International Journal of Education, Vocational and Social Science
https://e-journal.citakonsulindo.or.id/index.php/IJEVSS
E-ISSN : 2963 4954
IJEVSS

Consumerism As An Ecological Threat: A Study Of Qur'anic Verses On Environmental Conservation

Muflih Naufal Irfan[1]
[1]Universitas Islam Negeri Alauddin Makassar, Indonesia
Mardan[2]
[2]Universitas Islam Negeri Alauddin Makassar, Indonesia
Muhammad Yusuf[3]
[3]Universitas Islam Negeri Alauddin Makassar, Indonesia
Muhammad Aulal Fikri Al Hasani[4]
[4]Universitas PTIQ Jakarta, Indonesia
Itmamul Wafa[5]
[5]Universitas PTIQ Jakarta, Indonesia

Corresponding Author: muflihnaufal08@gmail.com

Abstract

The environmental crisis confronting the modern world is becoming more severe, with one of its major drivers being the rise of excessive consumer-oriented lifestyles. From an Islamic viewpoint, such behavior reflects the notion of isrāf (wastefulness), which is explicitly discouraged and morally condemned in the Qur'an. This research seeks to explore the link between consumerism and environmental damage through a thematic interpretation (tafsir maudhū'ī) of Qur'anic verses related to isrāf and fasād (corruption or destruction). The study employs a qualitative approach based on literature review, analyzing relevant Qur'anic texts alongside interpretations from both classical and contemporary scholars. The results indicate that a consumptive lifestyle represents a form of isrāf that significantly contributes to fasād, particularly in the form of ecological degradation. As a response, Islamic ecological ethics propose three foundational principles: tawḥīd (recognition of Allah's absolute ownership of nature), mīzān (the principle of balance), and khalīfah (the human role as caretaker of the earth). Together, these principles establish a normative basis for fostering a lifestyle that is balanced, responsible, and in harmony with divine guidance. This study highlights the importance of integrating Qur'anic values as a framework for addressing contemporary environmental challenges.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

Keywords: Isrāf, Fasād, Consumerism, Islamic Environmental Ethics, Thematic Interpretation.

INTRODUCTION

The environmental crisis is becoming an increasingly real threat in the modern era. Global warming, water and air pollution, as well as deforestation and biodiversity loss, are among the consequences of humanity's consumptive lifestyle. The phenomenon of overconsumption excessive use of natural resources to satisfy non-essential needs has become part of modern culture, driven by a capitalist economic system.

The 2024 Food Waste Index Report by the United Nations Environment Programme (UNEP) reveals that Indonesia generates 14.73 million tons of household food waste annually, making it the largest producer of food waste in Southeast Asia (Trihandani, 2024). Data from the National Waste Management Information System (SIPSN) of the Ministry of Environment and Forestry (KLHK) shows that in 2024, 39.36% of Indonesia's 33.79 million tons of total waste came from food scraps (Yonatan, 2025). This food waste is estimated to cause economic losses of around 330 trillion rupiah per year equivalent to the annual expenditure of 50 million poor people without income (Mawardi, 2024). The environmental impact of overconsumption is also evident, with excessive waste contributing around 7.29% of Indonesia's total greenhouse gas emissions (Yusuf, 2024). These emissions further worsen environmental conditions by disrupting global climate balance, triggering natural disasters, threatening life, and undermining food and water security (Maslin, 2014). Based on this data, it is evident that overconsumption particularly of food not only brings economic losses but also negatively impacts the environment.

In Islam, balance (mīzān) and the prohibition of excess (isrāf) are fundamental principles in interacting with nature. The Qur'an not only regulates human relationships with others but also with the environment. Verses about environmental preservation carry powerful ecological messages that need to be explored and contextualized to respond to today's environmental crisis. The principles of balance and avoiding excess have also been confirmed in a study by Anti Nurrahmi S. and colleagues, which stated that humans, in their interaction with nature, act as khalīfah (stewards) who must uphold balance and avoid excess (S et al., 2023).

Based on the issues described above, this study seeks to examine how the Qur'an views a consumptive lifestyle and how verses on environmental conservation can offer normative solutions to ecological threats through a thematic (maudhū'ī) exegesis approach.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

RESEARCH METHOD

This study adopts a thematic exegesis (tafsīr maudhū'ī) approach as its primary analytical framework to systematically examine Qur'anic verses related to environmental preservation and to explore their conceptual relevance to the phenomenon of a consumptive lifestyle as an ecological threat. The tafsīr maudhū'ī method is employed because it enables the researcher to gather, classify, and analyze verses of the Qur'an based on a specific theme, thereby allowing for a more comprehensive and integrative understanding of the Qur'anic worldview on environmental ethics. Through this approach, the study does not interpret verses in isolation, but rather situates them within a coherent thematic structure that reflects the interconnected nature of Qur'anic guidance.

Methodologically, this research is grounded in qualitative inquiry with a library research design. The data utilized are entirely secondary in nature, derived from an extensive review of authoritative sources, including classical Islamic texts, contemporary scholarly works, peer-reviewed journal articles, and relevant academic publications. Primary textual data consist of Qur'anic verses related to key concepts such as environmental stewardship, moderation, prohibition of excess (isrāf), and prevention of corruption (fasād). These verses are then analyzed in light of their linguistic, contextual, and interpretive dimensions.

To ensure depth and rigor of interpretation, the study engages with a range of classical and contemporary exegetical works. Among the classical sources are the tafsir of Ibn Kathir and Al-Zamakhshari, which provide insights grounded in early Islamic scholarship, including linguistic analysis, narrations, and juristic considerations. These are complemented by contemporary interpretations, particularly those of M. Quraish Shihab, whose works offer contextual and socio-cultural readings that are relevant to modern issues, including environmental challenges.

The analytical process involves several stages: first, identifying and collecting Qur'anic verses relevant to the themes of environmental conservation and consumptive behavior; second, categorizing these verses based on key concepts such as isrāf, fasād, balance (mīzān), and stewardship (khalīfah); third, conducting a comparative analysis of interpretations from different exegetes; and finally, synthesizing these findings to construct a coherent framework that links Qur'anic teachings with contemporary ecological concerns.

By integrating classical exegetical authority with modern interpretive perspectives, this study seeks to produce a nuanced and academically robust understanding of how the Qur'an addresses environmental ethics. Furthermore, this approach allows for a critical engagement with contemporary ecological issues, positioning the Qur'an not only as a spiritual text but also as a

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

source of normative guidance for addressing the environmental crises associated with modern consumerism.

RESULTS AND DISCUSSION

The Concepts of *Isrāf* and *Fasād* in the Qur'an

The Qur'an places significant emphasis on environmental preservation. This is evident from the numerous verses that address related issues. Although the concept of preservation is not always mentioned explicitly, the values associated with it such as protecting nature, preventing destruction, and maintaining balance in life are found throughout many verses. Several key terms or derivatives related to environmental preservation in the Qur'an include fasād (corruption/destruction), which appears 50 times; isrāf (excessiveness), mentioned 23 times; mīzān (balance), mentioned 7 times; and khalīfah (steward/manager), mentioned 9 times (Amin, 2016). These four terms will be further elaborated in this paper, both from linguistic and contextual perspectives.

A. The Concept of *Isrāf* in the Qur'an

From the perspective of linguistic style and emphasis (*balāghah*), according to al-Zamakhsharī, the prohibitive structure in the phrase لَا تُسْرِفُوا following the command كُلُوا وَاشْرَبُوا serves a powerful rhetorical (*balāghī*) function. It emphasizes that *isrāf* (extravagance) removes the blessings from food and drink. Furthermore, the addition of the phrase إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ("Indeed, He does not love the extravagant") acts as a form of *ta'līl* (justification), reinforcing the prohibition by stating that Allah does not love those who are excessive. In the science of *balāghah*, this delivers a psychological impact on the reader, encouraging them to avoid such behavior (Mahmud, 2009)

Therefore, it can be understood that the term *isrāf* in Surah *Al-A'rāf* (7:31) encompasses actions related to eating, drinking, and dressing that exceed both religious limits and rational bounds whether in terms of consumption, ethics, or spirituality. Al-Zamakhsharī interprets this not only textually but also through linguistic and rhetorical analysis, highlighting the importance of moderation and civility in behavior.

Contextually, the term *isrāf* is also discussed in *Tafsīr al-Miṣbāḥ* as advocating moderation in consumption, with emphasis on spiritual and social dimensions. The command to eat and drink without excess is a principle of moderation (*wasatiyyah*) in Islam. While Islam does not prohibit enjoying food and drink, it strongly condemns extravagance (*isrāf*), as it reflects ingratitude, selfishness, and the potential to harm oneself and the environment. Prof.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

Quraish Shihab, in his tafsir, also emphasizes that extravagance often indicates arrogance or a lack of social awareness where one consumes wastefully without regard for others who may be hungry. Thus, the verse conveys profound moral, spiritual, and social messages (Shihab, 2002).

In conclusion, the concept of *isrāf* in this verse contextually advocates a lifestyle of moderation and balance in clothing, eating, and drinking, while avoiding wastefulness that is detested by Allah. This, in turn, fosters social awareness and a clean, disciplined spirituality. Related terms similar to *isrāf* appear in various other verses, including *mutraf* (those who live in excessive luxury) in Surah *Al-Isrā'* (17:16) and *mubadhdhirīn* (the wasteful) in 17:27

B. The Concept of *Fasād* in the Qur'an

Al-Zamakhsharī, renowned for his expertise in *balāghah* (rhetoric), points out that the construction of the phrase ẓahara al-fasād (corruption has appeared) uses the past tense verb *fi'il māḍī*, indicating that the corruption is already evident and observable, not just a future possibility. The verb ẓahara (has appeared) implies that *fasād* (corruption) has become widespread and visible, rather than hidden or merely potential (Mahmud, 2009)

Thus, linguistically, *fasād* is the antonym of *ṣalāḥ* (goodness/order), meaning corruption or disorder. In this verse, the corruption referred to is broad and tangible, occurring in both nature and society, and it arises as a direct result of human actions. From a *balāghah* perspective, the verse is presented with rhetorical force, emphasizing the extent and clarity of the corruption.

Contextually, according to Quraish Shihab, the term *fasād* is not limited to physical or ecological damage such as land and sea pollution. It also encompasses social injustice, tyranny, economic inequality, moral deviance, and the breakdown of societal systems—all resulting from humanity's deviation from divine values. Shihab further explains that this corruption does not occur suddenly; rather, it is a direct consequence of human actions that are out of sync with God's laws. The phrase bimā kasabat (because of what [people's hands] have earned) indicates human moral responsibility and accountability for the corruption (Shihab, 2002). According to Shihab, God allows this corruption to become apparent as a warning, so that people may return to the right path. It is a form of divine wisdom: by revealing the consequences of human misdeeds, God encourages repentance and self-correction before more severe punishment arrives. Shihab links this verse to contemporary issues such as environmental crises, global conflict and war, economic disasters driven by greed, and the collapse of societal ethics and values. He stresses that this verse is highly

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

relevant as a reflection on today's global crises, which are fundamentally rooted in human misconduct (Shihab, 2002).

Therefore, contextually, the term *fasād* in this verse refers to multidimensional corruption that arises from humanity's deviation from divine principles. The verse serves as a divine warning for humanity to repent and restore order—both individually and collectively. Related terms in the Qur'an that convey similar meanings to *fasād* include *ikhsāf* (deprivation), *halāk* (destruction), *damār* (annihilation), *ḍarār* (harm), *ma'ṣiyah* (disobedience), and *ẓulm* (oppression).

1. The Relevance of the Concepts of Isrāf and Fasād to a Consumptive Lifestyle and Environmental Degradation

   The concepts of isrāf (excess) and fasād (corruption/destruction) in the Qur'an are not merely normative or theological they also resonate profoundly with modern challenges, especially consumptive lifestyles and environmental degradation. In this context, the Qur'an guides humanity towards balance and responsibility, urging people to avoid excessive and destructive behaviors.

   a. *Isrāf* and the Consumptive Lifestyle

      A consumptive lifestyle is a hallmark of modern societies, characterized by excessive consumption of goods and services not out of necessity, but driven by desire, social status, or trends. A study by Halil Efendioğku (2022) shows how social media amplifies this behavior, displaying luxury items and new trends that fuel impulse to consume not for need, but for image and status. This aligns with the Qur'anic concept of *isrāf* in 7:31, which condemns excess even in halal matters like eating, drinking, and dressing emphasizing moderation (*wasaṭiyah*) as a cornerstone of Islamic ethical consumption. Violating this principle disturbs not only spiritual and moral balance but also contributes to social and ecological harm. It drives mass production, overexploitation of resources, pollution, and waste. Hidayat et al. (2024) found that practicing moderate consumption aligned with the ban on *isrāf* fosters environmental preservation and social harmony.

      What begins as a restriction on food, drink, and attire expands into broader critiques of technological overuse and capitalist excess. For example, research at Pamulang University (Suherman et al., 2024) reports that e-commerce fuels branded fashion purchases among students, driven by prestige rather than need. Similarly, Rio Erdi Pamungkas et al. (2024) find social media platforms like TikTok Shop encourage

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

impulse buying modern *isrāf* through enticing promotions and algorithms, especially among Gen Z, who succumb to FOMO.

This overconsumption extends to large-scale environmental damage. Kartikasari et al. (2019) report that coal mining in East Kalimantan cleared 12,663.28 ha of forest, releasing 0.60 Mt CO_2-equivalent an egregious example of nature exploitation for profit. Such patterns reveal that *isrāf* transcends personal excess, triggering domino effects on ecological integrity and social inequality. The Qur'anic ethos teaches that consumption should be spiritually, socially, and ecologically conscious.

b. *Fasād* and Environmental Degradation

Fasād, as described in Qur'an 30:41, refers to corruption emerging from human action. It aptly describes real-world environmental crises soil degradation, deforestation, species extinction, pollution, and climate change all outcomes of greed, overexploitation, and imbalance. The verse explicitly links this disruption "to what people's hands have earned," assigning moral and ethical responsibility to humanity as *khalīfah*. Wulandari et al. (2024) use a *maqāṣidī* (purposive) framework to show that environmental destruction such as wildfires is precisely *fasād*, violating one of the higher objectives of Shariah (preserving the environment). Similarly, Hakim & Munawir (2020) interpret *fasād* as including elements of *shirk* (associating partners with God), showing parallels between Qur'an 30:41 and phenomena like urban environmental collapse and water degradation in Indonesia framing *fasād* as a systemic theological breach.

Thus, modern ecological crises (deforestation, industrial pollution, plastics, global warming) stem from a worldview that grants humans unchecked dominion over nature, instead of accountability. The Qur'anic concept of *fasād* offers a normative and theological lens to recognize environmental damage as a violation of a sacred trust.

c. The Reality: *Isrāf* as an Ecological Threat (*Fasād*)

The consumptive lifestyle manifests in increased carbon emissions, plastic waste, habitat destruction, and deforestation. Global production and distribution systems rely heavily on non-renewable energy sources, and when consumption becomes a value in itself, environmental sustainability is sacrificed. Sociologist Zygmunt Bauman, in *Consuming Life* (2013), critiques consumer culture that equates happiness with ownership. Planned obsolescence and constant purchasing damage not only the environment but also social bonds and ecological values: "Items even humans are

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

treated as disposable once no longer profitable."

Naomi Klein, in *This Changes Everything* (2014), argues that ecological crisis is systemic: modern capitalism inherently demands endless resource exploitation for unbounded economic expansion. Capitalist-driven consumerism treats nature as a limitless object to be consumed, with production processes causing mass ecological harm. Together, these insights show that consumptive lifestyles have become a serious ecological threat. They are more than a personal or ideological issue they are systemic maladies fueling ongoing environmental destruction in pursuit of capitalist growth at nature's expense.

2. Islamic Ecological Ethics as a Solution to the Consumptive Lifestyle and Environmental Degradation

The rise of the consumptive lifestyle poses a serious threat to environmental sustainability, necessitating solutions that foster harmony between nature and all living beings within it. Islam emerges as a religion that places great emphasis on this issue, as evidenced by the numerous verses in the Qur'an that consistently address environmental concerns. Based on the Qur'an, which is the primary and foremost source in Islam, there are ecological ethics or fundamental principles that must be upheld in interacting with the natural world. In this context, and in relation to the previously discussed concepts of *isrāf* (excess) and *fasād* (corruption), there are at least three key ecological ethics that can serve as solutions to the consumptive lifestyle: tawḥīd (monotheism), mīzān (balance), and khilāfah (stewardship).

The principle of *tawḥīd* (monotheism) as a solution to the consumptive lifestyle serves as the primary and fundamental foundation that must be remembered by humans that nature and the environment are creations of Allah. Therefore, damaging them through excessive living means belittling His creation. The principle of *mīzān* (balance) as a solution to the consumptive lifestyle serves as the antithesis of overconsumption or *isrāf*. The *mīzān* principle symbolizes Allah's justice, and humankind is entrusted with the responsibility to maintain this balance, especially in their interactions with nature. The overconsumption of natural resources for non-essential purposes fundamentally violates the principle of balance, which is an ecological ethical code in Islam. Allah created the universe with balance harming the environment means disrupting the balance established by Allah.

The principle of *khalīfah* (stewardship) as a solution to the consumptive lifestyle reflects how humans are meant to behave, particularly in relation to nature. Allah honored

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

the potential of humankind as *khalīfah* before His angels who "doubted" humanity thus it becomes the duty of humans to uphold the trust given by their Creator. This role of *khalīfah* is not limited to political or external leadership positions, but carries a broader meaning as Allah's representative on Earth, tasked with preserving and prospering the Earth. Therefore, any behavior that causes corruption (*fasād*) on Earth such as a consumptive lifestyle represents a failure of humans in fulfilling their role as *khalīfah*.

CONCLUSION

The concept of isrāf in this paper refers to avoiding excess and adopting a moderate and balanced lifestyle not only in matters of clothing, eating, and drinking but also in broader contexts while avoiding wastefulness, which is detested by Allah. This, in turn, cultivates social awareness and a clean, orderly sense of spirituality. Meanwhile, the concept of fasād here refers to corruption or destruction general and evident damage to nature and society that arises as a direct result of human actions.

A consumptive lifestyle, characterized by excessive behavior that is not based on genuine needs, is essentially a manifestation of the concept of isrāf in the Qur'an transgressing the limits in utilizing Allah's blessings. The consequences of such isrāf directly lead to ecological damage, which the Qur'an refers to as fasād all forms of destruction on land and sea caused by human deeds. Thus, isrāf and fasād form a causal relationship: consumptive behavior (isrāf) leads to environmental degradation (fasād).

Islamic ecological ethics offers an integral solution to the issues of consumptive lifestyles and environmental damage through three main principles: tauḥīd, which affirms that nature belongs to Allah and must be preserved as a trust; mīzān, which calls for balance and justice in human interactions with the environment; and khalīfah, which positions humans as stewards of the Earth with moral and spiritual responsibilities. These three principles guide Muslims to avoid isrāf and fasād, and to promote a sustainable, moderate, and responsible way of life that aligns with the divine order.

FUTURE DIRECTIONS

Future research on consumerism as an ecological threat from a Qur'anic perspective should move beyond purely thematic textual analysis toward a more integrative approach that connects normative teachings with empirical social realities. Subsequent studies are encouraged to investigate how Qur'anic values particularly the prohibition of isrāf (excess) and the principle

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

of mīzān (balance) are internalized and practiced in everyday life, especially within modern societies shaped by consumer culture. Such an approach is essential to bridge the gap between scriptural guidance and contemporary behavioral patterns.

Furthermore, future studies should adopt a more interdisciplinary framework by combining thematic exegesis with insights from environmental studies, sociology, and ecological ethics. This would allow for the development of a more comprehensive conceptual model that explains the relationship between Qur'anic teachings and current environmental crises. The formulation of operational indicators based on Islamic principles such as tawḥīd (divine unity), khalīfah (stewardship), and ecological responsibility could also contribute significantly to the advancement of applied Islamic environmental ethics.

In addition, further research should explore various mediating and influencing factors that shape the implementation of Islamic ecological values in society. These may include levels of religious literacy, environmental awareness, patterns of consumption, as well as the influence of media and globalization. Although such variables may not always show a direct correlation in normative textual analysis, their indirect impact on shaping ecological consciousness and consumptive behavior is significant and warrants deeper investigation.

From a methodological perspective, future research is recommended to employ more diverse approaches, such as mixed methods or field-based studies, to complement the predominantly library-based nature of this study. Longitudinal designs may also be utilized to examine changes in consumption behavior and environmental awareness over time, thereby providing a more dynamic understanding of how Qur'anic values influence sustainable living practices.

Ultimately, future research is expected to strengthen the role of the Qur'an not only as a source of normative guidance but also as a practical ethical framework for fostering sustainable ecological awareness in the face of global environmental challenges and the expansion of modern consumerism.

REFERENCES

Amin, M. (2016). Wawasan Al-Quran Tentang Manusia Dan Lingkungan Hidup Sebuah Kajian Tafsir Tematik. Jornal Nizham, 05(02), 190.

Bauman, Z. (2013). Consuming life. John Wiley & Sons.

Hakim, L., & Munawir, M. (2020). Kesadaran Ekologi dalam Al-Qur'an: Studi Penafsiran Al-Razi pada Qs. Al-Rum (30): 41. TAFSE: Journal of Qur'anic Studies, 5(2), 51.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

Halil Efendioğku, İ. (2022). The impact of conspicuous consumption in social Media on purchasing intentions. ArXiv E-Prints, arXiv-2205.

Hidayat, S., Haiming, W., Cukarestu, Y., & Setiawan, C. (2024). Religious Moderation on Food and Environmental Balance : Local Practices of Muslims and Confucians in Pontianak, West Kalimantan. Walisongo: Jurnal Penelitian Sosial Keagamaan, 32(1), 29–52. https://doi.org/10.21580/ws.32.1.20222

Kartikasari, R., Rachmansyah, A., & Leksono, A. S. (2019). IMPACT OF COAL MINING IN FOREST AREA TO CARBON EMISSION IN KUTAI KARTANEGARA, EAST KALIMANTAN. Jurnal Pengelolaan Sumberdaya Alam Dan Lingkungan (Journal of Natural Resources and Environmental Management), 9(4 SE-Articles), 1066–1074. https://doi.org/10.29244/jpsl.9.4.1066-1074

Katsir, I. (1999). Tafsîr al-Qur'ân al-'Azhîm. Beirut: Dar Al-Kutub Al-Ilmiyyah.

Klein, N. (2014). This changes everything: Capitalism vs. the climate. Simon and Schuster.

Mahmud, A.-Z. bin U. (2009). Tafsir Al-Kasyāf.

Maslin, M. (2014). Climate change: a very short introduction. OUP Oxford.

Mawardi, I. (2024). Ratusan Triliun Sampah Makanan di Indonesia. Harian Disway. https://harian.disway.id/read/805418/ratusan-triliun-sampah-makanan-di-indonesia

Musari, K. (2024). An Analysis of Islamic Helix in a Zero-Waste Soybean Business of Techno-Savvy Micro Enterprises for SDGs: Case Study in Edamame Village, Jember, Indonesia. In Technopreneurship in Small Businesses for Sustainability (pp. 21–33). IGI Global.

Rio Erdi Pamungkas, Fantri Elistia Ainu, Pia Khoirotun Nisa, Muhammad Akbar Chaniago, Muhammad Salman Husairi, & Azizah Salma Adinda. (2024). Gaya Konsumtif Gen Z Melalui Akun Tiktok Shop dalam Pembelian Produk Fashion Baju pada Kelas KPI 5D. Filosofi : Publikasi Ilmu Komunikasi, Desain, Seni Budaya, 2(1 SE-Articles), 129–139. https://doi.org/10.62383/filosofi.v2i1.485

S, A. N., Safrudin, I., Ridwan, A. H., & Sohifah. (2023). Keseimbangan Ekologis dalam Perspektif Islam: Studi Komparatif Tafsir Al-Misbah dan Tafsir Al-Azhar. Islamica: Jurnal Ilmu-Ilmu Agama Islam, 7(2).

Shihab, M. Q. (2002). Tafsir al-misbah. Jakarta: Lentera Hati, 2, 52–54.

Suherman, Sholih, Nurullah, M., & Apriani, R. (2024). Mencermati Gaya Hidup Mahasiswa terhadap E-commerce Dampak dari Globalisasi Teknologi. INOVASI, 11(1 SE-Articles), 48–55. https://doi.org/10.32493/Inovasi.v11i1.p48-55.39722

Syah, N. G., Santri, E. W., Dewi, W. K., & Abror, M. (2025). Empowering the Muhammadiyah

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

Kemasan Branch Community: Greening the Environment with Food Plants and Toga. Indonesian Journal of Cultural and Community Development, 16(1).

Trihandani, N. K. Y. (2024). Indonesia Penghasil Sampah Makanan Terbesar di Asia Tenggara, Apa Solusinya? GoodStats. https://data.goodstats.id/statistic/indonesia-penghasil-sampah-makanan-terbesar-di-asia-tenggara-apa-solusinya-r0xEp

Wulandari, A., Almas, U., & Najiyah, N. L. N. N. (2024). Menelusuri Makna Term Fasād dan Relevansinya Terhadap Kasus Kebakaran Hutan dan Lahan: Analisis atas Qs. Ar-Rum Ayat 41 Perspektif Tafsir Maqashidi. Qudwah Qur'aniyah: Jurnal Studi Al-Qur'an Dan Tafsir, 2(2), 114–132.

Yonatan, A. Z. (2025). 39% Sampah Indonesia adalah Sisa Makanan. GoodStats. https://data.goodstats.id/statistic/39-sampah-indonesia-adalah-sisa-makanan-r1vK4

Yusuf, A. A. (2024). Indonesia Penyumbang Sampah Makanan Terbesar di Asia Tenggara. Radio Republik Indonesia. https://www.rri.co.id/iptek/1151094/indonesia-penyumbang-sampah-makanan-terbesar-di-asia-tenggara

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License