

## The Role of Environmental Verses in Responding to The Climate Crisis; A Comparative Dialogical Study of the Qur'an and the Bible

Muhammad Syihabuddin, Ayu Maun Nadhifah

Islamic Studies, UIN Maulana Malik Ibrahim Malang, Indonesia,

CRCS, Universitas Gadjah Mada Yogyakarta, Indonesia

Email: [syihabzenn@gmail.com](mailto:syihabzenn@gmail.com) , [ayumaunadhifah99@gmail.com](mailto:ayumaunadhifah99@gmail.com)

### Abstract

The global climate crisis requires a multidimensional approach, including a religious perspective. The Qur'an and the Bible, as the main sacred texts in the Islamic and Christian traditions, respectively guide man's responsibility to the environment. This study explores how these two sacred texts address environmental issues in the context of climate change. This study aims to analyze and compare environmental teachings in the Qur'an and the Bible, identify similarities and differences in the principles of ecological responsibility, and evaluate their theological and practical implications for climate crisis mitigation efforts. A dialogic-comparative approach is used to analyze relevant verses in the Qur'an and the Bible. The study involved a comparison of texts, identification of major themes, and analysis of theological and applicative differences in environmental contexts. The research found that the Qur'an emphasizes the concept of *'Khalifah fil' ardh'* or human leadership over the earth, focusing on resource management and damage prohibition. On the contrary, the Bible teaches the responsibility of caring for the Garden of Eden and showing mercy towards living things. Theological differences include the Qur'anic view of moral reform to address environmental damage and the Qur'anic view of eschatological punishment. Despite differences in the interpretation and application of religious teachings, similarities in the principles of responsibility for God's creation offer a basis for interfaith dialogue and collaboration. The universal values of the Qur'an and the Bible can reinforce collective efforts in climate crisis mitigation while respecting the diversity of religious perspectives.

**Keywords:** Verses in the Qur'an and the Bible, Islam and Christianity, Environmental, Dialog, Evocation.

### INTRODUCTION

The climate crisis has become one of humanity's greatest challenges in this modern era.<sup>1</sup> The increasingly noticeable impacts of climate change, such as rising global temperatures, melting polar ice caps, and changing extreme weather patterns, are affecting many aspects of life on Earth. To understand and overcome this crisis, various approaches, including religious perspectives, have become important subjects of study. One interesting approach is to explore the teaching of religion

---

<sup>1</sup> Ahmad Sururi, "Menggapai Pelestarian Lingkungan Hidup Di Indonesia: Studi Perbandingan Etika Islam Dan Etika Ekofeminisme," *Jurnal Fikrah* 2, no. 1 (2014): 95–122.



regarding the environment and how this can provide insights or solutions to the ongoing climate crisis.<sup>23</sup>

In the context of Islam and Christianity, both the Qur'an and the Bible contain various teachings about the environment and human responsibility towards it. These teachings can provide a rich perspective on how humanity should interact with nature and the environment.<sup>4</sup> This study aims to explore the role of environmental verses in the Qur'an and the Bible, as well as how these two sacred texts respond to climate crisis-related issues. By understanding this religious perspective, we can gain additional insights that can help in formulating more holistic and sustainable solutions.<sup>5</sup>

The Qur'an, as the holy book of Muslims, provides profound guidance on man's relationship with the environment. Several verses in the Qur'an underline the importance of caring for and caring for the earth as a mandate from God. For example, the concept of "caliphate" or leadership on earth implies man's responsibility to maintain the balance of nature and use natural resources wisely. On the other hand, the Bible, which is the holy book of Christians, also presents various teachings about creation and man's responsibility to the earth. From Genesis to the rest of the Bible, many passages discuss man's relationship to God's creation and the importance of caring for the environment. Dialogical-comparative studies between the Qur'an and the Bible can open up opportunities to understand differences and similarities in the environmental teachings of these two religious traditions.<sup>6</sup> By comparing relevant passages from both texts, we can explore how each religion interprets and responds to environmental issues and climate crises. It can also provide guidance for followers of both religions to develop joint strategies in dealing with global environmental challenges.<sup>7</sup>

As part of this research, it is important to identify and analyze verses that specifically address environmental issues in the Qur'an and the Bible. This includes discussing verses that emphasize man's responsibility for God's creation, warnings about environmental degradation, and teachings about the balance of ecosystems and the use of natural resources.<sup>8</sup> With in-depth analysis, we can reveal insights into how these teachings can be applied in a modern context and contribute to climate change mitigation efforts. The climate crisis is not only a scientific or political issue but also a moral

---

<sup>2</sup> Safrilsyah and Fitriani, "Agama Dan Kesadaran Menjaga Lingkungan Hidup," *Substantia* 16, no. April (2014): 61–78.

<sup>3</sup> Muhammad Syihabuddin, Zulfi Mubaraq, and M. Lutfi Musthofa, "Elucidating Eco-Religious in Islamic and The Future of Environmental Ethics" 26, no. 2 (2023): 189–207, <https://doi.org/10.22373/arj.v1i1.9476.3>.

<sup>4</sup> Abdul Basir, "Bahasa Agama: Antara Normatifitas Dan Historisitas," no. 112 (n.d.).

<sup>5</sup> Siti Zulaikha, "Pelestarian Lingkungan Hidup Perspektif Hukum Islam Dan Undang-Undang" 19, no. 02 (n.d.).

<sup>6</sup> Khaerul Fuad and Soedarto, "Paradigma Teologi Lingkungan Dalam Islam Dan Eco-Pesantren," *Sosiologi* 1, no. 1 (2018): 1–10.

<sup>7</sup> Muhammad Syihabuddin and Kirwan, "Reconception of Environmental Ethics in Islam: A Review of the Philosophy and Applications of Husein Nasr's Thought," *Refleksi Jurnal Filsafat Dan Pemikiran Islam* 23, no. 2 (March 9, 2024): 238–60, <https://doi.org/10.14421/ref.v23i2.5228>.

<sup>8</sup> Muhammad Said et al., "Penyuluhan Konservasi Lingkungan Berbasis Al-Qur'an (Living Qur'an Dan Penguatan Nilai-Nilai Qur'ani Pada Masyarakat Sembalun Bumbung Terhadap Ayat-Ayat Ekologi Dan Konservasi)," *Jurnal Pengabdian Kepada Masyarakat* 3, no. 1 (2023).

and ethical challenge. Religious perspectives can provide a strong ethical foundation for environmentally responsible action.<sup>9</sup> In this regard, both the Qur'an and the Bible offer relevant guidance for their adherents in facing environmental challenges. This study is expected to identify ethical principles that can be widely applied in the context of the global climate crisis.

In addition, dialogue between various religious traditions on environmental issues can strengthen interfaith cooperation in efforts to preserve the environment. By understanding the similarities and differences in environmental teachings of the Qur'an and the Bible, religious people can build better communication bridges and cooperate in environmental initiatives. This is important because the climate crisis is a global problem that requires a collective response from all walks of life, including religious communities. The importance of this dialogic-comparative approach also lies in its ability to embrace a broader perspective in environmental problem-solving efforts. By delving into the teachings of various religious traditions, we can find inspirations and solutions that can be practically applied in a contemporary context. It also allows us to expand our horizons of understanding and integrate religious values into a larger environmental strategy.

Finally, by examining the role of environmental verses in the Qur'an and the Bible, this study aims to contribute to global efforts to address the climate crisis. Hopefully, the results of this study not only provide theoretical insights but also offer practical recommendations for religious people and policymakers to play an active role in environmental conservation. In this context, a deep understanding of religious teachings can be key to driving positive change in the way we interact with the planet.

## **RESEARCH METHODS**

This study uses a qualitative-descriptive approach to texts whose discussion is related to the topic raised.<sup>10</sup> This method is not a model whose analysis is statistical, but more descriptive analysis. The basis for compiling this article is using literature review or *library research*, by reviewing or examining writings<sup>11</sup> that discuss environmental verses in the Qur'an as well as the Bible. Then compare the two. In analyzing the data, the techniques used include; inventory stages, classification, and finally analysis of the data found.<sup>12</sup>

## **AL-QUR'ANIC VIEWS ON THE ENVIRONMENT AND CLIMATE CHANGE**

The Qur'an pays special attention to man's relationship with the environment, underscoring the moral and ethical responsibilities that humanity must fulfill. The concept of 'caliph' or leadership, is one of the key principles in the Qur'an which states that humans are entrusted as

---

<sup>9</sup> Miftahul Sobri, "Studi Komparatif Pelestarian Lingkungan Hidup Berdasarkan Hukum Islam Dan Hukum Positif" (Universitas Islam Negeri Raden Intan Lampung, 2020).

<sup>10</sup> Jonathan Sarwono, *Metode Penelitian Kualitatif Dan Kuantitatif* (Yogyakarta: Graha Ilmu, 2006).

<sup>11</sup> Sugiyono, *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, Dan R&D* (Bandung: alfabeta, 2017).

<sup>12</sup> Emzir, *Metodologi Penelitian Kualitatif: Analisis Data* (Jakarta: Rajawali Press, 2012).

guardians and custodians of the earth. In Surah al-Baqarah (2:30), Allah mentions that humans were created to be ‘caliphs’ on earth, indicating<sup>13</sup> the responsibility to care for and care for the environment.<sup>14</sup> The concept of ‘caliphate’ emphasizes that humans not only have the right to utilize natural resources but also the obligation to preserve and maintain the balance of ecosystems.<sup>15</sup>

In addition, the Qur’an also teaches about limits in the use of natural resources. For example, in Surah al-An’am (6:141), Allah SWT commands that humans do not waste or damage the land and plants.<sup>16</sup> This verse emphasizes the importance of using resources wisely and not damaging the environment which can ultimately harm human life and other creatures. Wise and sustainable use of natural resources is an important principle in maintaining environmental sustainability.<sup>17</sup>

In the context of climate change, the Qur’an warns about the negative impacts of environmental damage and destructive deeds. Surah Ar-Rum (30:41) explains that damage on land and sea is the result of human actions, as a form of retribution for the sins they committed. This verse indirectly links human actions to environmental changes, suggesting that human behavior can affect the balance of nature and lead to adverse consequences.<sup>18</sup> This shows that environmental improvement must begin with the improvement of human behavior. The Qur’an also teaches the importance of reflection and introspection in the face of climate change and environmental damage. In Surah Al-A’raf (7:96), it is stated that if the inhabitants of a region believe and fear, Allah SWT will give blessings from heaven and earth.<sup>19</sup> This indicates that spirituality and piety can play an important role in nurturing the environment. By connecting faith and action, the Qur’an encourages mankind to pay attention to the environment as part of their religious obligations and strive to improve environmental conditions as a form of devotion to Allah SWT.<sup>20</sup>

---

<sup>13</sup> Leny Marinda, “Integrasi Ayat-Ayat Peduli Lingkungan Dalam Pembelajaran Tematik Terpadu (Telaah Interkoneksi QS. Al Baqarah Ayat 30, QS. Ar Ruum Ayat 41 Dengan Materi Tema 3 Kelas IV Di SD/MI),” *Al’adalah* 22, no. 2 (January 4, 2021): 89–104, <https://doi.org/10.35719/aladalah.v22i2.14>.

<sup>14</sup> Wuri Handayani and Fauzi Abdillah, “Masyarakat Urban, Diskursus Gender Dan Pendidikan Karakter: Studi Persepsi Dan Ekspektasi Peran Orang Tua Perempuan Di Jakarta” 4, no. 2 (2019): 1–23.

<sup>15</sup> Widiarto and Wilaela, “Ekoteologis: Perspektif Agama-Agama,” *Toleransi: Media Ilmiah Komunikasi Umat Beragama* 13, no. 2 (2022): 103–24, <https://ejournal.uin-suska.ac.id/index.php/toleransi/article/view/16101>.

<sup>16</sup> F N bin Madi and M Barmawi, “Ayat-Ayat Spiritual Ekologi (Eco-Spirituality) Dan Kontribusinya Pada Lingkungan Rawan Bencana Banjir (Studi Living Al-Qur’an),” *Islamika Inside ...* 8, no. 2 (2022): 233–51, <http://islamikainside.iain-jember.ac.id/index.php/islamikainside/article/view/203>.

<sup>17</sup> Amaruddin and Ridhoul Wahidi, “Wawasan Al-Qur’an Tentang Ekologi,” *Jurnal Syahadah* 10, no. 1 (2022): 113–32, <https://doi.org/10.30762/syahadah.v2i2.578>.

<sup>18</sup> Ahmad Zainal Abidin and Fahmi Muhammad, “Tafsir Ekologis Dan Problematika Lingkungan (Studi Komparatif Penafsiran Mujiyono Abdillah Dan Mudhofir Abdullah Terhadap Ayat-Ayat Tentang Lingkungan),” *Qof* 4, no. 1 (2020): 1–18, <https://doi.org/10.30762/qof.v4i1>.

<sup>19</sup> Ani Marlia et al., “Telaah Ayat Al-Quran Tentang Menjaga Lingkungan Hidup,” *Jurnal Multidisiplin Ilmu Akademik* 1, no. 3 (2024): 578–84.

<sup>20</sup> Adela Aurent Mansur, “Pendidikan Lingkungan Hidup Dalam Al-Qur’an,” *JADID: Journal of Quranic Studies and Islamic Communication* 03, no. September (2023): 2, <http://dx.doi.org/10.31219/osf.io/uk2fz>.

## **BIBLICAL VIEWS ON THE ENVIRONMENT AND CLIMATE CHANGE**

The Bible, as the scripture of Christians, provides significant guidance regarding man's relationship to the environment and their responsibility to God's creation. In the Bible of Genesis, God created the earth and everything in it with a specific purpose and left the responsibility to man to take care of it.<sup>21</sup> Genesis 2:15 records that God placed man in the Garden of Eden "to cultivate and maintain it," indicating a responsibility to maintain environmental balance and sustainability. This responsibility reflects a commitment to caring for the earth as part of God's mandate.<sup>22</sup> The al-Kitab view on the use of natural resources also emphasizes the principle of prudence and responsibility. In Proverbs 12:10, it is written that "The righteous man cares for the life of his animals, but the compassion of the wicked is cruel." This verse teaches that righteous people will show concern and compassion for animals and the environment, emphasizing that the maintenance and care of the environment is part of correct and ethical behavior. This principle underscores the importance of using natural resources responsibly, not by exploitation or waste.

The Bible of Revelation also provides a view of the consequences of environmental damage. In Revelation 11:18, there is a statement that "You have incurred Your anger and it is time to judge the dead, and to reward Your prophetic servants and the saints, and to those who fear Your name, the small and the great, and to destroy those who destroy the earth."<sup>23</sup> This verse emphasizes that God will punish those who corrupt the earth, showing that environmental damage has serious moral and spiritual implications. This indicates that man's actions that damage the environment will be accounted for before God.<sup>24</sup> To deal with climate change, the Bible encourages Christians to take proactive action in protecting God's creation. Drawing inspiration from Jesus' teachings on love and compassion, Christians are invited to pay attention to the impact of their actions on the environment and strive to live in ways that support the sustainability of the earth. By integrating religious teachings in environmental conservation efforts, the Bible encourages its followers to play an active role in mitigating climate change and safeguarding the earth as a manifestation of their moral responsibility towards God and His creation.<sup>25</sup>

## **A COMPARATIVE STUDY OF RELIGIOUS VERSE APPROACHES TO CLIMATE CHANGE: THE QUR'AN VS. THE BIBLE**

In a comparative study of religious approaches to climate change, it is important to explore how different religious traditions-especially Islam and Christianity respond to these environmental

---

<sup>21</sup> Anita Yumbu Tomusu, "Fondasi Etika Ekologi Dari Perspektif Teologi Kristen," *SESAWI: Jurnal Teologi Dan Pendidikan Kristen* 2, no. 2 (2021): 176–93, <https://doi.org/10.53687/sjtpk.v2i2.54>.

<sup>22</sup> Bangun Sitohang, "Refleksi Kristologi Kosmik Dalam Laku Iman Yang Ekologis," *Jurnal Teologi Anugerah* VIII, no. 2 (2019): 53–72.

<sup>23</sup> Enggar Objantoro, "Bencana Alam Ditinjau Dari Perspektif Teologi Al-Kitab," *Jurnal Simpson: Jurnal Teologi Dan Pendidikan Agama Kristen* 1, no. 2 (2016): 131–50.

<sup>24</sup> Jefri Hina Remi Katu, "Teologi Ekologi : Suatu Isu Etika Menuju Eskatologi Kristen," *CARAKA: Jurnal Teologi Biblika Dan Praktika* 1, no. 1 (2020): 65–85.

<sup>25</sup> Katu.

issues. Both the Qur'an and the Bible provide moral and ethical guidelines that affect the way their adherents interact with nature. While there are many similarities in the basic principles of human responsibility for the environment, there are also differences that reflect various theological and interpretive aspects in both traditions.

In the Qur'an, the principle of 'caliph' or leadership on earth emphasizes man's responsibility to safeguard and maintain the environment. This concept includes the moral obligation to maintain the balance of ecosystems and to use natural resources wisely. This is in line with the teachings on not committing waste and damage, as expressed in Surah al-An'am (6:141).<sup>26,27</sup> On the other hand, the Bible teaches man's responsibility in caring for God's creation through the command to maintain the Garden of Eden (Genesis 2:15) and to show mercy to animals (Proverbs 12:10). These two traditions share a common moral foundation regarding environmental responsibility, but they convey the teachings through different theological lenses.

One of the fundamental similarities between the Qur'an and the Bible is the emphasis placed on man's moral responsibility towards God's creation. In the Qur'an, the concept of 'caliph' directly associates human responsibility with the act of safeguarding the environment.<sup>28</sup> In the Bible, man's duty to care for the Garden of Eden and to show compassion for animals shows the same principles when it comes to safeguarding God's creation. This similarity reflects the universal view that humans have a responsibility to care for the earth as a form of spiritual and moral devotion.

However, differences arise in the way these two traditions view and regulate environmental responsibility. The Qur'an, for example, emphasizes the concept of 'caliph' which includes leadership and management of natural resources as a mandate from God. This has direct implications for the way Muslims manage and sustainably utilize natural resources. Meanwhile, the Bible focuses more on the command to guard the Garden of Eden and show mercy, which can be interpreted as the responsibility to pay attention to the welfare of the environment and living things as part of man's relationship with God. Approaches to the impacts of environmental damage and climate change also show significant differences. The Qur'an relates environmental damage to the consequences of human actions and their sins (Surah Ar-Rum 30:41). This suggests that climate change and environmental damage are seen as the result of human misbehavior, and improvements must begin with moral and ethical reforms.<sup>29</sup> On the contrary, the scriptures, through the Bible of Revelation, express the view that environmental damage will be judged by God (Revelation 11:18),

---

<sup>26</sup> Eko Zulfikar, "Wawasan Al-Qur'an Tentang Ekologi: Kajian Tematik Ayat-Ayat Konservasi Lingkungan," *Jurnal Qaf* 2, no. 2 (2018).

<sup>27</sup> Sitohang, "Refleksi Kristologi Kosmik Dalam Laku Iman Yang Ekologis."

<sup>28</sup> Muhammad Muhammad, "Kajian Ayat-Ayat Al-Quran Tentang Pelestarian Lingkungan Hidup," *Jurnal Alwatzikhoebillah: Kajian Islam, Pendidikan, Ekonomi, Humaniora* 9, no. 2 (2023): 528–40, <https://doi.org/10.37567/alwatzikhoebillah.v9i2.2259>.

<sup>29</sup> Wagiman Manik, "Reinterpretasi Ayat-Ayat Ekologi Dalam Al-Qur'an: Perumusan Rencana Aksi Berbasis Konservasi Lingkungan, Masyarakat Cerdas Berkehidupan," *Al-Fatih: Jurnal Pendidikan Dan Keislaman* VI, no. 2 (2023): 165–85.

underscoring that there are eschatological responsibilities associated with the preservation of the earth and that there are penalties for those who damage it.

This difference in perspective also affects the way Muslims and Christians engage in environmental preservation efforts. In the Islamic tradition, there is an emphasis on concrete actions that are in line with the principle of ‘caliphate’, such as conservation programs and sustainable management of natural resources.<sup>30</sup> Whereas in the Christian tradition, environmental preservation approaches are often rooted in teachings on love and compassion, which encourage Christians to engage in environmental initiatives based on their moral and spiritual values. This comparative study shows that although there are similarities in the basic principles of environmental responsibility, the interpretation and application of religious teachings can vary significantly. These similarities provide a common ground for interfaith dialogue and collaborative efforts in addressing environmental issues. Differences in approach reflect the richness of religious traditions that can enrich global efforts in climate change mitigation by offering unique perspectives and strategies.

Comparison of Religious Verse Approaches to Climate Change: The Qur'an vs. the Bible.

Aspects	The Qur'an	Al-Kitab
<b>General guide</b>	The concept of a <i>caliph</i> ('khalifa) emphasizes man's responsibility to take care of the earth (QS. Al-Baqarah 2:30)	Duty to care for the Garden of Eden and show mercy (Genesis 2:15; Proverbs 12:10)
<b>Environmental responsibility</b>	Obligation to maintain ecosystem balance and not damage the environment (QS. Al-An'am 6:141)	The order to maintain the Garden of Eden and compassion for animals
<b>Balance and moderation</b>	Emphasize the moderation and prohibition of waste (QS. Al-A'raf 7:31)	Teaches resource management wisely and not greedily
<b>Environment damage.</b>	Environmental damage as a result of human actions (QS. Ar-Rum 30:41)	Environmental damage is judged by God (Revelation 11:18)
<b>Spiritual and eschatological consequences</b>	Moral and ethical reform as a solution for environmental improvement	Eschatological responsibilities related to the preservation of the earth, penalties for destroyers
<b>Approach</b>	Emphasis on concrete actions, such as conservation programs and sustainable management of natural resources	The approach is rooted in the teachings of love and compassion, encouraging involvement in environmental initiatives
<b>The similarities:</b>	The basic principles of man's moral responsibility towards God's creation, as well as spiritual and moral devotion	
<b>Difference</b>	The <i>caliphate</i> concept focuses more on leadership and management of natural resources as a mandate	Focus on safeguarding the Garden of Eden and compassion for living beings as part of man's relationship with God

**Table 1.** Comparison of Religious Verse Approaches to Climate Change: The Qur'an vs. the Bible.

<sup>30</sup> Rahman Yenni and Nuzula Ihzan, “Lingkungan Hidup Dan Al-Qur'an (Studi Deskriptif Multi-Pendekatan Ayat-Ayat Alquran),” *Islam Transformatif: Journal Of Islamic Studies* Vol. 02, no. No. 02 (2018): 169–80.

Ultimately, understanding the similarities and differences in religious approaches to climate change can strengthen cooperation between religious communities and facilitate joint efforts in responding to environmental challenges. By leveraging teachings and principles from various traditions, religious people can contribute to a more comprehensive and sustainable solution to the climate crisis.

## **EVOCATION OF ENVIRONMENTAL CLAUSES IN THE QUR'AN AND THE BIBLE TO MAINTAIN SUSTAINABLE ENVIRONMENTAL SUSTAINABILITY**

Measuring the Evocation of environmental verses in the Qur'an and the Scriptures is very important to maintain sustainable environmental sustainability. These two scriptures offer relevant guidance and commands to care for and appreciate God's creation. In the Qur'an, several verses emphasize the importance of protecting the earth from damage, as in Surah Al-Baqarah 2:205 which reminds humans not to damage the land and livestock, and Surah Ar-Rum 30:41 which states that damage on land and sea is the result of human actions.<sup>31</sup> This shows that humans have a great responsibility to take care of nature. The Qur'an also reminds its people not to overuse natural resources. In Surah Al-A'raf 7:31 and Surah Al-An'am 6:141, Allah forbids people to exaggerate and teaches them to use everything wisely. These verses contain a very relevant message in a modern context, where overexploitation of natural resources has led to various environmental problems such as climate change, deforestation, and pollution.<sup>32</sup>

On the other hand, the Bible also has many verses that teach the importance of caring for and maintaining the environment. In Genesis 2:15, God placed man in the Garden of Eden to cultivate and maintain the garden, showing that from the beginning of creation, man was given the responsibility to care for the earth. Psalm 24:1 asserts that the earth and all its contents belong to God, so man must take good care of His creation.<sup>33</sup> Other verses in the Bible, such as Leviticus 25:23-24 and Romans 8:21, also teach about the importance of caring for the environment. Leviticus 25:23-24 emphasizes that land should not be sold absolutely because it belongs to God, and man is only the manager. Meanwhile, Romans 8:21 illustrates the hope that all beings will be set free from the slavery of perdition and enter into the glorious freedom of God's children.<sup>34</sup> It thus shows that environmental well-being is part of God's plan of salvation.

To implement these teachings in daily life, humans need to manage natural resources wisely and sustainably. Avoiding overexploitation and using natural resources in a responsible manner is an important first step. Education and awareness about the importance of preserving the

---

<sup>31</sup> Abidin and Muhammad, "Tafsir Ekologis Dan Problematika Lingkungan (Studi Komparatif Penafsiran Mujiyono Abdillah Dan Mudhofir Abdullah Terhadap Ayat-Ayat Tentang Lingkungan)."

<sup>32</sup> Wasil and Muizudin, "Ekoteologi Dalam Menyikapi Krisis Ekologi Di Indonesia Perspektif Seyyed Hossein Nasr," *Jurnal Refleksi* 22, no. 11 (2023): 179–202, <https://doi.org/10.15408/ref.v22i1.31403>.

<sup>33</sup> Objantoro, "Bencana Alam Ditinjau Dari Perspektif Teologi Al-Kitab."

<sup>34</sup> Abidin and Muhammad, "Tafsir Ekologis Dan Problematika Lingkungan (Studi Komparatif Penafsiran Mujiyono Abdillah Dan Mudhofir Abdullah Terhadap Ayat-Ayat Tentang Lingkungan)."



environment also need to be improved, so that people can actively participate in preservation efforts.<sup>35</sup> In addition, the government and organizations also have an important role in the development of policies that support environmental conservation. Good policies can help reduce the negative impact of human activities on the environment.<sup>36</sup> In addition, daily life practices such as reducing plastic use, recycling, planting trees, and using renewable energy are concrete actions that can be taken by each individual. By referring to the teachings of scripture and implementing them in our daily lives and public policies, we can create a healthier and more sustainable environment.<sup>37</sup>

## CONCLUSION

A comparative-dialogical study of the role of environmental verses in the Qur'an and the Bible shows that while there are differences in the way the two sacred texts approach the issue of climate change, both provide relevant moral and ethical guidance for dealing with the current environmental crisis. The Qur'an emphasizes the concept of 'caliphate', which is the responsibility of humans as leaders and stewards of the earth, which requires Muslims to maintain the balance of ecosystems and use natural resources wisely. This concept is reinforced by teachings to avoid waste and environmental damage, reflecting an awareness of the impact of human behavior on the environment. On the other hand, the Bible highlights man's responsibility to care for the Garden of Eden and show mercy towards living creatures, which is contained in God's commandments in the Old Testament. This teaching encourages Christians to take care of the environment and pay attention to the welfare of creation as part of their relationship with God. Christian approaches to environmental conservation are often driven by values of love and compassion that encourage involvement in ecological efforts.

The main difference between the two traditions lies in their theological emphasis. The Qur'an links environmental damage to the consequences of human actions and the need for moral reform to address the problem. Instead, the Bible attributes environmental damage to eschatological penalties and end-time responsibilities, underscoring the eschatological dimension of earth preservation. Despite differences in the interpretation and application of religious teachings, the similarity of principles of moral responsibility toward God's creation provides a solid foundation for interfaith dialogue and collaboration in the face of the climate crisis. By leveraging the universal values of both traditions, people of different faiths can work together to effectively address environmental challenges, while respecting the diversity of their theological perspectives.

---

<sup>35</sup> Widiarto and Wilaela, "Ekoteologis: Perspektif Agama-Agama."

<sup>36</sup> Rahmat Limbong et al., "Kesalahan Ekologis Masyarakat Muslim Pekanbaru: Studi Terhadap Hadis Dalam Upaya Meminimalisir Kerusakan Lingkungan," *Harmoni* 22, no. 1 (June 30, 2023): 70–92, <https://doi.org/10.32488/harmoni.v1i22.617>.

<sup>37</sup> bin Madi and Barmawi, "Ayat-Ayat Spiritual Ekologi (Eco-Spirituality) Dan Kontribusinya Pada Lingkungan Rawan Bencana Banjir (Studi Living Al-Qur'an)."

## BIBLIOGRAPHY

- Abidin, Ahmad Zainal, and Fahmi Muhammad. "Tafsir Ekologis Dan Problematika Lingkungan (Studi Komparatif Penafsiran Mujiyono Abdillah Dan Mudhofir Abdullah Terhadap Ayat-Ayat Tentang Lingkungan)." *Qof* 4, no. 1 (2020): 1–18. <https://doi.org/10.30762/qof.v4i1>.
- Amaruddin, and Ridhouh Wahidi. "Wawasan Al-Qur'an Tentang Ekologi." *Jurnal Syhadah* 10, no. 1 (2022): 113–32. <https://doi.org/10.30762/syahadah.v2i2.578>.
- Basir, Abdul. "Bahasa Agama: Antara Normatifitas Dan Historisitas," no. 112 (n.d.).
- Emzir. *Metodologi Penelitian Kualitatif: Analisis Data*. Jakarta: Rajawali Press, 2012.
- Fuad, Khaerul, and Soedarto. "Paradigma Teologi Lingkungan Dalam Islam Dan Eco-Pesantren." *Sosiologika* 1, no. 1 (2018): 1–10.
- Handayani, Wuri, and Fauzi Abdillah. "Masyarakat Urban, Diskursus Gender Dan Pendidikan Karakter: Studi Persepsi Dan Ekspektasi Peran Orang Tua Perempuan Di Jakarta" 4, no. 2 (2019): 1–23.
- Katu, Jefri Hina Remi. "Teologi Ekologi : Suatu Isu Etika Menuju Eskatologi Kristen." *CARAKA: Jurnal Teologi Biblika Dan Praktika* 1, no. 1 (2020): 65–85.
- Limbong, Rahmat, Adrian Abdul Aziz Luthfi, Sundari Yufitri, Agus Firdaus Chandra, and Maher Bin Ghazali. "Kesalehan Ekologis Masyarakat Muslim Pekanbaru: Studi Terhadap Hadis Dalam Upaya Meminimalisir Kerusakan Lingkungan." *Harmoni* 22, no. 1 (June 30, 2023): 70–92. <https://doi.org/10.32488/harmoni.v1i22.617>.
- Madi, F N bin, and M Barmawi. "Ayat-Ayat Spiritual Ekologi (Eco-Spirituality) Dan Kontribusinya Pada Lingkungan Rawan Bencana Banjir (Studi Living Al-Qur'an)." *Islamika Inside ...* 8, no. 2 (2022): 233–51. <http://islamikainside.iain-jember.ac.id/index.php/islamikainside/article/view/203>.
- Manik, Wagiman. "Reinterpretasi Ayat-Ayat Ekologi Dalam Al-Qur'an: Perumusan Rencana Aksi Berbasis Konservasi Lingkungan, Masyarakat Cerdas Berkehidupan." *Al-Fatih: Jurnal Pendidikan Dan Keislaman* VI, no. 2 (2023): 165–85.
- Mansur, Adela Aurent. "Pendidikan Lingkungan Hidup Dalam Al-Qur'an." *JADID: Journal of Quranic Studies and Islamic Communication* 03, no. September (2023): 2. <http://dx.doi.org/10.31219/osf.io/uk2fz>.
- Marinda, Leny. "Integrasi Ayat-Ayat Peduli Lingkungan Dalam Pembelajaran Tematik Terpadu (Telaah Interkoneksi QS. Al Baqarah Ayat 30, QS. Ar Ruum Ayat 41 Dengan Materi Tema 3 Kelas IV Di SD/MI)." *Al'adalah* 22, no. 2 (January 4, 2021): 89–104. <https://doi.org/10.35719/aladalah.v22i2.14>.
- Marlia, Ani, Eva Dwi Susanti, Hari Kurniawan, Ilham, Putri Aprilia Sari, Rizky Angelina, Fatihah Fadhilah, and Dzaki Almaulidi. "Telaah Ayat Al-Quran Tentang Menjaga Lingkungan Hidup." *Jurnal Multidisiplin Ilmu Akademik* 1, no. 3 (2024): 578–84.
- Muhammad, Muhammad. "Kajian Ayat-Ayat Al-Quran Tentang Pelestarian Lingkungan Hidup." *Jurnal Alwatzikhoebillah : Kajian Islam, Pendidikan, Ekonomi, Humaniora* 9, no. 2 (2023): 528–40. <https://doi.org/10.37567/alwatzikhoebillah.v9i2.2259>.
- Objantoro, Enggar. "Bencana Alam Ditinjau Dari Perspektif Teologi Al-Kitab." *Jurnal Simpson: Jurnal Teologi Dan Pendidikan Agama Kristen* 1, no. 2 (2016): 131–50.
- Rahman Yenni, and Nuzula Ihzan. "Lingkungan Hidup Dan Al-Qur'an (Studi Deskriptif Multi-Pendekatan Ayat-Ayat Alquran)." *Islam Transformatif: Journal Of Islamic Studies* Vol. 02,

- no. No. 02 (2018): 169–80.
- Safriisyah, and Fitriani. “Agama Dan Kesadaran Menjaga Lingkungan Hidup.” *Substantia* 16, no. April (2014): 61–78.
- Said, Muhammad, Muhammad Yunus, Abd Rahman, Siti Asiah, Muh Tarmizi Tahir, Khaerul Paizin, and Suci Wulandari. “Penyuluhan Konservasi Lingkungan Berbasis Al-Qur’an (Living Qur’an Dan Penguatan Nilai-Nilai Qur’ani Pada Masyarakat Sembalun Bumbung Terhadap Ayat-Ayat Ekologi Dan Konservasi).” *Jurnal Pengabdian Kepada Masyarakat* 3, no. 1 (2023).
- Sarwono, Jonathan. *Metode Penelitian Kualitatif Dan Kuantitatif*. Yogyakarta: Graha Ilmu, 2006.
- Sitohang, Bangun. “Refleksi Kristologi Kosmik Dalam Laku Iman Yang Ekologis.” *Jurnal Teologi Anugerah* VIII, no. 2 (2019): 53–72.
- Sobri, Miftahul. “Studi Komparatif Pelestarian Lingkungan Hidup Berdasarkan Hukum Islam Dan Hukum Positif.” Universitas Islam Negeri Raden Intan Lampung, 2020.
- Sugiyono. *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, Dan R&D*. Bandung: alfabeta, 2017.
- Sururi, Ahmad. “Mengapa Pelestarian Lingkungan Hidup Di Indonesia: Studi Perbandingan Etika Islam Dan Etika Ekofeminisme.” *Jurnal Fikrah* 2, no. 1 (2014): 95–122.
- Syihabuddin, Muhammad, and Kirwan. “Reconception of Environmental Ethics in Islam: A Review of the Philosophy and Applications of Husein Nasr’s Thought.” *Refleksi Jurnal Filsafat Dan Pemikiran Islam* 23, no. 2 (March 9, 2024): 238–60. <https://doi.org/10.14421/ref.v23i2.5228>.
- Syihabuddin, Muhammad, Zulfi Mubaraq, and M. Lutfi Musthofa. “Elucidating Eco-Religious in Islamic and The Future of Environmental Ethics” 26, no. 2 (2023): 189–207. <https://doi.org/10.22373/arj.v1i1.9476.3>.
- Tomusu, Anita Yumbu. “Fondasi Etika Ekologi Dari Perspektif Teologi Kristen.” *SESAWI: Jurnal Teologi Dan Pendidikan Kristen* 2, no. 2 (2021): 176–93. <https://doi.org/10.53687/sjtpk.v2i2.54>.
- Wasil, and Muizudin. “Ekoteologi Dalam Menyikapi Krisis Ekologi Di Indonesia Perspektif Seyyed Hossein Nasr.” *Jurnal Refleksi* 22, no. 11 (2023): 179–202. <https://doi.org/10.15408/ref.v22i1.31403>.
- Widiarto, and Wilaela. “Ekoteologis: Perspektif Agama-Agama.” *Toleransi: Media Ilmiah Komunikasi Umat Beragama* 13, no. 2 (2022): 103–24. <https://ejournal.uin-suska.ac.id/index.php/toleransi/article/view/16101>.
- Zulaikha, Siti. “Pelestarian Lingkungan Hidup Perspektif Hukum Islam Dan Undang-Undang” 19, no. 02 (n.d.).
- Zulfikar, Eko. “Wawasan Al-Qur’an Tentang Ekologi: Kajian Tematik Ayat-Ayat Konservasi Lingkungan.” *Jurnal Qaf* 2, no. 2 (2018).