

PROPHETIC TRADITIONS AND THEIR RELEVANCE TO ECOLOGICAL BALANCE IN THE MODERN ERA: A MUST REFLECTION IN MUSLIM DAILY LIFE

AD Kusumaningtyas¹, MA Sofwan Hadi², M Fahmi Rizal³

^{1,3} Islamic Communication and Broadcasting, STAI Dr. KH. EZ. Muttaqien Purwakarta, Indonesia

² Law and Sharia Economy, STIS Nahdlatul Ulama Cianjur, Indonesia

Email: nining_ade@yahoo.com¹, hadisofwan74@gmail.com², muhammadfahmirizal.97@gmail.com³

ISBN: 978-623-97987-1-0

Received: 01 October 2025

Accepted: 25 October 2025

Published: 21 January 2026

Abstract:

In our situation nowadays, we often see in our daily life some ironical phenomena. On one side, we see some people who are very excessive in their lifestyle such as flexing, being greedy on foods as shown by some phenomena as 'mukbang' including 'wasting foods' during *ifthar* at Ramadhan or in some religious ceremony; on the other hand we also meet some phenomena that are popular with some names '*rojali*, *rohana*, and *roh halus*' (*rombongan jarang beli*, *rombongan hanya nanya*, dan *rombongan hanya elus-elus*) which describes our economic crisis in this era. Also we also see some phenomena such as wasting the water after ablution (*wudhu*) in the mosque and prayer room; while some other people were experiencing some watersource drought. Or in another case, there were some Arabic written such as "*an nadhafatu minal iman*" in some religious places, but we still see some people do not throw the garbage correctly so that it cause some floods in many places. These are most questionable phenomena which should be reflected in the recent era on: 1) How does the hadith of the Prophet not always bring the prophetic traditions in the muslim lifestyle, and 2) Does it bring the relevancy to the ecological balance in the modern era? This short paper hopefully can analyse this phenomena.

Keywords: *flexing, wasting foods, economic crisis, lifestyle, neutral equilibrium*

Abstrak:

Dalam situasi kekinian kita, kita sering melihat dalam kehidupan sehari-hari kita berbagai fenomena yang ironis. Pada satu sisi kita melihat ada orang yang sangat berlebihan dalam gaya hidupnya, seperti fleking, rakus terhadap makanan yang ditunjukkan dengan fenomena "mukbang" termasuk menyia-nyiakan sisa makanan pada saat berbuka puasa di bulan Ramadhan atau dalam perayaan keagamaan lainnya. Dan di sisi lain kita juga menjumpai fenomena yang populer dengan beragam nama seperti '*rojali*, *rohana*, dan *roh halus*' (*rombongan jarang beli*, *rombongan hanya nanya*, dan *rombongan hanya elus-elus*) yang menggambarkan situasi krisis ekonomi kita saat ini. Kita juga melihat berbagai fenomena seperti menghambur-hamburkan air saat berwudhu di masjid atau musholla pada saat banyak orang lain mengalami kekeringan air sumur. Atau dalam kasus lainnya, kita mendapati tulisan seperti: '*an nadhafatu minal iman*' di berbagai tempat keagamaan, namun kita masih mendapati bagaimana banyak orang masih belum membuang sampah dengan benar sehingga menyebabkan banjir dimana-mana. Hal ini merupakan hal yang perlu dipertanyakan dan harus direfleksikan saat ini tentang 1) Bagaimana hadits-hadits Nabi tidak selalu membawa umatnya untuk mengikuti suri tauladan dan gaya hidup Nabi, 2) Apakah hal tersebut memiliki relevansi terhadap keseimbangan lingkungan di era modern ini? Artikel pendek ini diharapkan dapat memberikan analisis ilmiah atas fenomena ini.

Kata Kunci: *flexing, menyia-nyiakan makanan, krisis ekonomi, gaya hidup, keseimbangan alam*

INTRODUCTION

Human life is highly dynamic. It has evolved over hundreds of centuries. Humans have studied the relationship between humans and the natural world since Adam was sent down to earth, married Eve, and multiplied, giving rise to nations with diverse civilizations. They also evolved from a simple nomadic lifestyle to pursue subsistence farming, established villages, recognized ownership, established industry and metropolitan cities, and experienced the development of information technology, transforming forms of communication and social relations. Previously, they only met their basic needs of food, drink, and shelter. However, the advent of industry has led humans to exploit natural resources and undertake large-scale production processes to meet market needs. These various issues can be viewed as humanitarian problems.

The issue of “Sustainable Development Goals” or SDGs, is actually a common language from various countries to identify the humanitarian problems mentioned above, as a continuation of the “Millennium Development Goals” or MDGs which ended in 2015. Sustainable Development Goals is a global policy agreed upon by UN member countries to achieve the SDGs agenda by 2030 which provides a blueprint for peace and prosperity for humanity, the planet (universe) for the benefit of now and the future. There are 17 major goals in 16 areas (Goals) to be achieved by the SDGs; namely: 1) No poverty 2) Zero tolerance for poverty 3) Good health and well-being 4) Quality education 5) Gender equality 6) Clean water and sanitation 7) Affordable and clean energy 8) Decent work and economic growth 9) Industry, innovation, and infrastructure 10) Reduced inequality 11) Sustainable cities and communities 12) Responsible consumption and production 13) Addressing climate change 14) Life below water or Marine ecosystems 15) Life on land or terrestrial ecosystems 16) Peace, justice, and strong institutions, and 17) Partnerships to achieve the goals (<https://sdgs.un.org/goals>)

How the 17 SDGs work can be seen in the picture below:



Picture 1: Sustainable Development Goals

These issues are indeed interrelated. However, when mapped out, many humanitarian issues are closely related to the sustainability of human life and balance with the natural environment, which involves the relationship between humanitarian and environmental issues and a sense of divinity. From the principles of *ushul fiqh* (Islamic jurisprudence), these humanitarian issues are inextricably linked to the general objectives of sharia (*maqasid ash-syari'ah*), or the five basic

principles of Islamic teachings, known as *azh-zharuriyyat al khamsah*. Abu Ishaq al-Syatibi, in his book *al-Muwâfaqât*, divides the objectives of Islamic law (*maqâshid al-syarâh*) into five things: 1) safeguarding religion (*hifdz al-dîn*), 2) preserving the soul (*hifdz al-nafs*), 3) preserving the mind (*hifdz al-'aql*), 4) preserving offspring (*hifdz al-nasl*), and 5) preserving property (*hifdz al-mâl*) (Hatim in Yunita and Idami, 2020).

Maintaining the environment and preserving nature is seen as one of the behaviors or actions that should be included in one of the *maqashid sharia*. Yusuf al-Qardlawi in *Ri'âyatu al-Bi'ah fi al-Syarî'ati al-Islâmiyyah* in this case explains the position of ecological maintenance (*hifdz al-bi'âh*) according to Islam, namely maintaining the environment is equivalent to maintaining the five *maqâshidus sharia* (Djamil in Yunita and Idami, 2020). A similar view is expressed by contemporary scholars who are active in environmental fiqh issues, offering a reconstruction of *dharuriyat al khams* (five primary components), by including *hifdzul bi'ah* (protecting the environment) due to the increasingly severe environmental crisis (Wildan Fathoni Yusuf, n.d. in Adhania, 2023).

Although environmental concerns have been a priority for Muslims since time immemorial, they are often not reflected in their daily behavior. Wasteful or excessive behavior (*mubadzir*), whether in the form of wasting food or leaving it behind, wasting water after ablution by letting the tap run freely after use, and littering, which causes puddles and even flooding during the rainy season, still frequently occurs. *Flexing*, or showing off wealth through parties, vehicles, clothing, and luxurious vacations, still occurs in some Muslim communities, despite numerous verses in the Quran explicitly prohibiting such behavior.

The prohibition on boasting is stated in QS. At Takatsur 1-8.

الْهَلِكُمْ الْكَافِرُ ۝ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ۝ كَلَّا سَوْفَ
تَعْلَمُونَ ۝ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ۝ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ
الْيَقِينِ ۝ لَتَرَوُنَّ الْجَحِيمَ ۝ ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ۝
ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ۝

Means:

"Boasting has distracted you until you enter the graves. Do not do so, for you will soon know (the consequences of your deeds); and do not do so, for you will soon know. Do not do so, for if you knew with certain knowledge, you would surely see the Fire, and you would surely see it with the eyes of the evil eye, then you will surely be questioned on that Day about the pleasures (which you boasted about in that world)." (QS. At Takatsur 1-8)

Meanwhile, the prohibition on being wasteful is contained in the QS. Al Isra' verses 26-28 as written below.

وَأَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تَبْذِرْ بِذِرًا ﴿١٦﴾
 إِنَّ الْمُبْذَرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا
 وَإِمَّا تَعْرِضْ عَنْهُمْ أِبْتِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا
 مَّيْسُورًا ﴿١٧﴾

Means:

"And give to close families their due, to the poor and those on a journey and do not squander (your wealth) wastefully. Indeed, these wasters are the brothers of the devil and the devil is very disbelieving of his Lord. And if you turn away from them to obtain the mercy from your Lord that you hope for, then say to them gentle words. (QS. Al Isra': 26-28)

The Quran also mentions the appearance of destruction on Earth due to human actions, as stated in Surah Ar-Rum, verses 41-42.

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ
 بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا
 كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلُ كَانُوا أَكْثَرُ هُمْ مُشْرِكِينَ ﴿٤٢﴾

Means:

"There has been visible damage on land and in the sea caused by the actions of human hands, so that Allah will feel for them part of (the consequences of) their actions, so that they will return (to the right path)." (QS. Ar Rum: 41)

In addition to messages about how humans should behave towards each other and treat the surrounding environment, the Prophet's role model is also widely conveyed through his hadiths. Many of the prophetic values and good examples from the Prophet Muhammad are ignored by his followers, even though they are often taught in Islamic boarding schools, madrasas, and other Islamic educational institutions. Slogans are also frequently published in various media everywhere, but often do not align with the practices of the lives of his followers. Therefore, the author would like to raise the topic: *Prophetic Traditions and Their Relevance to Ecological Balance in the Modern Era: A Must Reflection in Muslim Daily Life*.

There are several research problems or questions that will be analyzed through this study. These are:

- 1) How do the Prophet's hadiths not always lead his followers to follow his example and lifestyle?
- 2) Is this relevant to environmental balance in the modern era?
- 3) What solutions are offered to raise awareness so that humans realize how they should behave and rebuild good relationships with their environment.

RESEARCH METHOD

This research is a descriptive qualitative study, employing a phenomenological approach and employing data collection techniques such as observation, literature review, and media coverage analysis. This research limits its focus by focusing on the situation within Indonesia's Muslim-majority community, as described in several research studies and media reports.

FINDINGS AND DISCUSSION

Several things we want to analyze in this finding, the first is what prophetic values the Prophet Muhammad (peace be upon him) instilled in the three issues studied above. At least, there are issues that we examine here, namely: *first*) related to the prohibition of pompous, *second*) prohibition of wasteful behavior, and the simple lifestyle of the Prophet Muhammad (peace be upon him), and *third*) prohibition against destroying nature and the call to preserve the environment.

a) Prohibition of Excessiveness or Extravagance

As mentioned in the background of this article, one of the key teachings of Islam is the prohibition of extravagance. While the Quran teaches this above, the Prophet Muhammad (peace be upon him) also forbade his followers from being arrogant and extravagant.

Showing off wealth and boasting about oneself is sometimes deliberately posted on social media. It takes various forms, such as mukbang (eating large meals) at luxury restaurants in unreasonable portions, lavish vacations to exotic destinations both at home and abroad, and flexing clothes, bags, vehicles, and other items priced in the millions to hundreds of millions of rupiah, even to the price of a modest subsidized house that even the lower classes can't afford. Besides being unethical, such behavior reflects a lack of empathy and tends to hurt those who generally cannot afford it. In essence, such behavior reflects the perpetrator's arrogance.

In fact, in a hadith of the Prophet narrated by Abdullah Ibn Ma'sud, this prohibition was stated. From Abdullah Ibn Mas'ud from Rasulullah SAW, he said, "A person who has pride as small as a mustard seed in his heart will not enter heaven." Someone asked, "What about someone who likes to wear beautiful clothes and footwear?" The Prophet answered, "Indeed Allah is beautiful and loves beauty. However, arrogance is rejecting the truth and belittling other people." (Hiwari, 2023)

Another example of a hadith regarding the prohibition of exaggeration is the following hadith narrated by Bukhori: *Prophet saw. said: "Eat, drink, dress and give charity without excess and without arrogance,"* (HR. Bukhari and Muslim).

In the context of contemporary life, especially when linked to the implementation of SDGs, not being extravagant and not being excessive is a reflection of the implementation steps of SDGs 12 (*Responsible Production and Consumption*) and 13 (*Climate Actions*). Not being extravagant is a characteristic of a consumer who is responsible for the resources (especially natural resources) that exist in our country, for example by implementing the 3R behavior (*Reduce, Reuse, and Recycle*) to overcome the waste problem around us. Another example, for example by building new habits that, although simple, are positive, for example by turning off the AC and electric switch whenever not in use or left outside the house, ensuring the water tap is turned off since left, unplugging the cellphone charger

from the wall socket when the battery is fully charged. This attitude is also a reflection of our efforts to overcome the problem of climate change.

Nowadays, many people are introducing new lifestyles that involve simplifying daily life. One such lifestyle is called *frugal living*. This way of survival has become a counter-consumerist term that has begun to be widely adopted by the lower-middle class. This lifestyle emphasizes living with minimal expenses and a limited income (Maisyarah and Nur Wahidin, 2022). Besides frugal living, there is another practice known as *green living*, an environmentally friendly and sustainable lifestyle that emphasizes reducing negative impacts on the environment and promoting sustainability. (Mitra Defitri, Waste 4 Change, 2023)

b) Prohibition of wasteful behavior (*mubadzir*) and the introduction to the simple lifestyle of the Prophet Muhammad SAW.

Mubadzir or wastefulness is an excessive and extravagant attitude that ultimately renders something useless or futile (Ali, 2006 in Ali and Rusmana, 2021). This wasteful attitude is also prohibited by Islam, based on the Qur'an. The Islamic view, based on the Qur'an, states that fulfilling needs must be done fairly, that is, neither lacking nor exceeding. Wastefulness is considered an unjust attitude, thus being a bad deed and categorized as a friend/brother of Satan (Ali and Rusmana, 2021).

One of the Prophet's criticisms of the wasteful behavior of his people was when he witnessed one of his companions performing ablution by wasting the water he was using. In his article on rumahzakat.org, (Purwitasari, 2024), a hadith of Rasulullah is quoted which contains the following: Narrated from Abdullah bin Umar r.a, he said, "The Messenger of Allah met Sa'ad while performing his ablution, then the Messenger of Allah said, 'How wasteful your ablution is, O Sa'ad.' Sa'ad said, "'Is there any waste in ablution?' Rasulullah saw.said, 'Yes, even if you are in a flowing river.'" (H.R. Ibnu Majah)

A wasteful attitude will lead humans to an attitude of humiliation. Sayiddina Ali Bin Abi Talib said; "People who are wasteful and excessive will not feel happy." He also said, "Be insulted is the greedy person and noble is the person who feels enough (*qana'ah*). (Natadiputra, 2020)

Another example of a hadith that prohibits this wasteful attitude is about Allah SWT's wrath towards wasters. The hadith states: From Abu Hurairah r.a., he said that the Messenger of Allah. said, "*Indeed, Allah is pleased with you three things and is angry if you do three things. Allah is pleased if you worship Him and do not associate anything with Him, and (Allah is pleased) if you stick to Allah's rope completely and you advise each other against the authorities who regulate your affairs. Allah is angry if you are busy with rumours, ask many useless questions and waste your wealth.*" (H.R. Muslim).

Among the wasteful behaviors referred to in the hadith above are engaging in useless or time-wasting activities. Reflected in today's context, this includes a penchant for hanging out aimlessly, online gaming addiction, or excessive scrolling through social media without a clear purpose, which can lead to brain rot. Addressing these issues requires efforts such as a social media diet or media detox, often referred to as screen time management.

c) Prohibition on destroying nature and call to preserve the environment

The Quran clearly prohibits causing damage to the earth. Considering that the Prophet Muhammad was sent by Allah SWT as a messenger to establish Islam as a mercy for all the worlds, we as his followers must also follow him as our role

model.

Several hadiths of the Prophet below explain how we should respect other creatures, such as plants and animals, that live around us. One example is the prohibition on urinating in stagnant water, such as in stagnant holes. In one hadith, the Prophet states: "None of you should urinate in stagnant water and then bathe in it." (Narrated by Muttafaq 'Alaih). Similar to the hadith quoted above, another hadith presented in Islam Pos by Eneng Susanti (2020) is narrated from Jabir, who stated that the Prophet forbade urinating in stagnant water (Narrated by Muslim). Defecating in stagnant water will certainly pollute the quality of the water there, especially if it is used for bathing, it will certainly be dangerous to health.

The Prophet Muhammad also set an example for us on how to preserve the environment. In a hadith, he said, *"No Muslim plants a tree or sows seeds, then a bird, a human, or an animal eats from it, but it is considered charity for him."* (Narrated by Bukhari and Muslim). This message demonstrates that tree planting is also an act of worship (*ibadah*). Trees are not only beneficial to humans but also to other living things. They provide oxygen, prevent erosion, provide homes for birds, and maintain ecosystem balance. (Surau.co, 2025)

What the researcher presents in the above article is a brief overview of this research. To summarize, the humanitarian issues and their relationship to the environment discussed in this paper can be seen in the simple table below:

Table 1: Themes of the Prophet's hadiths related to environmental balance

Themes of Hadits	Prohibition of Excessiveness or Extravagance	Prohibition of wasteful behavior (<i>mubadzir</i>)	Prohibition on destroying nature and call to preserve the environment
The neglection that still happen	<ul style="list-style-type: none"> ▪ Riya', ▪ Showing the wealth /flexing ▪ Disgrade other people ▪ Arrogant ▪ Too proud 	<ul style="list-style-type: none"> ▪ Likes to waste water, ▪ Mukbang, leaving food out, ▪ Forgetting to turn off lights or electronic devices, ▪ Gadget addiction ▪ Partying hobby. 	<ul style="list-style-type: none"> ▪ Still likes to urinate in public places ▪ Likes to smoke, ▪ Destroys plants. ▪ Exploits natural resource
The Prophetic values that to be Reflect	<ul style="list-style-type: none"> ▪ Life simply and aturally ▪ Humble ▪ Showing respect to other people 	<ul style="list-style-type: none"> ▪ Practice energy-saving behavior ▪ Learn to live simply and frugally ▪ Don't waste or waste food 	<ul style="list-style-type: none"> ▪ Maintain cleanliness ▪ Prevent environmental damage from human activities ▪ Maintain environmental sustainability
Current actions that have to be build	<ul style="list-style-type: none"> ▪ Frugal living ▪ Green living 	<ul style="list-style-type: none"> ▪ Consume in moderation ▪ Reduce waste, especially plastic waste ▪ Cultivate the 3Rs 	<ul style="list-style-type: none"> ▪ Planting trees ▪ Feeding other living things (plants and animals)

		<ul style="list-style-type: none"> ▪ Detox or diet on social media ▪ Manage screen time 	
--	--	---	--

CONCLUSION

Based on the analysis of the various explanations above, we can conclude that one of the reasons why this problem occurs is because we have forgotten the prophetic values and etiquette in relating to the environment, as exemplified by the Prophet Muhammad. Therefore, we need to rediscover that spirit and try to explore good practices that we can apply in the current era. Therefore, we need to be aware of several things, such as exploring the themes of the hadith related to environmental balance and human life. There are at least three major themes related to these hadith: a) prohibitions on arrogance and luxurious living; b) prohibitions on excessive and wasteful behavior; and c) prohibitions on destroying nature and calls to preserve it.

To be able to implement this in our lives, *first*, we must re-identify the neglectful behavior that often still appears in everyday life. Related to arrogance, for example: *Riya'*, likes to show off wealth/flexing, putting down others, being arrogant, and boasting. Related to excessive attitudes and wasteful behavior (*mubadzir*) such as Likes to waste water, mukbang, leaving food left, forgetting to turn off lights or electronic devices, gadget addiction, and partying hobby, neglection related to the prohibition to damage nature and the call to maintain environmental balance, including Still likes to urinate in public places, likes to smoke especially in public places, damage plants, and exploit natural resources.

Second, we need to explore the prophetic values presented in these hadiths, such as the importance of living simply and naturally, being humble, respecting others, practicing energy-saving behavior, learning to live simply and frugally, not wasting and wasting food and food ingredients, especially those sourced from nature, maintaining cleanliness, preventing environmental damage from human activity, and preserving nature. *Third*, explore the possibility of good practices related to the implementation of these prophetic values in contemporary life. For example, adopting a *Frugal living* and *Green living* lifestyle, regulating consumption patterns sufficiently, reducing waste, especially plastic waste, cultivating the 3Rs (reduce, reuse, and recycle) in waste management, detoxing or dieting social media, managing screen time on cellphones and other gadgets, planting trees, feeding other living creatures (plants and animals), and so on. These are the practices of the prophetic values taught by the Prophet Muhammad that can be applied in the contemporary era.

It seems that these various issues directly overlap with at least two currently popular SDGs issues, such as responsible production and consumption, and climate action, which is currently a challenge for us all. It could be more than just those two, because the humanitarian issues that are the focus of the SDGs are interconnected. In truth, our challenge today is how to carry out Allah SWT's command as His caliph on this earth so that the balance of nature and the continuity of humanity are maintained and run according to His pleasure. Let us strive towards the realization of *baladatun thayyibatun wa rabbun ghafur*.

REFERENCES

Amin bin Abdullah asy-Syaqawi, *Larangan Berlaku Boros (An Nahyu 'anil Israf)*, Islamhouse,

2010

- Anisa Maisyarah dan Nurwahidin, Pandangan Islam tentang Gaya Hidup Frugal Living: Analisis terhadap Ayat Qur'an dan Hadits, *Tadarus Tarbawy*. Vol. 4 No. 2 Jul-Des 2022. ISSN. 2657-1285 e-ISSN. 2656-8756, Sekolah Kajian Strategik dan Global, Program Studi Kajian Wilayah Timur Tengah dan Islam, Universitas Indonesia
- Anonimous, *Nabi sebagai Pelindung Alam dan Ekologi*, Surau.co, 8 Agustus 2025, sebagaimana dikutip dari situs <https://www.surau.co/2025/08/27746/nabi-sebagai-pelindung-alam-dan-ekologi/?srsltid=AfmBOop73U3VpTF71hWoPq3g3ZN5d039nDrBebxGtNdClvi3CSZe06Jb>
- Eneng Susanti, *Disebutkan dalam Hadits, Juga Diungkap Sains: Ini Hikmah Larangan Buang Air Kecil di Jalan*, Rubrik Tsaqofah, Islam Pos, 2020 sebagaimana diunduh dari situs: <https://www.islampos.com/disebutkan-dalam-hadis-dan-diungkap-sains-ini-hikmah-larangan-buang-air-kecil-di-jalan-216872/>
- Kurniawan Natadiputra, *Larangan Sikap Berlebihan dalam Islam*, dalam <https://banten.nu.or.id/syariah/larangan-sikap-berlebihan-dalam-islam-2020>
- Mabruri Pudyas Salim, *Puasa Kok Malah Tambah Boros? Pahami Israf dan Tips Hemat di Bulan Ramadhan*, Liputan6.Com, 13 Maret 2024
- Muhammad Hasan Ali dan Dadan Rusmana, Konsep Mubazir dalam Al-Qur'an: Studi Tafsir Maudhu'i, *Jurnal Riset Agama*, Volume 1, Nomor 3 (Desember 2021: 682-700 DOI: 10.15575/jra.v1i3.15065, <https://journal.uinsgd.ac.id/index.php/jra>
- Putri Vidya Adhania, Penerapan Hifzhu al-Biah dalam Fatwa KUPI tentang Haramnya Kerusakan Lingkungan, *An-Nawa: Jurnal Studi Islam*, Vol. 05 No. 02 (2023): 195-209, Available online at <https://jurnal.iaianawawi.ac.id/index.php/annawa/article/view/105>
- Yunita dan Zahratul Idami, Pengelolaan Lingkungan Hidup Menurut Perspektif Fiqh, *Jurnal Hukum, Samudra Keadilan*, Vol. 15, Nomor 2, Juli-Desember 2020

About the Author:

Chief Researcher
AD Kusumaningtyas
Researcher Member
MA Sofwan Hadi, M Fahmi Rizal