

REFORESTATION AS AN ENVIRONMENTAL PRESERVATION OPTION IN THE QURAN

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ABSTRACT

This study discusses the importance of reforestation as one of the environmental conservation options from the perspective of the Qur'an. The global environmental crisis, including deforestation, climate change, and ecosystem degradation, has had a significant negative impact on human life and the sustainability of nature. With a descriptive qualitative approach based on literature, this study explores the theological values contained in the Qur'an, such as human responsibility as caliphs on earth, the importance of maintaining the balance of nature, and the prohibition of damaging the environment. The results of the study indicate that reforestation is not only an ecological action, but also part of worship that reflects human obedience to Allah SWT. Reforestation provides ecological benefits in the form of improving the carbon cycle, preventing erosion, and increasing biodiversity, while supporting the social and economic sustainability of the community. By integrating Islamic spiritual values, reforestation becomes a real step in maintaining the sustainability of nature, improving human relations with the environment, and fulfilling the divine mandate to maintain the earth as a blessing for all living things. This study emphasizes that reforestation is a strategic solution that combines ecological and theological approaches, so that it can be a foundation for building sustainable environmental awareness rooted in religious values.

Keywords: *Ecosystem Sustainability, Environmental Conservation, Natural Balance, Reforestation, Theological Values*

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INTRODUCTION

The environmental crisis that is currently happening in the world, including Indonesia, has reached concerning level (Sahasrad et al., 2024). Various environmental problems arise due to human actions that are not wise in managing nature, including massive deforestation, increasing air pollution, and climate change whose impacts are increasingly apparent. Massive logging activities without being balanced by reforestation efforts have caused severe ecosystem damage (Robinson, 2024) Forests, which serve as the lungs of the world and habitat for various species of flora and fauna, are shrinking every year. As a result, biodiversity has decreased drastically, and many species are threatened with extinction (Jupri et al., 2024).

In addition, air pollution caused by vehicle emissions, fossil fuel combustion, and uncontrolled industry has worsened air quality, especially in urban areas. Big cities such as Jakarta commonly experience severe air pollution, which not only impacts human health, but also the surrounding ecosystem. Climate change adds to the complexity of this problem, with rising global average temperatures, changing rainfall patterns, and increasing frequency of natural disasters such as floods, droughts, and storms. These impacts not only threaten the balance of the ecosystem, but also disrupt the survival of humans and other creatures that depend on the stability of nature. Data from Global Forest Watch shows that Indonesia has lost around 1.03 Mha of its primary forest between 2002 and 2021, after previously reaching 136 Mha of its primary forest in 2001. This loss of forest cover has an impact on increasing ecological disasters such as floods, landslides, and declining air quality, which directly affect the socio-economic lives of people, especially in rural areas that depend on natural resources (Watch, 2023)

In the literature review, the Qur'an provides many guidelines on the importance of maintaining the balance of nature. Surah Al-Baqarah verse 205, for example, reminds humans not to cause damage to the earth after repairs have been made. This verse emphasizes the responsibility of humans as caliphs on earth to preserve the environment. This concept is also supported by Surah Ar-Rum verse 41 which states that damage to land and sea is the result of human actions, so real action is needed to restore ecological harmony. One of the relevant efforts in this context is reforestation, namely replanting trees on bare land as a mitigation measure for environmental damage (Maqfirah & Putra, 2024).

Reforestation has been widely published in journals, indexed scientific works, both local and international, such as the article written by Darmanika and Gifari (Merta et al., 2022), Quraish Shihab in his Al-Misbah explains that in the Qur'an, Surah Al-An'am: 99, Allah SWT explains many signs of His power that are spread across the universe. One of them is through plants that grow from small seeds to large trees that produce useful fruits (M. Quraish Shihab, 2001). In this verse, Allah invites humans to reflect on how rainwater that falls from the sky becomes a source of life for all kinds of plants. Which start from very simple green plants, grow into piled grains, fruits such as dates, grapes, olives, and pomegranates, each of which has its own benefits and specialties (Aliza, 2023). This process is a sign of God's greatness that not only shows His power but also illustrates the perfect system that supports life on earth. God commands humans to observe and understand His creation, not only as a lesson in faith but also as a guide to being responsible for nature. This verse reminds us that rainwater is a blessing from God that must be used wisely, and plants are a gift whose existence must be protected (Shihab, 2020).

In the context of reforestation, Reforestation is the act of replanting trees on land that has been deforested or damaged. Therefore, this is a human effort to maintain the

balance of nature that God has created perfectly. Through this reforestation, rainwater can be absorbed properly, preventing flooding and erosion. Replanted trees become a source of life, such as providing oxygen, keeping the soil fertile, and becoming a place to live for various living things. In addition, the fruits produced can provide direct benefits to humans, both as a source of food and medicine (Sestri Gosestjahjanti et al., 2023). Thus, this study aims to explore the values of the Qur'an that are relevant to environmental conservation, especially through the concept of reforestation as one of the real efforts to repair environmental damage. With the *maudhu'i* interpretation approach, this study collects and analyzes verses related to environmental themes, and integrates them with modern contexts, such as climate change mitigation and global efforts to maintain ecosystem sustainability. This study is expected to provide a solid theological foundation, so that it can motivate society to care more about the environment as a form of responsibility to Allah and future generations (Christian Wisdom & High Reformed Christian Religion Remnant International, 2024)

The research approach used in this study is designed to provide a comprehensive picture of the validity and reliability of the results. With a theological-normative approach, this study focuses on exploring the values of the Qur'an that are relevant to environmental conservation, especially reforestation. Related verses, such as QS. Al-Baqarah: 205 and QS. Ar-Rum: 41, are studied in depth with references to interpretations, such as Tafsir Al-Misbah and Tafsir Al-Jalalain, to ensure a strong theological foundation. This approach combines analysis of sacred texts with modern environmental challenges, such as deforestation and climate change, thereby increasing the relevance of the study. This study discusses the importance of reforestation as an environmental conservation effort based on the values contained in the Qur'an. Although many studies have addressed reforestation, previous research has generally focused more on the ecological and technical aspects, such as its ecological benefits in preventing erosion, improving air quality, and restoring habitats. These studies rarely highlight the theological dimension as a foundation for reforestation, particularly from an Islamic perspective, which positions humans as caliphs on earth with the responsibility to maintain the balance of nature.

Several existing theological studies tend to emphasize general environmental ethics in Islam without specifically linking them to reforestation. Moreover, research that integrates Qur'anic values with efforts to mitigate climate change and global environmental conservation remains limited. This study seeks to fill this gap by exploring relevant Qur'anic verses and integrating them with modern environmental challenges, such as climate change and ecosystem degradation due to deforestation. Through an in-depth *maudhu'i* interpretation approach, this research is expected to provide a strong and relevant theological foundation in the contemporary context and encourage society to care more about the environment as a form of responsibility to

Allah and future generations. The method used is qualitative descriptive based on library research, which allows exploration of various primary and secondary sources. The verses of the Qur'an, books of interpretation, and scientific literature discussing environmental issues are the main references. The use of quantitative data, such as deforestation statistics from Global Forest Watch, supports the qualitative analysis to provide empirical validity to the research findings. This source triangulation ensures that interpretations of the verses of the Qur'an can be confirmed from various perspectives, thus strengthening the reliability and validity of the research results.

RESEARCH METHOD

In terms of the research topic, the method used is descriptive qualitative based on literature (library research) (Rahardjo, 2011). To explore the concept of reforestation as one of the environmental conservation options in the perspective of the Qur'an. This method aims to explore, analyze, and interpret relevant verses of the Qur'an and scientific literature that discuss the theme of environmental and ecological conservation. The approach used is theological-normative (Pransiska, 2017). This approach is carried out by studying the verses of the Qur'an and the interpretation to understand the Islamic view on environmental preservation, especially the responsibility of humans as caliphs on earth. In addition to the research method, there must also be data used in journal articles. The data in this article is divided into two, namely Primary Data, namely the verses of the Qur'an related to environmental preservation, plants, and rain, such as QS. Al-Baqarah: 22, QS. AL-An'am: 99, and QS. Ar-Rum: 41. In addition, the book of interpretation is also needed in this study, such as the interpretation of Al-Misbah which is the main reference.

In order to ensure the reliability of the results, this study was designed so that the procedure could be replicated. The emphasis on the relationship between data and theory ensures consistency between environmental phenomena and the religious teachings that are the focus of the study. This study also integrates spiritual and ecological values, making reforestation an action that is not only ecological, but also has religious value. Thus, this approach is not only relevant in the context of Islam, but also able to make a significant contribution to the global discourse on environmental conservation. The purpose of this study is to explore and understand the values of the Qur'an that are relevant to environmental conservation, especially through the concept of reforestation, as a concrete effort to overcome ecosystem damage caused by deforestation, air pollution, and climate change. This study aims to affirm a solid theological foundation regarding human responsibility as caliphs on earth in maintaining the balance of nature as mandated in the verses of the Qur'an, such as QS. Al-Baqarah: 205 and QS. Ar-Rum: 41. With the maudhu'i interpretation approach and in-depth analysis of the verses of the Qur'an, this study also integrates theological

perspectives with modern challenges, such as climate change mitigation and global efforts to maintain ecosystem sustainability. This study is expected to motivate society to care more about the environment as a form of responsibility to Allah and a legacy for future generations.

RESULTS AND DISCUSSION

Reforestation in Islamic Perspective

Islam is a comprehensive religion, which not only regulates human relationships with God, but also human relationships with the universe (Rahmatika & Khoirullina, 2020). One form of this relationship is manifested in human responsibility as guardians of the earth or *khalifah fil ardhi*. In this context, reforestation becomes one of the real manifestations of Islamic teachings on environmental preservation. Reforestation, which is the process of replanting damaged or bare forests, is not only an environmental action, but also a form of worship and a form of practicing profound Islamic values (Thobroni et al., 2024).

Islam views the universe as a creation of Allah SWT which has a specific purpose. In QS. Al-Baqarah 22, Allah says:

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً يُوَنِّزُ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۗ فَلَا تَجْعَلُوا لِلَّهِ
أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ

Meaning: “(It is He) who made the earth for you a resting place and the sky a canopy, and it is He who sends down water (rain) from the sky and brings forth thereby fruits as a provision for you. Therefore, do not set up rivals to Allah while you know.”

This verse shows that the earth, sky, rainwater and plants are blessings that Allah has given to humans to be used wisely (M. Quraish Shihab, 2001). Humans, as recipients of blessings, certainly have a great responsibility to maintain and preserve this universe so that it can continue to provide benefits for all living things. (Anwar, 2024). Therefore, reforestation is the stage of this responsibility, namely restoring the function of nature that has been disturbed by human actions. As the owner of the highest responsibility and leader, humans are not only given the power to manage the earth, but are also required to maintain and preserve what is in it. Damage caused by humans, such as deforestation, land degradation, and pollution, is a form of betrayal of the mandate to maintain the sustainability of nature, in this case reforestation is a form of human obedience to Allah to repair the damage (Kartodihardjo, 2015).

Islam emphasizes the importance of maintaining balance or *mizan* in life. Allah SWT says in QS. Ar-Rahman: 7-9

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ۗ أَلَّا تَطْغَوْا فِي الْمِيزَانِ ۚ ۸ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ۚ ۹

Meaning: “He has exalted the heavens and He has created the scales (justice and balance. So that do not exceed the limit in the scale. Establish the scales justly, and do not diminish them”

This verse teaches that balance is a basic principle in God's creation. When humans disrupt this balance, for example by excessive deforestation, they have violated God's law. In this case, reforestation is one way to restore the disturbed balance, restore nature to its original function, and prevent further damage (David & Agustini, 2024). In the Islamic perspective, reforestation is an act that reflects human obedience to Allah and his responsibility as a caliph on earth. Reforestation is a real manifestation of Allah's mandate that it is important to protect the environment, a form of worship that brings rewards, and a suggestion to restore the disturbed balance of nature (Nurislam, 2022). With reforestation, Muslims not only contribute to environmental preservation, but also strengthen their spiritual relationship with Allah SWT. Through reforestation, Muslims are invited to understand that preserving nature is not only an ecological task, but also a form of practicing noble religious values. By preserving trees, forests, and all of Allah's creations, humans are truly maintaining a harmonious relationship between themselves, nature and the Creator (Hayong, 2024).

The Role of Reforestation in Realizing Natural Sustainability

Environmental sustainability is a concept that emphasizes the importance of maintaining a balance between human needs and environmental sustainability for current and future generations (Fadilla et al., 2022). In an effort to realize this sustainability, reforestation has a strategic role that cannot be ignored, just like replanting deforested or damaged forest areas, it is a crucial step to restore the ecological, economic and social functions of disturbed ecosystems (Sumarni, 2021). Forests are a key element in maintaining the balance of the earth's ecosystem. They provide habitat for millions of species, produce oxygen, absorb carbon dioxide, and regulate the water cycle (Pranyoto, 2024). However, human activities such as deforestation, urbanization, and unsustainable agriculture have caused major damage to forests, disrupting these ecological functions (Parmawati, 2019).

Reforestation serves as a recovery effort to restore the important role of forests in the ecosystem. By replanting trees in damaged areas, reforestation helps restore natural habitats, increases biodiversity, and improves the carbon cycle. Reforestation can also reduce the risk of disasters such as floods, landslides, and droughts that often occur due to the loss of supporting vegetation in an area (Suprpto, 2022). In the context of global climate change, reforestation plays an important role as one of the mitigation solutions. Trees planted through reforestation act as natural carbon sinks (*carbon sink*),

which is able to absorb carbon dioxide from the atmosphere and store it in biomass and soil. This process helps reduce the concentration of greenhouse gases which are the main cause of global warming (Putri et al., 2024).

In addition, forests restored through reforestation can create cooler microclimates and increase the soil's capacity to absorb and store water. Thus, reforestation helps reduce the adverse effects of climate change, such as rising extreme temperatures, prolonged droughts, and land degradation (Puspitasari et al., 2024). Reforestation not only provides ecological benefits, but also supports the economic and social sustainability of communities. Forests restored through reforestation can provide sustainable wood raw materials that are important for various economic sectors, such as the wood, pharmaceutical and food industries. Moreover, reforestation creates employment opportunities for local communities, whether through tree planting projects, forest maintenance, or sustainable forest product management. Community involvement in reforestation projects also helps to increase environmental awareness and a sense of ownership of the surrounding natural resources, which in turn encourages long-term conservation (Purnomo et al., 2024).

In an effort to realize the sustainability of nature, reforestation has a very important role. It not only helps restore the ecological function of damaged forests, but also supports climate balance, economic sustainability, and social welfare of the community. Reforestation is an integrated solution to answer the challenges of current environmental damage, as well as an investment to ensure the sustainability of the earth for future generations. By continuously increasing reforestation efforts, humans are not only fulfilling their ecological responsibilities, but also maintaining the mandate given by the Creator to protect the earth and all its contents. Reforestation is a concrete manifestation of our commitment to live in harmony with nature, create a sustainable future, and ensure that the earth remains a habitable place for all creatures.

Implementation of Al-Quranic Values in Greening Efforts

The Qur'an as a source of guidance for the lives of Muslims contains teachings that are very relevant in various aspects of life, including preserving nature and the environment (Aripin & Mardani, 2024). The values contained in the Qur'an teach Muslims not to only focus on personal or group interests, but also provide principles about maintaining and caring for the earth as a mandate from Allah. In Surah Al-Baqarah: 164, Allah emphasizes that all of His creations on earth are signs of His power that must be maintained and utilized wisely. This is in line with greening efforts, such as reforestation, which aim to maintain the sustainability of nature and restore damage caused by tree felling and land conversion (Khayatun & Sukmawan, 2024). The Qur'an also teaches the principle of moderation in all things, including in the use of natural resources. In Surah Al-A'raf: 31, Allah says that humans should not be excessive in consuming the produce of the earth, including in terms of cutting down trees or using

land.(M. Quraish Shihab, 2001). This principle encourages Muslims to maintain the balance of nature in a sustainable way, which can be realized through reforestation efforts. Reforestation, through tree planting, is a concrete action to replace lost trees and restore the fertility of damaged soil (Yanti, 2019).

In addition, the Qur'an invites its followers to play an active role in maintaining the sustainability of nature, as written in Surah Al-An'am: 141, which describes various kinds of plants and trees as gifts from Allah, which must be maintained and utilized wisely (M. Quraish Shihab, 2001). Reforestation actions, which involve replanting trees and preserving forests, are a concrete implementation of these teachings. By restoring damaged forests through reforestation, Muslims not only preserve nature, but also get rewards from Allah SWT, as explained in the hadith of the Prophet Muhammad SAW about alms that can be obtained from planting trees which means "From the friend of Jabir ra, he said, Rasulullah saw said, 'No Muslim plants a tree unless what is eaten is worth alms, what is stolen is also worth alms. There is also no one who reduces the fruit (from his tree) but it will be worth alms to the planter until the Day of Resurrection,'" (Imam Zakiyuddin Abdul Azhim Al-Mundziri, *At-Tarhib wat Tarhib minal Haditsisy Syarif*)

Thus, the implementation of the values of the Qur'an in the greening effort is not only about repairing the damaged environment, but also about practicing the principles of religion that teach Muslims to protect the earth, not to damage it, and to treat it with love and responsibility. Greening is part of a good deed that continues to provide benefits, not only for the current generation, but also for future generations, and is a form of devotion to Allah that is unbroken.

Integrating Reforestation with Worship: An Islamic Perspective on Nature Conservation

Reforestation in the Islamic perspective is not just an ecological activity but also part of worship to Allah. This concept can be seen through the integration of the values of monotheism, trust, and responsibility towards nature that is entrusted to humans. In the Qur'an, Allah often reminds us that the earth and all its contents are signs of His power that must be guarded and preserved (Annibras & Afham, 2024). One of the relevant verses is Surah Ar-Rum: 41, which states that the damage on land and sea is caused by human actions, and Allah wants humans to return to the right path (M. Quraish Shihab, 2001). Quraish Shihab in his *Al-Misbah* emphasizes that this verse teaches human responsibility not to damage the balance of the ecosystem. Environmental damage not only has a bad impact on human life, but is also a form of denial of Allah's mandate as caliph on earth. (Ubaidillah, 2010). In the context of reforestation, replanting lost trees is one way to repair this damage, as well as a form of obedience to God's command to protect the earth.

Quraish Shihab also explained that all environmental preservation activities can be considered as worship if they are based on a sincere intention to seek Allah's pleasure. In one of his interpretations of the letter Al-Baqarah: 164, he highlighted that nature is a medium for humans to recognize the greatness of Allah. By caring for and preserving nature, humans not only maintain the continuity of life, but also reflect on the greatness of the Creator. Reforestation as part of nature preservation is one real manifestation of this devotion. Planting trees that can provide for other living things is included in charity that is ongoing. The reward continues to flow as long as the tree grows and provides benefits, as emphasized in the hadith of the Prophet Muhammad SAW.

Furthermore, Islam places the balance of nature as the main principle in environmental conservation. In Surah Al-A'raf: 56, Allah forbids humans from causing damage on earth after it was created in a good state. According to the interpretation *Al-Misbah*, this verse reminds us that all forms of excessive exploitation of natural resources, including deforestation, are a violation of God's will. Reforestation, in this case, is a concrete step to restore the balance that has been damaged. This activity is a symbol of harmony between humans and nature, which ultimately reflects obedience to God (Supian, 2014).

The integration of reforestation with worship also includes a deep spiritual dimension. Every tree planted not only brings ecological benefits, such as preventing soil erosion, absorbing carbon, and providing habitat for fauna, but also becomes a means to draw closer to Allah. When someone plants a tree with the awareness that the activity is a form of obedience to Allah, then the tree becomes a witness to his good deeds in the afterlife. As explained by Quraish Shihab, Islam views worldly activities that benefit other creatures as an extension of spiritual worship. Therefore, reforestation not only serves to meet environmental needs, but also becomes a manifestation of human devotion to his Lord (M. Quraish Shihab, 2001).

In the Islamic view supported by interpretation *Al-Misbah*, integrating reforestation with worship is a holistic approach that includes ecological, social, and spiritual dimensions. Reforestation is not only a technical solution to overcome environmental damage, but also a medium to practice the teachings of the Qur'an in real terms. By combining reforestation and values of faith, humans can maintain the sustainability of nature, improve relationships with fellow creatures, and draw closer to Allah as a form of gratitude for the blessings of the earth that He has given.

CONCLUSION

The conclusion of this study is that reforestation has a strategic role as a concrete step in environmental conservation that not only functions to restore damaged ecosystems but also has strong theological values in Islam. In the perspective of the Qur'an, reforestation is a form of human responsibility as caliphs on earth to maintain

the balance of nature, prevent damage, and restore ecosystems. Replanting trees on damaged land is a form of worship, showing obedience to Allah SWT, and reflecting the integration of religious values with ecological actions. Reforestation not only provides ecological benefits such as preventing erosion, absorbing carbon, and restoring habitat, but also supports the economic and social sustainability of the community. Based on the values of the Qur'an and the implementation of the principles of natural balance, this study emphasizes that reforestation is a holistic solution to environmental challenges as well as a means of getting closer to Allah.

Despite offering valuable insights, this study has several limitations that should be acknowledged. First, the scope of data is limited to selected Qur'anic verses and interpretations. A more comprehensive exploration involving other Islamic texts, such as Hadith and classical scholarly works on environmental ethics, could provide a richer and more nuanced analysis. Second, the study relies solely on qualitative methods, lacking empirical validation to demonstrate the practical impacts of reforestation as both a theological and environmental action in Muslim communities. Conducting surveys or interviews with communities actively engaged in reforestation efforts could strengthen the findings. Third, the research predominantly presents a universal Islamic perspective without accounting for the specific socio-ecological contexts of Muslim-majority regions. Including case studies from diverse geographical locations would offer practical examples of religiously driven reforestation initiatives. Lastly, although the study successfully bridges theology and ecology, further integration of scientific models, environmental management strategies, and Islamic jurisprudence on environmental issues could make the findings more comprehensive and applicable to policymakers. Addressing these limitations in future research would significantly enhance the study's contribution to the discourse on environmental conservation and Islamic teachings.

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