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Cleanliness as a Mirror of Faith: Ilmi's Interpretation of the Value of Cleanliness in the Qur'an and the Reality of Waste in Banten Society

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Abstract

This study aims to analyze the values of cleanliness in the Qur'an with a scientific interpretation approach and relate it to waste management problems in Banten Province. The background of this research is based on the paradox between Islamic teachings that emphasize that cleanliness is part of faith (an-nadhafatu minal iman) and the fact that environmental cleanliness practices are still low in some Muslim societies. This research uses a descriptive qualitative method with a thematic interpretation approach (maudhu'i), which systematically examines the verses of the Qur'an related to cleanliness, both in physical and spiritual contexts. Data were collected through literature studies and analyzed to find the relevance of these verses in the context of waste management in the Banten community. The results of the study show that the Qur'an contains strong principles of environmental ethics, such as individual responsibility for cleanliness, the prohibition of making damage to the earth, and the importance of maintaining the balance of nature. The implementation of these values in social life can be a preventive and solution to the waste crisis that occurs. The conclusion of this study confirms that the integration of cleanliness values in the Qur'an into environmental policies and education is essential to build a sustainable clean culture. This research is classified as a Research Paper because it offers a scientific contribution based on the analysis of sacred texts associated with contemporary social problems.

Keywords: Cleanliness, Qur'an, Scientific Interpretation.

Abstrak

Penelitian ini bertujuan untuk menganalisis nilai-nilai kebersihan dalam Al-Qur'an dengan pendekatan tafsir ilmi serta mengaitkannya dengan permasalahan pengelolaan sampah di Provinsi Banten. Latar belakang penelitian ini didasarkan pada paradoks antara ajaran Islam yang menekankan bahwa kebersihan adalah bagian dari iman (*an-nadhafatu minal iman*) dengan kenyataan praktik kebersihan lingkungan yang masih rendah di sebagian masyarakat Muslim. Penelitian ini menggunakan metode kualitatif deskriptif dengan pendekatan tafsir tematik (*maudhu'i*), yang secara sistematis menelaah ayat-ayat Al-Qur'an yang berkaitan dengan kebersihan, baik dalam konteks fisik maupun spiritual. Data dikumpulkan melalui studi pustaka dan dianalisis untuk menemukan relevansi ayat-ayat tersebut dalam konteks pengelolaan sampah di masyarakat Banten. Hasil penelitian menunjukkan bahwa Al-Qur'an mengandung prinsip-prinsip etika lingkungan yang kuat, seperti tanggung jawab individu terhadap kebersihan, larangan membuat kerusakan di muka bumi, dan pentingnya menjaga keseimbangan alam. Implementasi nilai-nilai ini dalam kehidupan sosial dapat menjadi solusi preventif maupun solutif terhadap krisis sampah yang terjadi. Simpulan dari penelitian ini menegaskan bahwa integrasi nilai-nilai kebersihan dalam Al-Qur'an ke dalam kebijakan dan edukasi lingkungan sangat penting untuk membangun budaya bersih yang berkelanjutan. Penelitian ini tergolong sebagai Research Paper karena menawarkan kontribusi ilmiah berdasarkan analisis teks suci yang dikaitkan dengan problem sosial kontemporer.

Kata kunci: Kebersihan, Al-Qur'an, Tafsir Ilmi.

Introduction

Cleanliness is a fundamental value in Islamic teachings, reflected in many verses of the Qur'an and hadith that affirm that cleanliness is part of faith (Adlim, 2018). Not only understood as a physical aspect, cleanliness in Islam includes spiritual, social, and ecological dimensions. This value is the basis for the formation of the personal and social character of Muslims, as well as one of the indicators of a person's faith (Saiin & Arifin, 2021). In the very popular hadith of the Prophet Muhammad PBUH, it is stated: "*An-nadhafatu minal iman*" which means cleanliness is part of faith (Muhammad Ismail & Makmur, 2020). Islamic teachings also include aspects of cleanliness in daily life, as seen in Surah Al-Baqarah verse 222, which shows that Allah loves those who purify themselves.

However, the social reality in various Muslim-majority areas, including in Banten Province, shows the incompatibility between religious teachings and daily practices. The problem of waste and poor management of environmental cleanliness is a big challenge. This phenomenon raises a fundamental question: why is the teachings of Islam that so emphasize cleanliness not reflected in the behavior of some Muslims? This research is motivated by this gap and aims to explore the principles of cleanliness in the Qur'an through a scientific interpretation approach, which is then associated with the real conditions of waste management in the people of Banten. This research is descriptive-qualitative and uses a thematic interpretation approach (*maudhu'i*) to analyze verses related to cleanliness and its relevance to environmental ethics. By examining the previous literature, including the views of contemporary scholars and researchers, the study also highlights different hypotheses about the relationship between faith and hygiene behavior.

The main contribution of this research is to present an integrative approach between

religious texts and social realities, in the hope of strengthening the ecological consciousness of Muslim society. This study not only enriches the study of thematic interpretations with a socio-ecological dimension, but also offers a framework of environmental ethics based on Qur'anic values that can be implemented in public policy and public education. The structure of this paper begins with a theoretical and literary description related to cleanliness in Islam, followed by an analysis of the verses of the Qur'an through scientific interpretation, an analysis of the social conditions of the people of Banten related to cleanliness, and an integrative discussion between Islamic teachings and real solutions to waste management. The conclusion emphasizes the importance of making the value of cleanliness in Islam as a foundation in forming a culture of clean and faithful living.

Method

This research uses a qualitative approach with the library research method. The selection of this method is based on the main purpose of the research, which is to explore the principles of cleanliness in the Qur'an through a scientific interpretation approach, and relate it to social phenomena that occur in the community, especially related to the problem of waste in Banten Province. Literature studies allow researchers to access a wide range of theoretical and empirical sources, such as classical and contemporary textbooks, scientific journals, academic articles, Islamic encyclopedias, as well as official documents and government reports. In addition, the researcher also used trusted digital sources available online as part of secondary data collection. The research design is divided into two main stages. The first stage is the exploration and study of the concept of cleanliness from an Islamic perspective based on the verses of the Qur'an and the hadith of the Prophet with references from books of tafsir and Islamic theological sources. The second stage includes the collection of secondary data on the real condition of the environment and waste management in the Banten area, through reports from local government agencies, environmental scientific articles, and official statistical data. The population and sample in the context of this qualitative research are not in the form of individuals or specific groups, but in the form of religious texts (Qur'an, tafsir) and documents related to environmental conditions in Banten Province. Researchers act as the primary instrument in studying and interpreting data, while additional data is obtained from relevant literature and documents.

The data analysis technique is carried out through deductive and inductive approaches. Deductive techniques are used to draw conclusions from the general principles in the Qur'an regarding cleanliness into specific concepts that can be applied in social life. Meanwhile, inductive techniques are used to analyze the empirical reality of society related to cleanliness and waste management, in order to find a connection with Islamic normative teachings. The location and duration of the research were not carried out in the field directly because it was a literature study, but data exploration was carried out for approximately three months through search and literature review both in print and digital form. The validity of the data is checked through triangulation of sources, namely by comparing findings from various types of sources (interpretations, hadiths, scientific articles, and official reports), as well as consultation with experts in the field of interpretation and Islamic studies. With this approach, it is hoped that the research will be able to provide a complete, in-depth, and contextual understanding of the values of cleanliness in the Qur'an and its application in responding to contemporary environmental problems, especially in Banten Province.

Results and Discussions

Environmental cleanliness is a reflection that an environment is free from dirt, garbage,

pollution, and other elements that can interfere with the health and comfort of living beings in it, various aspects of this cleanliness include the cleanliness of air, water, soil, and living because a clean place makes people feel comfortable, prevents the spread of disease, and creates a physically and mentally healthy atmosphere (Sholihah, 2020) Therefore, maintaining a clean environment is the responsibility of everyone, society, and government. Good waste management is one of a kind. environmental cleanliness is actually because garbage that is thrown carelessly can pollute the soil and water, cause bad odors, and become a breeding ground for various diseases (Dekye, 2021). Organic and inorganic waste sorting, recycling, and composting are some ways to manage waste, in addition to that it is also important to educate the public about the importance of disposing of waste in its place and reducing the use of materials that are difficult to decompose, such as single-use plastics (Rahmadani, 2020). Environmental cleanliness is also closely related to natural preservation. A clean environment usually shows that humans treat nature wisely, do not damage the ecosystem, and maintain a balance between living needs and environmental preservation, this also includes activities such as reforestation, not polluting rivers or seas, and not damaging animal habitats (Meyrena & Amelia, 2020) Because if the environment continues to be kept clean, then the survival of humans and other creatures on this earth can be more guaranteed (Hariyanto, 2019).

No	Letter Name	Explanation of the Verse
1.	Ar Rum: 41	Damage that occurs on land and in the sea as a result of human actions.
2.	Al Baqarah: 164	The signs of Allah's greatness (kauniyah verses) that can be seen in His creation in the universe.

Table 1. Verse discussed

Environmental cleanliness has an important role in creating a good quality of life, a clean environment makes the air fresh, water suitable for consumption, and the place to live is comfortable in addition, a clean environment also increases the aesthetic value of a place, so that it has a positive impact on tourism and the local economy, therefore, it is important for every individual to grow awareness and get used to maintaining the cleanliness of the environment, starting from small things such as cleaning the yard yourself or not throwing garbage carelessly (Marpaung, 2022). However, this is still a common problem until now is also about good and correct waste management because in fact the government has not been able to manage it properly, because waste is the rest of materials or goods that are no longer used by humans and are discarded because they are considered to have no value or function that can come from various human activities. both households, industry, agriculture, and offices (Mustaghfiroh, 2020). Based on the type, waste is divided into two main categories, namely organic and inorganic waste. Organic waste is waste that breaks down easily naturally, such as food scraps, dried leaves, or fruit peels. Meanwhile, inorganic waste is waste that is difficult to decompose, such as plastic, metal, glass, and styrofoam (Horie, 2022).

The waste problem has become a serious problem in various major cities in the world, including Indonesia. The volume of waste that continues to increase, especially in urban areas, is often not balanced by a good waste management system, such as in very large waste management in Indonesia every year data from the National Waste Management Information System (SIPSN) of the Ministry of Environment and Forestry (KLHK) shows that Indonesia produces 19.45 million tons of waste in 2022, a decrease of around 37.52% compared to the previous year. Food waste (41.55%) and plastic (18.55%) account for the majority of this waste,

other types of waste including wood, paper, metal, and others. However, the latest data from 2023 shows that the total national waste pile reaches 31.9 million tons; around 63.3% of them are well managed, and the rest are still not well managed (Fitriah, 2016). Another surprising fact is that the world's largest waste-producing country is Indonesia, followed by China, the United States, India, and Brazil, about 66 million tons of plastic waste is generated in Indonesia every year, and about 3.2 million tons of it ends up in the sea, causing microplastic pollution in the waters. West Java, East Java, and DKI Jakarta produce the most waste in Indonesia, with Java Island being the largest contributor of waste. Waste in Indonesia still faces many challenges. Around 34.29%, or 7.2 million tons, of national waste production has not been managed properly. It can pollute the environment and cause social and health problems (Kahfi, 2017). To improve waste management and reduction, government, private, and general public organizations must work well together. Likewise with Banten, where data in 2022 shows that Banten is the fifth largest province in Indonesia in waste generation, with 7.19 thousand tons of waste per day or 2.62 million tons per year. With 841.49 thousand tons of waste per year, Tangerang Regency is the largest contributor of waste in Banten, followed by Tangerang City and Serang Regency. Tangerang Regency also produces 2,305 tons of waste every day (Rahmi & Selvi, 2021). The high volume of accumulated household waste and low public awareness about how to sort organic and non-organic waste are the main problems in waste management in Indonesia and Banten, mixing organic and non-organic waste makes recycling and waste processing difficult (Marpaung, 2022). In addition, plastic waste is difficult to decompose, waste that is not taken care of is often disposed of carelessly resulting in damage to the landscape, flooding and, environmental pollution as in Qs Ar-Rum verse 41

يَرْجِعُونَ لَعَلَّهُمْ عَمَلُوا الَّذِي بَعْضُ لِيُذَيِّقَهُمُ النَّاسَ آيَاتِي كَسَبَتْ بِمَا وَابِحِرَ الْبَرِّ فِي الْفَسَادِ ظَهَرَ

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

This suggests that the destruction of nature, both on land and at sea, is a direct result of human actions, not merely natural events that show real and visible damage (Safitri & Sari, 2021). Environmental pollution, deforestation, destruction of marine ecosystems, and other natural imbalances are examples of real damage, this is the result of man's tendency to act without considering the consequences for the balance of God's creation even though humans are responsible for the ecological crisis that occurs, it reminds us that human policies, actions, and lifestyles contribute greatly to the destruction of the earth even though humans are entrusted with the task of to be the caliph (manager) on earth, not the destroyer of it (Hamid et al., 2021). At the end of this verse, Allah also warns and Allah allows humans to feel a small part of the consequences of the damage such as natural disasters, water scarcity, crop failures, floods, or diseases as a form of rebuke and lessons. The hope is that humans will become aware, repent, and return to a lifestyle that is in harmony with Islamic values, namely balanced, clean, and maintaining the mandate of the earth (Luahambowo et al., 2022).

Waste control in Indonesia and Banten must involve improving waste sorting facilities, improving public education, and strengthening laws to prevent people from littering even though Indonesia and Banten produce a lot of waste, the two main problems are poor waste management and poor community habits to keep the environment healthy and clean for future generations, a mental revolution and cross-sector cooperation are needed (Augustine, 2017). Separate bins for organic and non-organic waste and sanctions for offenders can help reduce this problem, another solution to reduce the volume of unused household waste, such as used clothes, is to establish communities that focus on waste management and recycling as well as

the need for integrated and sustainable waste management such as one effective way is through the 3R approach (Reduce, Reuse, Recycle) is reducing waste production, reusing items that can still be used, and recycling waste into useful goods (A. Agustina, 2021). In addition, the government and the community need to work together in building awareness of the importance of waste sorting from home, the provision of recycling facilities, and the implementation of regulations that support waste reduction, such as the ban on the use of single-use plastics (Luahambowo, 2022). Environmental education and campaigns are also very important to foster awareness of the waste problem, especially among the younger generation. Through consistent education, people can learn how to manage waste properly and understand the impact if it is allowed to accumulate (Sholihah, 2020).

Sub Chapter 1: The Role of Muslims in Environmental Conservation and Its Relationship to the Values of Faith in Islam

The value of faith in Islam is closely related to environmental preservation because one of the basic principles of Islam is the awareness of the oneness of Allah and the recognition that all His creations have a certain purpose in life and the destruction or abuse of the environment can be considered as a violation of the principle of the unity of Allah's creation, the concept of *mashlahah* (benefit) in Islam emphasizes the importance of maintaining the welfare of mankind and the environment together because a Muslim's responsibility to nature is not only individual, but also social (Marpaung et al., 2022). In daily life, a Muslim is expected not only to maintain personal hygiene and the surrounding environment, but also to play an active role in reducing natural damage, such as reducing the use of plastic, preserving natural resources, and managing waste properly. This is in accordance with the principle of *tawhid* in Islam, which teaches that everything on this earth is a creation of Allah that must be respected and protected. Thus, an active role in environmental conservation is a manifestation of a Muslim's commitment to religious teachings and faith values that prioritize the common good. Environmental preservation in Islam is not only a social obligation, but also an integral part of religious teachings that cover all aspects of human life as a believer a Muslim is taught to maintain the balance of nature and maintain the earth as a mandate from Allah as in QS. Al-Baqarah: 164

بِهِ فَأَحْيَا مَاءً مِنَ السَّمَاءِ مَنْ اللَّهُ أَنْزَلَ وَمَا النَّاسُ يُنْفَعُ بِمَا الْبَحْرُ فِي تَجْرِي النَّارِ وَالْفُلُوكِ وَالنَّهَارِ اللَّيْلِ وَاخْتِلَافِ الْأَرْضِ السَّمَوَاتِ خَلَقَ فِي أَنْ يَغْفُلُونَ لِقَوْمٍ لَّا يَتَذَكَّرُونَ وَالْأَرْضِ السَّمَاءِ بَيْنَ الْمُسْحَرِ وَالسَّحَابِ الرِّيحِ وَتَصْرِيفِ ۝ دَابَّةٍ كُلِّ مِنْ فِيهَا وَبَثَّ مَوْتَهَا بَعْدَ الْأَرْضِ

"Indeed, in the creation of the heavens and the earth, the alternation of night and day,47) the ark that sailed in the sea with (cargo) that was beneficial to man, that which Allah sent down from the heavens in the form of water, and with it He gave life to the earth after it died (dry), and He scattered in it all kinds of animals, and the grinding of the winds and clouds that were controlled between the heavens and the earth, (all of them) are indeed signs (of Allah's greatness) for those who understand."

This verse explains that God's various creations in the heavens and on the earth, which are all made for the good of mankind by seeing the signs of God's greatness, such as the creation of the heavens and the earth, the changes of night and day because the universe is a mandate given by God to man to be used and maintained this verse also inspires man to consider and appreciate all that God has created to revive the earth, Allah sent down water from the sky, water became a symbol of Allah's mercy which must be used wisely because not only plants but also animals and humans. As a caliph on earth, humans are expected to use water wisely and maintain its sustainability The sustainable and equitable management of natural resources such as water ensures that life on earth remains balanced and harmonious

(Mustaghfiroh et al., 2020).

Moreover, this verse shows that God arranges all things in a very orderly manner, including the winds and clouds that move between the heavens and the earth. These natural processes are part of the will of Allah Almighty that humans are educated to keep nature preserved as a sign of Allah's greatness by maintaining the balance of the ecosystem, which is very important for survival, by utilizing and maintaining nature in the right way (Zalukhu & Butar-Butar, 2021). Therefore, this verse shows that the obligation of religion is to protect the earth and all its contents, because the earth belongs to Allah and is given to humans as a mandate that must be maintained and used in a wise way (Zabidi, 2021). Environmental conservation in Muslim societies can be implemented through collective actions involving education, public policy, and community participation in activities that support nature conservation (Jannah, 2016). For example, training programs on the importance of environmental cleanliness and waste management among the community or community can strengthen collective awareness of the importance of protecting the earth in addition, mosques as centers of da'wah and worship can be places to educate the people about environmental responsibility through Friday sermons or community activities that lead to nature conservation by integrating Islamic teachings in environmental conservation practices, It is hoped that it can create a society that is not only obedient in the aspect of worship, but also cares about the sustainability of life on earth as part of a deep faith by maintaining cleanliness (Taharah) by always throwing garbage in its place such as doing routine cleaning at home, actively involved in cleaning activities of places of worship or participating in community activities that aim to clean and beautify the surrounding environment, such as community service or cleanliness campaigns (Luahambowo et al., 2022).

Avoiding Waste (Israf) can also be done because Islam has a very clear view of natural resource management, with the main principle of not being excessive or wasteful in its use (Ismaya et al., 2023). Israf can be defined as behavior or actions that go beyond necessary or reasonable limits. In this context, natural resource israf includes excessive use, waste, or neglect of valuable natural resources that are wasted (Kesuma Ayu & Ramon, 2021). Using water, electricity, and fuel adequately, as well as avoiding excessive use of other natural resources is part of the practice of preserving this environment (Wijaya & Muchtar, 2019). This view is sourced from the teachings of the Quran and Hadith which teach balance, justice, and responsibility towards nature and educate the environment to educate families and communities about the importance of protecting the environment can increase awareness of environmental problems such as climate change, pollution, deforestation, and biodiversity loss (Daffa, 2021). With increased awareness, people are more likely to adopt eco-friendly practices. Family is an important part of society and has a huge influence on how a person behaves. When environmental principles are instilled and applied in the family, other family members are more likely to follow by recycling, saving energy, or reducing the use of plastic (Muhammad Rosyid, 2023).

By implementing the concrete steps that have been described, Muslims can contribute significantly to environmental conservation in accordance with religious teachings. Every action taken, from maintaining cleanliness to avoiding waste, not only improves the quality of life and the surrounding environment but also becomes a form of worship that brings us closer to Allah (Budi et al., 2022). Environmental awareness and education that starts from families and communities can amplify this positive impact, creating a generation that is more responsible and concerned about nature (Mustaghfiroh et al., 2020). Ultimately, preserving the environment is a shared responsibility and must be done continuously. For Muslims, Islamic principles provide them with a strong foundation to actively participate in creating balance and

sustainability of nature (Ailah & Ridwan, 2019). Muslims can be an example in environmental conservation by incorporating their religious teachings into every aspect of their daily lives and inspiring others to do the same across society (AW, 2017). As stated in many teachings and hadiths, protecting nature is an important part of our faith and our duty as caliphs on earth (Ismail, 2021).

Apart from being a form of worship, protecting the environment is also a concrete form of human leadership as a caliph on earth. Islam emphasizes not only the aspect of religious rituals, but also the social and ecological responsibilities inherent in each individual. When a Muslim takes care of the environment, he not only shows social concern, but also carries out the divine mandate to take care of His creation. Actions such as planting trees, reducing the use of plastic, using energy wisely, and being active in environmental conservation activities are part of religious responsibilities that are in line with the principle of monotheism (oneness of Allah). In the hadith of the Prophet PBUH, it is also stated that planting trees and maintaining their preservation is a charity that continues to flow its rewards. Therefore, every form of contribution to environmental sustainability is actually a charity of high value in the Islamic view. Mosques and religious institutions have a strategic role in shaping the ecological awareness of the community. As a center for spiritual and social education, mosques can be a means of spreading environmental conservation messages through Friday sermons, Islamic studies, and community empowerment programs. For example, a mosque can start a waste recycling program in the surrounding environment, provide sorted bins, or even conduct household waste management training. Thus, Muslims can learn that worship is not only carried out in the form of prayer and fasting, but also in the form of maintaining a clean, healthy, and sustainable environment. The example of mosque administrators and religious leaders is very influential in shaping people's mindset and behavior towards the environment (Dekye et al., 2021).

The involvement of the younger generation in environmental issues is also an important aspect in realizing long-term sustainability. Children and adolescents need to be equipped with an understanding that protecting the environment is part of faith and concern for fellow creatures. Islamic schools and educational institutions can integrate environmental conservation materials into the curriculum of religious and science education. Extracurricular programs such as green communities, waste banks, or tree planting activities in the school environment can be a place to instill ecological values from an early age. With education that touches on religious and practical values, the next generation will grow up with a high awareness of not destroying nature and becoming agents of change in efforts to save the environment. Furthermore, the formation of community-based communities engaged in environmental issues with an Islamic approach is also very effective. Communities like this can establish synergy between religious understanding and concrete actions in protecting the environment, such as plastic-free campaigns, waste alms, urban farming, and environmentally friendly household education. These activities are not only beneficial for the environment but also increase social solidarity. Ultimately, the effort to preserve the environment in Islam is not solely the responsibility of individuals or specific groups, but rather a collective duty that must be carried out with continuous, consistent, and communal commitment. Islam, as a religion of *rahmatan lil 'alamin* a mercy to all creation carries a mission of compassion and peace, not only towards humankind but also towards nature and all living beings. Therefore, strengthening environmental awareness within Muslim communities is a strategic step toward building a civilization that is not only technologically advanced but also wise in preserving the sustainability of the Earth.

By integrating Islamic teachings into concrete environmental conservation efforts,

Muslims are expected to contribute meaningfully to addressing the increasingly complex global environmental crisis. A shift in societal consumption patterns is also a crucial factor in environmental preservation. An overly consumptive lifestyle not only contradicts the Islamic principles of moderation but also adversely affects ecological sustainability. Islam strongly emphasizes the importance of living modestly, avoiding excess (*israf*), and refraining from wastefulness (*tabdzir*), as stated in Surah Al-A'raf [7]: 31.

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

"Eat and drink, but do not be excessive. Indeed, Allah does not like those who are excessive."

If this principle is applied in daily life, Muslims will naturally contribute to waste reduction, energy conservation, and more mindful consumption of natural resources. This includes habits such as purchasing only what is necessary, utilizing recycled goods, and choosing environmentally friendly products that do not harm the ecosystem. On the other hand, the role of women in environmental conservation must not be overlooked. Within the household, women often act as primary managers, responsible for regulating water and energy usage, as well as sorting domestic waste. Therefore, providing education to housewives on the importance of a clean and healthy environment can have a direct and significant impact. In Islam, women are given an honorable position in nurturing children and shaping the moral character of the family. When values of environmental awareness are instilled from an early age through the role of mothers, children can grow up with a heightened ecological consciousness. This, in turn, will help strengthen a culture of environmental care within society, beginning from its smallest unit: the family.

In addition to education, the active involvement of youth in Islamic-based environmental movements is essential for building a new generation of environmental leaders who possess both spiritual and ecological awareness. Programs such as pesantren alam (environmental boarding schools), green student communities, and eco-da'i (environmental preachers) training can serve as effective platforms to equip young people with the knowledge, skills, and Islamic values needed for environmental stewardship. Youth who develop a love for nature are more likely to advocate for change and mobilize communities through various platforms, both on the ground and via digital media. They can become environmental da'wah agents who simultaneously spread Islamic teachings and promote environmental preservation. Public policy also needs to be encouraged to integrate religious values into environmental regulations. Government institutions, particularly the Ministry of Environment and Forestry, in collaboration with religious bodies such as the Ministry of Religious Affairs and the Indonesian Ulema Council (MUI), can work together to formulate regulations, fatwas, and programs that link Islamic teachings with environmental responsibilities. One example is MUI Fatwa No. 47 of 2014 on Waste Management to Prevent Environmental Damage, which serves as a significant milestone in raising awareness among Muslims that waste management is part of their religious obligation. This fatwa can be strengthened through local regulations, religious social programs, and public outreach in mosques, so that people are encouraged not only by legal norms but also by moral and spiritual imperatives to care for the environment (Ismail, 2021).

Ultimately, environmental preservation in Islam is not a secular issue detached from religious teachings, but rather an integral part of worship and servitude to Allah. In every act of environmental protection, Muslims are embodying the values of tawhid (monotheism), amanah (trust), responsibility, and justice toward all creation. By positioning environmental care as part of both social and spiritual piety, Muslims not only contribute to saving the Earth from destruction but also affirm Islam's comprehensive (kaffah) nature and its relevance to modern

global challenges. Thus, environmental stewardship is not merely a technical activity, but a faith-driven calling that must be met with sincerity, commitment, and cross-sectoral as well as intergenerational collaboration.

Conclusions

This research confirms that Islamic teachings provide a strong theoretical and practical foundation in environmental conservation. Basic principles such as the caliphate (the role of humans as leaders on earth), ecosystem balance, and responsibility are the main concepts that encourage Muslims to manage nature wisely, not excessively, and with moral and spiritual awareness. The verses of the Qur'an and the hadith of the Prophet Muhammad PBUH provide clear guidance on the importance of maintaining cleanliness, avoiding waste, and paying attention to environmental sustainability. Concrete efforts that can be made include various activities such as maintaining environmental cleanliness, reforestation, not littering, protecting animal habitats, and not polluting water and air. All of these actions are in line with Islamic values and are highly relevant in addressing today's environmental challenges.

These findings show that there is great potential for Muslims to play an active role in environmental conservation through the application of the principles of their religious teachings. The implementation of these values in daily life not only strengthens personal spirituality, but also has a real impact on the sustainability of the ecosystem. Recommendations for Further Research As a follow-up step, future research is recommended to Conduct in-depth empirical studies on the effectiveness of the application of Islamic teachings in environmental conservation in various Muslim communities as well as Encourage public policies inspired by Islamic principles to support environmental conservation efforts systematically and comprehensively. By integrating Islamic values in environmental conservation practices, Muslims can make a significant contribution to preserving the earth as a place to live together. It also opens up opportunities for global collaboration between religions in overcoming the universal environmental crisis.

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