework for understanding environmental degradation beyond its physical and material dimensions. From this perspective, nature is not merely a collection of resources intended to fulfill human needs; rather, it possesses spiritual significance because it is closely connected to the existence and signs of God (Basyar et al., 2026). Environmental destruction, therefore, cannot be understood solely as a technical problem involving pollution, ecosystem damage, or the excessive exploitation of natural resources (Rizaldy & Sopalo, 2026). It also reflects a deeper crisis in the relationship between human beings, nature, and the Creator. This perspective can be explored through the metaphysical thought of Ibn 'Arabi and the ecological criticism of Seyyed Hossein Nasr.

Ibn 'Arabi's concept of tajallī (divine self-disclosure or manifestation) provides an important foundation for understanding the spiritual significance of nature. According to this perspective, the universe is a manifestation of the Divine Names and Attributes of Allah (Halim, 2024). Nature reflects the signs of divine beauty, wisdom, power, and mercy. Consequently, the natural world should not be regarded as an entity entirely detached from its Creator (Lala, 2026). Instead, it can be understood as a mirror through which human beings recognize aspects of divine manifestation (Albimawi et al., 2023). This understanding encourages people to develop a respectful relationship with the environment because the natural world possesses significance beyond its material usefulness.

Within this framework, environmental destruction can be interpreted as a failure to recognize the spiritual meaning of creation. When forests are destroyed, rivers are polluted, and ecosystems are damaged, human beings disregard the natural order through which divine signs are manifested (M. Y. Kurniawan et al., 2025). The metaphor of nature as a mirror of divine beauty illustrates this ethical responsibility (Gill, 2022). Just as a mirror deserves to be treated carefully because it reflects something valuable, the environment must also be protected because it reveals the signs of God's creation (Imes, 2023). Nevertheless, this metaphor should be understood as a spiritual and ethical interpretation rather than a literal identification between nature and God.

Another relevant concept in Ibn 'Arabi's thought is *waḥdat al-wujūd* (the Oneness of Being). This doctrine emphasizes the relationship between the multiplicity of created existence and the absolute reality of God (Hidayat, 2025). In an ecological discussion, this perspective can be used to highlight the interconnectedness of all forms of existence (Berglund & Gericke, 2022). Human beings, animals, plants, water, and other natural elements participate in an interconnected order of creation (Babu & Satya, 2022). Therefore, environmental damage does not affect only one particular object or species, it can also disturb the broader relationships that sustain life (Rafea et al., 2024). The destruction of one part of an ecosystem may generate consequences for other living beings and the environment as a whole.

The concept of waḥdat al-wujūd also encourages a deeper understanding of the relationship between human beings and other forms of existence. Nature should not be treated as an entirely separate object that humans may exploit without considering its consequences (Amili, 2024). Rather, human life is inseparable from the ecological conditions that support it (Ismayilov, 2026). From this perspective, environmental responsibility becomes an expression of awareness concerning the interconnectedness of creation (Sami,

2024). Human beings are expected to recognize that their actions toward nature have consequences for other forms of life (Vuong & Nguyen, 2025). This interpretation provides a spiritual foundation for developing ecological awareness and discouraging destructive behavior.

Furthermore, Ibn 'Arabi's understanding of the universe as a manifestation of divine signs can be connected to the concept of *āyāt kawniyyah* (cosmic signs). The natural world may be understood as an open book that reveals the greatness of its Creator (Mairizal, 2026). Mountains, rivers, oceans, plants, animals, and the cycles of life are not merely physical phenomena; they also invite human beings to contemplate the wisdom and power of Allah (Özdemir, 2026). Nature is likewise described in the Qur'anic worldview as participating in the glorification of God, although human beings may not fully comprehend the manner of its glorification (Adeboye, 2026). Accordingly, the environment deserves respect and protection rather than being reduced to an object of unrestricted exploitation.

The concept of raḥmah (divine mercy and compassion) further strengthens the ecological dimension of Ibn 'Arabi's thought. If the universe is understood through the manifestation of divine mercy, human relationships with nature should also be grounded in compassion (Çakmaktaş, 2026). This means that human beings should avoid actions that cause unnecessary suffering to animals, destroy vegetation, contaminate water sources, or damage the balance of ecosystems (Hamdi et al., 2026). Love and empathy toward the environment can therefore be interpreted as expressions of spiritual awareness and *ma'rifah* (knowledge or recognition of God) (Nasrul Umam, 2025). In this sense, ecological responsibility is not merely a social obligation but also a manifestation of the ethical consequences of knowing the Creator.

A complementary perspective is offered by Seyyed Hossein Nasr, who argues that the environmental crisis is closely connected to the spiritual crisis of modern humanity. According to Nasr,

contemporary ecological problems, including ecosystem destruction, pollution, and climate change, cannot be adequately addressed through scientific and technological solutions alone (Imran, 2023). These problems also reflect a worldview in which human beings have increasingly lost their spiritual relationship with nature and the Creator (Stella, 2026). When nature is perceived exclusively through economic interests and material benefits, its sacred dimension is gradually neglected (Abu Sayem, 2023). Environmental degradation thus becomes an indication of a deeper imbalance in human consciousness and spirituality.

Nasr also criticizes the reductionist and materialistic worldview associated with modern science when it regards nature merely as a mechanical object or a collection of measurable resources. Within this framework, nature is treated as an impersonal entity that can be controlled, manipulated, and exploited for human purposes (Vitullo & Saggioro, 2026). Nasr contrasts this attitude with a spiritual understanding of nature as a meaningful reality that points beyond itself toward the Divine (Munir Sadjali, 2024). His distinction between viewing nature as an "it" and recognizing it as a "Thou" illustrates the difference between an instrumental relationship and a spiritual relationship with the natural world (Santono et al., 2026). However, this criticism should not be understood as a rejection of scientific knowledge itself; rather, it concerns the reduction of reality to purely material and utilitarian dimensions.

Based on the perspectives of Ibn 'Arabi and Seyyed Hossein Nasr, environmental degradation can be understood as both an ecological and a spiritual problem. Ibn 'Arabi's concepts of *tajallī, waḥdat al-wujūd, āyāt kawniyyah,* and *raḥmah* emphasize the spiritual significance and interconnectedness of creation. Meanwhile, Nasr highlights the spiritual crisis underlying the modern exploitation of nature. These perspectives provide an ethical foundation for interpreting environmental responsibility as part of human spiritual

consciousness. In relation to Surah Ar-Rum verse 41, which connects the emergence of corruption on land and sea with human actions, the ecological-Sufi perspective offers a deeper reflection: environmental damage is not simply a disruption of natural systems but also a consequence of human beings neglecting their moral and spiritual responsibilities toward God's creation.

Dialogue Between Semantics And Ecology Of Sufism Regarding Environmental Pollution

The dialogue between Qur'anic semantics and Sufi ecology provides an interdisciplinary framework for understanding environmental pollution from both linguistic and spiritual perspectives. Qur'anic semantics examines the meanings of words, their contextual relationships, and the messages conveyed through the structure of the verses (Alhaj, 2026). Meanwhile, Sufi ecology explores the spiritual and ethical dimensions of human relationships with nature (M. Ahmad & Bisati, 2025). Bringing these two perspectives together allows environmental pollution to be understood not merely as a physical problem but also as a manifestation of moral and spiritual disorder (F. Firdaus & Nurhayati, 2025). In this problem, Surah Ar-Rum verse 41 becomes an important starting point for examining the relationship between human actions, environmental degradation, and spiritual responsibility.

From a semantic perspective, the expression *ẓahara al-fasādu fī al-barri wa al-baḥr* (corruption has appeared on land and sea) indicates the emergence of disorder in the natural and human environment. The word *al-fasād* refers broadly to damage, deterioration, and the disruption of an otherwise proper condition. Ibn 'Asyur explains that this corruption can be understood through the deterioration of the benefits that human beings obtain from land and sea, including agricultural failure, the loss of vegetation, animal mortality, and disturbances in marine resources (Asyur, 1984).

Wahbah al-Zukhaili also associates *al-fasād* with drought, poor harvests, fires, floods, and the reduction of benefits in human life (Zukhaili, 1991). These interpretations provide a semantic foundation for relating the verse to contemporary environmental problems, including pollution, ecosystem degradation, and the contamination of natural resources.

The phrase *bimā kasabat aydī al-nās* (because of what people's hands have earned) establishes an important relationship between human actions and environmental degradation. Semantically, the expression does not refer exclusively to physical actions performed by the hands but also encompasses broader human conduct, including moral behavior, misguided beliefs, and harmful intentions. Ibn ‘Asyur emphasizes the broad scope of human actions in explaining this expression. Consequently, environmental pollution can be examined as one contemporary manifestation of destructive human behavior (Asyur, 1984). Activities such as indiscriminate waste disposal, excessive exploitation of natural resources, and the contamination of rivers and seas illustrate how human conduct can contribute to the deterioration of the environment (Ad-Durrah, 2009). Thus, the semantic interpretation of this phrase provides a basis for discussing human responsibility for ecological damage.

This understanding finds a complementary explanation in Ibn ‘Arabi's ecological-Sufi perspective, particularly through the concept of *tajallī* (divine manifestation). If the universe is understood as a manifestation of the Divine Names and Attributes, nature possesses spiritual significance beyond its economic and material functions (Kholidah et al., 2026). Mountains, forests, rivers, oceans, and living organisms become signs through which human beings contemplate the greatness of the Creator. Therefore, environmental destruction reflects a failure to appreciate the spiritual meaning of creation. When human beings pollute rivers or destroy forests, they disregard the value of the natural world as a manifestation of divine signs (Hajam & Saumantri, 2023). In this respect, the semantic

meaning of *al-fasād* can be connected to the Sufi understanding that damaging the environment also represents a failure to maintain a respectful relationship with God's creation.

Furthermore, the concept of *waḥdat al-wujūd* (the Oneness of Being) offers a philosophical perspective on the interconnectedness of existence. In an ecological view, this concept encourages an awareness that human beings cannot be separated from the natural systems that sustain their lives. The contamination of water, for example, does not affect water alone but can also threaten aquatic organisms, agricultural productivity, public health, and the continuity of human life (Maduelosi & Ezuluofor, 2023). Similarly, deforestation can disrupt ecological relationships and contribute to broader environmental imbalances (Sharma et al., 2024). This interconnectedness strengthens the interpretation of *al-fasād* as a condition that extends beyond an isolated form of damage (Iyiola et al., 2022). It also provides an ethical reason for humans to avoid destructive actions because the consequences of environmental pollution may spread throughout the network of life.

The spiritual dimension of this dialogue becomes more evident through the concept of *raḥmah* (divine mercy and compassion). In Ibn ʻArabi's perspective, recognizing the manifestations of divine mercy encourages human beings to develop compassionate relationships with other forms of existence (Lala & Alwazzan, 2023). This principle can be translated into ecological responsibility through the protection of animals, the preservation of vegetation, and the responsible use of water and other natural resources (Yazid, 2026). Such behavior represents an ethical expression of spiritual awareness and *maʻrifah* (recognition of God). This perspective also complements the expression *laʻallahum yarjiʻūn* (so that they may return) in Surah Ar-Rum verse 41 (Az-Zajjāj, 1988). The phrase indicates the possibility of human beings returning from wrongdoing and abandoning destructive conduct (Ayad, 2023). From an ecological-Sufi perspective, this return can be

understood as a process of moral correction and spiritual transformation that includes restoring a responsible relationship with nature.

Seyyed Hossein Nasr's criticism of modern materialistic attitudes toward nature further strengthens the dialogue between semantics and Sufi ecology. Nasr argues that the environmental crisis is closely related to the spiritual crisis of modern humanity, particularly the loss of a sacred understanding of nature (Loureiro, 2023). When the natural world is viewed merely as an object or mechanical resource, human beings tend to measure its value through economic productivity and material benefits. This reductionist attitude can encourage excessive exploitation and environmental pollution. In contrast, a spiritual understanding of nature recognizes that the environment possesses meaning beyond its instrumental function (Francuz, 2026). When connected with the semantic interpretation of *bimā kasabat aydī al-nās,* Nasr's perspective highlights that environmental degradation is not only the result of particular harmful activities but may also emerge from a worldview that separates humanity from its spiritual and moral responsibilities toward creation.

Based on this dialogue, Surah Ar-Rum verse 41 can be understood as providing a Qur'anic foundation for examining environmental pollution through semantic and Sufi-ecological approaches. The semantic analysis explains the meaning of *al-fasād,* identifies the relationship between human actions and environmental damage, and emphasizes the possibility of human correction through *yarji'ūn.* Meanwhile, the ecological-Sufi perspective deepens this interpretation by emphasizing the spiritual significance of nature, the interconnectedness of existence, and the importance of compassion toward all forms of creation. These two approaches complement one another: semantics clarifies the Qur'anic message, while Sufi ecology develops its ethical and spiritual implications for contemporary environmental problems. Accordingly, addressing

environmental pollution requires not only technological and regulatory measures but also a transformation of human consciousness, moral conduct, and spiritual responsibility toward the natural world.

Conclusion

This study concludes that environmental pollution, as reflected in Surah Ar-Rum verse 41, is not merely a physical or ecological problem but also a moral, spiritual, and theological crisis resulting from human actions. The expression *ẓahara al-fasādu fī al-barri wa al-baḥri bimā kasabat aydī al-nās* (corruption has appeared on land and sea because of what human hands have earned) emphasizes the semantic relationship between fasād (corruption or destruction) and human responsibility for environmental degradation. From a semantic perspective, *fasād* encompasses various forms of damage, imbalance, and disruption that threaten the sustainability of life. Meanwhile, the Sufi ecological perspective offers a spiritual interpretation of this verse by understanding nature as a manifestation of divine signs *(āyāt Allāh)* and a reflection of God's creation. Through the concept of *tajallī* (divine self-disclosure), nature is not merely an object to be exploited but a manifestation of divine beauty, wisdom, and order that deserves respect and protection. Therefore, environmental destruction can also be understood as a reflection of the human failure to maintain spiritual awareness and harmony with God's creation. Furthermore, the dialogue between Qur'anic semantics and the ecological teachings of Sufism demonstrates that environmental preservation requires both intellectual understanding and spiritual transformation. The semantic analysis of fasād reveals the ethical consequences of human behavior, while Sufi values such as zuhd (moderation and detachment from excessive materialism), *tawāḍu'* (humility), *shukr* (gratitude), and *murāqabah* (spiritual awareness of God's presence) provide an ethical foundation for developing ecological consciousness.

Reference

Abu Sayem, S. M. (2023). *Religion and ecological crisis: Christian and Muslim perspectives from John B. Cobb and Seyyed Hossein Nasr*. Routledge, Taylor & Francis Group.

Ad-Durrah, M. 'Ali T. (2009). *Tafsīr al-Qur'ān al-Karīm wa I'rābuhu Wa Bayanuhu*. Dar Ibnu Katsir.

Adeboye, G. (2026). The Epistemological Significance of Nature in Islam: A Theoretical Framework for Islamic Environmentalism. *Journal for Semitics*, *35*(1). https://doi.org/10.25159/2663-6573/20759

Ahmad, H., & Ghafar, N. A. (2025). STYLISTIC AND LINGUISTIC VARIATION IN THE QUR'AN: TOWARD AN INTEGRATIVE FRAMEWORK. *Quantum Journal of Social Sciences and Humanities*, *6*(3), 424–433. https://doi.org/10.55197/qjssh.v6i3.705

Ahmad, M., & Bisati, A. A. (2025). Divine Stewardship: Sufism's Spiritual Path to Environmental Balance. *The Yeats Journal of Korea*, *76*(0), 231–250. https://doi.org/10.14354/yjk.2025.76.231

Al Faruq, A. Q., Halimah, U., & Bakar, A. (2024). Semantic And Science Research Model: Relation Underground Water Concept With Agricultural Growth In Qur'an. *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin*, *12*(02), 243–269. https://doi.org/10.21274/kontem.2024.12.02.243-269

al-Jamal, Ḥasan 'Izz al-Dīn bin Ḥusayn bin 'Abd al-Fattāḥ Aḥmad. (2003). *Makhṭūṭat al-Jamal: Mu'jam wa Tafsīr Lughawī liKalimāt al-Qur'ān*. al-Hay'ah al-Miṣriyyah al-'Āmmah li-l-Kitāb.

Al Qurtubi, A. A. A. (1964). *Al-Jāmi' li Aḥkām al-Qur'ān*. Dar Al Kutub Al Mishriyyah.

Al Samarqandi, A. A.-L. (1993). *Bahru al-'Ulum*. Dar Al-Kutub Al-'Ilmiyyah.

Al Zamakhshari, M. bin 'Umar. (1977). *Al-Kashāf 'An Ḥaqāiq Ghawāmid Al-Tanẓīl Wa 'Uyūn Al-'Aqāwil Fī Wujūh Al-Ta'wil*. Beirut.

Albimawi, H., Tobroni, & Moh. Nurhakim. (2023). Human Nature in the View of the Qur'an and Ibn Arabi. *International Journal of Health, Economics, and Social Sciences (IJHESS)*, *5*(3), 270–277. https://doi.org/10.56338/ijhess.v5i3.3829

Alhaj, A. A. M. (2026). Measuring Connotative Meaning in English Translations of the Holy Qur'an: A Semantic and Applied Analysis. *QiST: Journal of Quran and Tafseer Studies*, *5*(2), 413–436. https://doi.org/10.23917/qist.v5i2.16107

Altohami, W. M. A., & Khafaga, A. (2023). Exploring the referential range of etymologically-related lexical pairs in the language of the Qur'an: A cognitive-semantic approach. *Cogent Arts & Humanities*, *10*(1), 2185969. https://doi.org/10.1080/23311983.2023.2185969

Amili, R. M. (2024). Waḥdat al-Wujūd in The Perspective of Shāh Walī Allāh Al-Dihlawī. *Refleksi: Jurnal Kajian Agama Dan Filsafat*, *23*(2), 325–346. https://doi.org/10.15408/ref.v23i2.41524

Amin, H., Djawas, M., Nurdin, A., & Akbar, R. (2025). Environmental Paradigm Transformation through Integrative Interpretation: Perspective of Quranic Ecological Hermeneutics. *International Journal of Islamic Thought*, *28*. https://doi.org/10.24035/ijit.28.2025.334

Asyur, M. A.-T. I. (1984). *Taḥrīr Wa Tanwīr: Taḥrīr al-Ma'na al-Syadīd Wa Tanwīr al-'Aql al-Jadīd Min Tafsīr al-Kitāb al-Majīd*. Ad-Dar At-Tunisiyyah Linnasyr.

Ayad, O. (2023). *Love in Sufi literature: Ibn 'Ajība's understanding of the divine word* (First). Routledge. https://doi.org/10.4324/9781003406310

Azwardi, Andaiyani, S., Igamo, A. M., & Wijaya, W. A. (2023). The Environmental Impacts of Natural Resources Depletion. In D. F. Swasto, D. H. Rahmi, Y. Rahmawati, I. Hidayati, J. Al-Faraby, & A. Widita (Eds.), *Proceedings of the 6th International Conference on Indonesian Architecture and Planning (ICIAP 2022)* (Vol. 334, pp. 705–714). Springer Nature Singapore. https://doi.org/10.1007/978-981-99-1403-6_47

Az-Zajjāj, I. bin A.-S. A. I. (1988). *Ma'ānī al-Qur'ān Wa I'rābuhu*. 'Alimul Kutub.

Babu, G., & Satya, S. (2022). Understanding the Inherent Interconnectedness and other Salient Characteristics of Nature crucial for Sustainability. *Environment, Development and Sustainability*, *26*(1), 2493–2505. https://doi.org/10.1007/s10668-022-02831-4

Basyar, K., Azzuhri, M., Sufa, A. F., & Syarifah, A. (2026). Ecosufism as a Critical Lens on the Disconnection Between Islamic Spirituality

and Ecological Responsibility. *Al-Jadwa: Jurnal Studi Islam*, *5*(2), 197–217. https://doi.org/10.38073/aljadwa.4529

Berglund, T., & Gericke, N. (2022). Diversity in views as a resource for learning? Student perspectives on the interconnectedness of sustainable development dimensions. *Environmental Education Research*, *28*(3), 354–381. https://doi.org/10.1080/13504622.2021.1980501

Biesbroek, S., Kok, F. J., Tufford, A. R., Bloem, M. W., Darmon, N., Drewnowski, A., Fan, S., Fanzo, J., Gordon, L. J., Hu, F. B., Lähteenmäki, L., Nnam, N., Ridoutt, B. G., Rivera, J., Swinburn, B., & Veer, P. V. (2023). Toward healthy and sustainable diets for the 21st century: Importance of sociocultural and economic considerations. *Proceedings of the National Academy of Sciences*, *120*(26), e2219272120. https://doi.org/10.1073/pnas.2219272120

Çakmaktaş, B. (2026). Ecosufism in the Thought of Ibn ʿArabī and Rūmī: Unity, Nature and Ecological Ethics in Sufi Metaphysics. *Religions*, *17*(2), 237. https://doi.org/10.3390/rel17020237

Chowdury, S. R. H. (2026). SUFISM IN CONTEMPORARY CONTEXTS: Spirituality, Subjectivity, and the Limits of Modern Rationality. *MIQOT: Jurnal Ilmu-Ilmu Keislaman*, *50*(1), 1. https://doi.org/10.30821/miqot.v50i1.1566

Ekka, P., Patra, S., Upreti, M., Kumar, G., Kumar, A., & Saikia, P. (2023). Land Degradation and Its Impacts on Biodiversity and Ecosystem Services. In A. Raj, M. K. Jhariya, A. Banerjee, S. Nema, & K. Bargali (Eds.), *Land and Environmental Management through Forestry* (1st ed., pp. 77–101). Wiley. https://doi.org/10.1002/9781119910527.ch4

Firdaus, F., & Nurhayati, A. (2025). PROGRESSIVE ISLAMIC THEOLOGY AS A THIRD PATHWAY IN ABDULLAH SAEED'S CONTEMPORARY REVIVAL THOUGHT. *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin*, *13*(01), 109–131. https://doi.org/10.21274/kontem.2025.13.01.109-131

Firdaus, M. A. (2026). Traditional Islamic Education and Global Challenges: A Qur'anic and Hadith-Based Normative Framework. *SUJANA (Education and Learning Review)*, 50–67. https://doi.org/10.56943/sujana.v5i3.1020

Francuz, G. (2026). Religion, Modernity, Democracy, and Ecological Wisdom. A Review Article of "Religion and Ecological Crisis: Christian and Muslim Perspectives from John B. Cobb and Seyyed Hossein Nasr," by Md. Abu Sayem. *Studia Ecologiae et Bioethicae*. https://doi.org/10.21697/seb.5898

Gani, F., Amaliya, N. K., & Dardirie, A. (2025). Ecological Interpretation: Analysis of Qur'anic Verses on the Environment from a Contemporary Interpretation Perspective. *Golden Ratio of Mapping Idea and Literature Format*, *5*(2), 113–117. https://doi.org/10.52970/grmilf.v5i2.1676

Gill, M. B. (2022). *A philosophy of beauty: Shaftesbury on nature, virtue, and art*. Princeton University Press.

Hajam, & Saumantri, T. (2023). CONCEPT OF GOD, HUMANITY AND INSAN KAMIL: HALL AL-RUMUZ WA MAFATIH AL-KUNUZ MANUSCRIPT OF IBN 'ARABI. *Al-A'raf : Jurnal Pemikiran Islam Dan Filsafat*, *20*(1). https://doi.org/10.22515/ajpif.v20i1.7612

Halim, A. (2024). Ta'wīl as Quranic Hermeneutics in the Philosophical Thought of Ibn 'Arabī. *Islamic Studies Review*, *3*(2), 260–288. https://doi.org/10.56529/isr.v3i2.326

Hamdi, D. M., Sumarna, E., & Surahman, C. (2026). HERMENEUTIC ANALYSIS OF HADITH IHSAN TOWARD A THEOPHANIC CONSCIOUSNESS IN TARBIYYAH WUJUDIYYAH. *Senarai: Journal of Islamic Heritage and Civilization*, *2*(4), 487–517. https://doi.org/10.66236/senarai.2026.2.4.487-517

Hapsoro, C. A., Maulina, S. G., Rifai, M. K., Razi, P., & Marzuki. (2026). Fire risk modeling in tropical peatlands: A case study from South Sumatra. *Natural Hazards*, *122*(1), 29. https://doi.org/10.1007/s11069-025-07755-6

Haryono, E., Suprihatiningsih, S., Septian, D., Widodo, J., Ashar, A., & Sariman, S. (2024). New Paradigm Metode Penelitian Kepustakaan (Library Research) di Perguruan Tinggi. *An-Nuur*, *14*(1). https://doi.org/10.58403/annuur.v14i1.391

Henderson, K., & Loreau, M. (2023). A model of Sustainable Development Goals: Challenges and opportunities in promoting human well-being and environmental sustainability. *Ecological*

Modelling, *475*, 110164. https://doi.org/10.1016/j.ecolmodel.2022.110164

Hidayat, Y. F. (2025). The Concept of Wahdat al-Wujud Ibn 'Arabi's Thought and its Relevance in Sufism. *Journal of Noesantara Islamic Studies*, *1*(6), 325–334. https://doi.org/10.70177/jnis.v1i6.1306

Ibnu Katsir, A. F. I. I. 'Umar. (1998). *Tafsir al-Qur'an al-'Adzim*. Dar Al-Kutub Al-'Ilmiyyah.

Imes, C. J. (2023). *Being God's image: Why creation still matters*. IVP Academic.

Imran, M. H. (2023). *Seyyed Hossein Nasr's Ecological Ethics: Bridging Science, Religion, and the Environment*. Ethics International Press Limited.

Irwanto, I., Al Faruq, A. Q., Isyak, I., & Thobroni, A. Y. (2025). URGENCY OF SEMANTICS AND SCIENCE APPROACH FOR QUR'ANIC RESEARCH AS ISLAMIZATION STUDY. *Al-Risalah*, *16*(1), 75–89. https://doi.org/10.34005/alrisalah.v16i1.4373

Ismayilov, O. (2026). *Is Mediation Between God and Humanity Possible? A Critical Analysis of Intercession, Tawḥīd, and Individual Responsibility in the Qur'an*. SSRN. https://doi.org/10.2139/ssrn.7510098

Iyiola, A. O., Akinrinade, A. J., & Ajayi, F. O. (2022). Effects of Water Pollution on Biodiversity Along the Coastal Regions. In S. Chibueze Izah (Ed.), *Biodiversity in Africa: Potentials, Threats and Conservation* (Vol. 29, pp. 345–367). Springer Nature Singapore. https://doi.org/10.1007/978-981-19-3326-4_13

Jabal, M. Ḥasan Ḥasan. (2010). *al-Mu'jam al-Ishtiqāqī al-Mu'aṣṣil li-Alfāẓ al-Qur'ān al-Karīm: Mu'aṣṣil bi-Bayān al-'Alāqāt bayna Alfāẓ al-Qur'ān al-Karīm bi-Aṣwātihā wa bayna Ma'ānīhā*. Maktabat al-Ādāb.

Juma, B. W. (2025). Annotated Bibliography Simplified. *Journal of Languages and Linguistics (JLL)*, *4*(1), 68–75. https://doi.org/10.51317/jll.v4i1.852

Kabir, M., Habiba, U., Iqbal, M. Z., Shafiq, M., Hammad, M., & Farooqi, Z. R. (2026). Environmental Degradation Caused by Anthropogenic Activities, Its Impacts and Consequences; A Critical Review. In M. F. Nawaz, S. Gul, & Z. S. Siddiqui (Eds.), *Climate Change Mitigation and Environmental Amelioration Through Plants and Other Sustainable Practices* (pp. 355–365). Springer Nature Switzerland. https://doi.org/10.1007/978-3-032-09299-1_31

Kadir, E. A., Bakar, W. A. W. A., Rosa, S. L., & Irie, H. (2026). Forest Fire Trends in Indonesia and Australia: Lessons Learned and Mitigation Strategies. *ITEGAM- Journal of Engineering and Technology for Industrial Applications (ITEGAM-JETIA*, *12*(58), 650–662. https://doi.org/10.5935/jetia.v12i58.2724

Kandpal, V., Jaswal, A., Santibanez Gonzalez, E. D. R., & Agarwal, N. (2024). Circular Economy Principles: Shifting Towards Sustainable Prosperity. In V. Kandpal, A. Jaswal, E. D. R. Santibanez Gonzalez, & N. Agarwal, *Sustainable Energy Transition* (pp. 125–165). Springer Nature Switzerland. https://doi.org/10.1007/978-3-031-52943-6_4

Kanzu, M. K., Al Faruq, A. Q., Sulistiyawati, E., & Rohman, A. (2025). Kajian Semantik Al-Qur'an: Implementasi Teori *Sīyāq al-Qur'ān* Syekh al-Šhahrānī dalam Analisis Kata *Rāḥ* dan *Rāyāḥ*. *Jurnal Semiotika-Q: Kajian Ilmu al-Quran Dan Tafsir*, *5*(1), 258–279. https://doi.org/10.19109/jsq.v5i1.27037

Kerwanto, K., Hasani, M. A. F. A., & Hamdani, M. M. (2024). Contextual Interpretation (Study of Epistemology, History, Variety of Books and Examples of Interpretation). *QiST: Journal of Quran and Tafseer Studies*, *3*(3), 451–470. https://doi.org/10.23917/qist.v3i3.5737

Khikamuddin, M., Ainiyah, M., & Anwar, Moh. K. (2024). Al-Ghazali's Eco-Sufism for Environmental Preservation: Living Sufism at Pesantren Al-Anwar 3 of Central Java. *Teosofia: Indonesian Journal of Islamic Mysticism*, *13*(1), 133–160. https://doi.org/10.21580/tos.v13i1.22139

Kholidah, H., Fathiyaturrahmah, F., & Jannah, S. R. (2026). Transformation of Ibn 'Arabi's Spiritual Values in Contemporary Life. *The Eastasouth Journal of Social Science and Humanities*, *3*(02). https://doi.org/10.58812/esssh.v3i02.929

Kolawole, A. S., & Iyiola, A. O. (2023). Environmental Pollution: Threats, Impact on Biodiversity, and Protection Strategies. In S. C. Izah & M. C. Ogwu (Eds.), *Sustainable Utilization and Conservation of Africa's Biological Resources and Environment* (Vol. 32, pp. 377–409). Springer Nature Singapore. https://doi.org/10.1007/978-981-19-6974-4_14

Kurniawan, A. A., & Fadlillah, I. (2025). From anthropocentric to ecocentric jurisprudence: A maqasid-based reconstruction of Islamic environmental ethics toward intergenerational equity. *Al'Adalah*, *28*(2), 143–162. https://doi.org/10.35719/aladalah.v28i2.666

Kurniawan, M. Y., Maulana, I., Zainudin, & Qudus, A. (2025). Ecological Harmony in the Perspective of the Qur'an: Ecological Piety as a Solution to the Disaster of Deforestation. *Journal of Social Growth and Development Studies*, *1*(3), 143–153. https://doi.org/10.64021/jsgds.1.3.143-153.2025

Kurniawan, T. A., Bandala, E. R., Othman, M. H. D., Goh, H. H., Anouzla, A., Chew, K. W., Aziz, F., Al-Hazmi, H. E., & Nisa'ul Khoir, A. (2024). Implications of climate change on water quality and sanitation in climate hotspot locations: A case study in Indonesia. *Water Supply*, *24*(2), 517–542. https://doi.org/10.2166/ws.2024.008

Kusumawardhani, H. A., Susilowati, I., Hadiyanto, & Melati, F. C. (2022). Analysis of Environmental Degradation in Indonesia Based on Value Added Industry, Economic Growth, and Energy Consumption. *International Journal of Sustainable Development and Planning*, *17*(6), 1721–1726. https://doi.org/10.18280/ijsdp.170605

Lala, I. (2026). Uncertainty in the philosophy of Ibn 'arabī and Nūr al-Dīn al-Jāmī. *Asian Philosophy*, *36*(1), 18–34. https://doi.org/10.1080/09552367.2025.2476312

Lala, I., & Alwazzan, R. (2023). Necessary Existence and Necessary Mercy: Ibn 'Arabī's Reformulation of Ibn Sīnā's Ontological Proof. *Religions*, *14*(8), 1016. https://doi.org/10.3390/rel14081016

Loureiro, J. A. (2023). Hossein Nasr on the Environmental Crisis. In L. Valera (Ed.), *Pantheism and Ecology* (Vol. 6, pp. 345–355). Springer Nature Switzerland. https://doi.org/10.1007/978-3-031-40040-7_27

Maduelosi, J. N., & Ezuluofor, M. U. (2023). Education as a Vaccine Against Girl Child Bullying. *British Journal of Multidisciplinary and Advanced Studies*, *4*(3), 1–8. https://doi.org/10.37745/bjmas.2022.0207

Mairizal, T. (2026). Constructing Spiritual Meaning in Kawniyyah Verses: A Sufistic Hermeneutical Study of Haqā'iqu at-Tafsīr. *ISTIFHAM: Journal Of Islamic Studies*, 254–267. https://doi.org/10.71039/istifham.v3i3.132

Mir, Y. H., Mir, S., Ganie, M. A., Bhat, J. A., Shah, A. M., Mushtaq, M., & Irshad, I. (2025). Overview of Land Use and Land Cover Change and Its Impacts on Natural Resources. In H. S. Jatav, V. D. Raiput, & T. Minkina (Eds.), *Ecologically Mediated Development* (Vol. 41, pp. 101–130). Springer Nature Singapore. https://doi.org/10.1007/978-981-96-2413-3_5

Moyano-Fernández, C. (2023). Rethinking the Environmental Virtue of Ecological Justice from the Interdependencies of Non-Human Capabilities and Synergetic Flourishing. *Philosophies*, *8*(6), 103. https://doi.org/10.3390/philosophies8060103

Muhammad, A. A., -, M. I. F., & Waryani Fajar Riyanto. (2025). Integrating Sufism and Environmental Ethics: A Comparative Study of al-Qushayrī and Holmes Rolston III. *Teosofia: Indonesian Journal of Islamic Mysticism*, *14*(1), 57–84. https://doi.org/10.21580/tos.v14i1.25047

Muhammad, A. A., & Fazrian, M. I. (2024). THE ENCOUNTER BETWEEN THE WEST AND ISLAM IN ECOLOGY. *Epistemé: Jurnal Pengembangan Ilmu Keislaman*, *18*(02), 217–241. https://doi.org/10.21274/epis.2023.18.02.217-241

Munir Sadjali. (2024). *Syed Hossein Nasr's Ecosufism: Re-examining the Relationship between God, Man and Nature to Solve the Environmental Crisis*. https://doi.org/10.5281/ZENODO.11180202

Murad, M. M. (2022). Sufi Views of Nature. In C. Lange & A. Knysh (Eds.), *Sufi Cosmology* (pp. 189–204). BRILL. https://doi.org/10.1163/9789004392618_011

Nasrul Umam, S. (2025). *Hikmah and Ma'rifah in Psycho-Sufism: Toward Social Harmony through Islamic Spirituality*. https://doi.org/10.5281/ZENODO.15844810

Noor, S., Faruq, A. Q. A., Yardho, Moh., Chatun, C., & Hilmi Faiz Al Azzam. (2025). Semantic and Science Qur'anic Studies: Relationship Genetic Inheritance and Parental Education Model for Children in Qissah Ibrahim. *Al Muhafidz: Jurnal Ilmu Al-Qur'an*

Dan Tafsir, *5*(2), 217–233. https://doi.org/10.57163/almuhafidz.v5i2.170

Nurnaesih, N., & Syamsi Komariah, N. (2023). VALUES OF ENVIRONMENTAL EDUCATION IN THE ISLAMIC VIEW: (Study Of Ar-Rum Verses 41-42). *Ilmuna: Jurnal Studi Pendidikan Agama Islam*, *5*(2), 201–216. https://doi.org/10.54437/ilmuna.v5i2.862

Obasi, S. N., Tenebe, V. A., Obasi, C. C., Osujieke, D. N., & Imadojemu, P. E. (2025). Soil and human health relationship: Exploring the interconnectedness of ecosystem and well-being – A review. *Nigerian Journal of Technology*, *44*(4), 746–768. https://doi.org/10.4314/njt.v44i4.16

Ogwu, M. C., Ojo, A. O., & Alaka, A. C. (2025). Biodiversity and Human Health: The Interconnections of Species Loss and Ecosystem Services. In S. Chibueze Izah & M. Chidozie Ogwu (Eds.), *Innovative Approaches in Environmental Health Management* (pp. 113–141). Springer Nature Switzerland. https://doi.org/10.1007/978-3-031-81966-7_5

Owuonda, S., & Olembo, S. (2024). *Balancing the Right to Food and Environmental Sustainability: A Call for Holistic Transformation* [Pdf]. 319.2 kB. https://doi.org/10.22004/AG.ECON.348074

Özdemir, İ. (2026). Islamic ecotheology: Foundations and challenges. In S. P. Bratton, S. C. Boddie, & İ. Özdemir (Eds.), *Handbook on Religion and the Environment* (pp. 10–23). Edward Elgar Publishing. https://doi.org/10.4337/9781035321872.00011

Qureshi, N., & Saima Amanullah, B. (2026). *An Analysis of Empirical Analogies of Quran for Resurrection: A Case Study of Surah Ar Rum*. SSRN. https://doi.org/10.2139/ssrn.6632700

Rafea, A. R., Serageldin, I., Mijares, S., & Merriam, D. (2024). Humanity and Nature. In A. S. El-Beltagy, R. Lal, & K. A. Malik (Eds.), *Climate Change and Sustainable Agro-ecology in Global Drylands* (pp. 319–337). CABI. https://doi.org/10.1079/9781800624870.0015

Rahman, R. A., White, B., & Ma, C. (2024). The effect of growth, deforestation, forest fires, and volcanoes on Indonesian regional air quality. *Journal of Cleaner Production*, *457*, 142311. https://doi.org/10.1016/j.jclepro.2024.142311

Rahman, R., Ismail, F., Nurhayati, N., & Abu Nazar, I. (2025). Ecological Ethics in Islamic Religious Education Textbooks: A Qualitative Representation Analysis. *Tafkir: Interdisciplinary Journal of Islamic Education*, *6*(3), 844–861. https://doi.org/10.31538/tijie.v6i3.1995

Rizaldy, W. F., & Sopalo, J. X. S. (2026). Towards Ecological Justice: Perspectives on Islamic Law and Deep Ecology Environmental Ethics in Overcoming The Environmental Crisis: ,. *Al-'Adl*, *19*(1), 79–98. https://doi.org/10.31332/aladl.v19i1.12963

Rozaq, A., & Zain, M. H. (2025). Transformative Islamic Spirituality as an Ethical Framework for Ecological Responsibility. *An-Nur International Journal of Islamic Thought*, *2*(2), 48–65. https://doi.org/10.62032/wjtw8116

Rukmana, F. I., & Yuzar, S. K. (2023). The Correlation Between Verses as I'jāz al-Qur'ān in Surah-Based Exegesis: A Study of Niẓām and Munasabah. *QOF*, *7*(2), 183–204. https://doi.org/10.30762/qof.v7i2.931

Saeed, A. (2026). Contemporary Approaches to the Qurʾān: Context and Interpretation. In A. Saeed (Ed.), *Contemporary Muslim Qur'anic Hermeneutics* (pp. 1–56). BRILL. https://doi.org/10.1163/9789004750692_002

Sakti, M. N. S. F., Afwan, M. N., Qudsiyah, B. H., Hidayaturrohmah, N., Anwar, K., Masruroh, F. L., Taufiqurrahman, M., & Maulana, M. (2026). Reading Nature as Revelation: A Sufi-Based Ecotheological Interpretation of the Qur'ān in the Context of Global Ecological Crisis. *Journal of Islamic Thought and Civilization*, *16*(1). https://doi.org/10.32350/jitc.161.11

Sami, M. (2024). Muṣṭafā Ṣabrī on Waḥdat al-Wuǧūd and its Philosophical Origins. *Arabica*, *71*(4–5), 474–512. https://doi.org/10.1163/15700585-20246899

Santono, A. N. R., Zainuddin, M., Arminsa, M. L. S., Ulumuddin, M. I., Tholhah, Nasirin, Fitriawan, A., Akbar, D., & Jannah, N. (2026). Re-Sacralization of Nature and Sufi Ecotheology: Seyyed Hossein Nasr's Contribution to Environmental Ethics in the Anthropocene. *Journal of Islamic Thought and Civilization*, *16*(1). https://doi.org/10.32350/jitc.161.22

Sarwowidodo, A. K., Habibi, B. A., Santosa, S. E., Arham, M. Z., Hariadi, R. S. P., & Nikmah, F. (2026). Forest Depletion in Indonesia: An Environmental Economics Perspective on Sustainability and Community Welfare. *Jurnal Penelitian Sains Teknologi*, 182–206. https://doi.org/10.23917/saintek.v2i2.17910

Shahrānī, S. bin M. (2016). *Al-Siyāq Al-Qur'ānī Wa-Atharuhu Fī Tafsīr Al-Madrasah Al-'aqlīyah Al-Ḥadīthah: Dirāsah Naẓarīyah Taṭbīqīyah*. Kursī al-Qur'ān al-Karīm wa-'Ulūmuh.

Sharma, K., Rajan, S., & Nayak, S. K. (2024). Water pollution: Primary sources and associated human health hazards with special emphasis on rural areas. In *Water Resources Management for Rural Development* (pp. 3–14). Elsevier. https://doi.org/10.1016/B978-0-443-18778-0.00014-3

Speckman, M. (2022). Destroying the City, Burning the fields: Towards a New Testament Concept and Definition of Corruption. *Pharos Journal of Theology*, (103(2)). https://doi.org/10.46222/pharosjot.103.2041

Stahl, B. C., & Eke, D. (2024). The ethics of ChatGPT – Exploring the ethical issues of an emerging technology. *International Journal of Information Management*, *74*, 102700. https://doi.org/10.1016/j.ijinfomgt.2023.102700

Stella, F. (2026). Modern Man and the Environmental Crisis: Seyyed Hossein Nasr on Nature. In A. Vitullo & A. Saggioro (Eds.), *Religious Green Innovations: Technologies, Communities and Sustainability* (pp. 33–53). Springer Nature Switzerland. https://doi.org/10.1007/978-3-032-12193-6_3

Vitullo, A., & Saggioro, A. (Eds.). (2026). *Religious Green Innovations: Technologies, Communities and Sustainability* (1st ed. 2026). Springer Nature Switzerland. https://doi.org/10.1007/978-3-032-12193-6

Vuong, Q.-H., & Nguyen, M.-H. (2025). On Nature Quotient. *Pacific Conservation Biology*, *31*(5), PC25028. https://doi.org/10.1071/PC25028

Wajdi, M. B. N., Husniyah, N. I., Ahmad, V. I., Putra, M. I. S., & Syarofi, A. M. (2023). UNDERSTANDING THE QURAN HOLISTICALLY: INTERDISCIPLINARY STUDY OF THE LANGUAGE AND LINGUISTICS OF THE QURAN. *BASA*

Journal of Language & Literature, *3*(1), 11–17. https://doi.org/10.33474/basa.v3i1.19596

Widiyanto, A., Iwanebel, F. Y., & Widodo, A. (2026). FROM SPIRITUAL ECOLOGY TO ENVIRONMENTAL GOVERNANCE: The Ecological Engagement of Sufi Orders in Australia. *MIQOT: Jurnal Ilmu-Ilmu Keislaman*, *50*(1), 166. https://doi.org/10.30821/miqot.v50i1.1580

Yazid, S. (2026). Self-Awareness Therapy as the Divine Image: Recognizing the Divine Potential Within Oneself. *Proceedings of International Conference on Religion, Social and Humanities*, *4*, 349–362. https://doi.org/10.31958/proceedingsoficresh.v4i.120

Zaenuri, A. (2023). CLASSICAL AND MODERN EXEGESIS STYLES: THE EVOLUTION OF THE DEVELOPMENT EXEGESIS STYLES FROM CLASSICAL AND MODERN PERIODS. *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir*, *8*(1), 20–38. https://doi.org/10.32505/at-tibyan.v8i1.6007

Zukhaili, W. (1991). *Al-Tafsīr al-Munīr fī al-'Aqīdah wāl Syarīa'h wāl Manhaj*. Dar Al-Fikr.