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## Qur'anic Ecotheology as Environmental Critique: Reinterpreting Fasād fī al-Arḍ in QS. Ar-Rum [30]: 41 in Extractive Economic Practices

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### Abstract

*This research aims to analyze the concept of fasād fī al-arḍ and examine its empirical implications for environmental degradation caused by sand mining in Kampung Bungbang, West Java. Unlike previous ecotheological studies that focus predominantly on textual-normative discourse, this study offers a distinct analytical framework by operationalizing the concept of fasād as a diagnostic indicator for specific ecological crises. A qualitative method was employed, integrating tafsir maudhu'i (thematic interpretation) with field research involving 12 key informants and direct observations conducted in December 2025. The findings demonstrate that sand mining activities in the area constitute a tangible form of fasād fī al-arḍ, manifesting in infrastructure deterioration, land degradation, and heightened landslide risks. Furthermore, the social dimension is significantly impacted, particularly concerning the health and psychological comfort of residents. This study concludes that environmental revitalization must transcend technical solutions to include a paradigm shift centered on the principles of khilāfah (managerial responsibility) and mizān (ecological balance). The novelty of this work lies in its integration of theological values with empirical-contextual evidence, providing a benchmark for sustainable policy-making to prevent the legitimization of ecological disasters.*

**Keywords:** Ecotheology; Fasād Fī Al-Arḍ; Sand Mining; Qur'anic Ethical Response.

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## Introduction

The issue of ecological crisis is a collective problem that persistently reemerges annually and is discussed in various forums at regional, national, and international levels. Beyond its scientific dimension, contemporary environmental degradation, such as climate change, pollution, and resource depletion, has increasingly been recognized as a moral and spiritual concern [1]. These phenomena, together with the accelerating extinction of species, constitute interconnected environmental problems that threaten ecological balance and the sustainability of life [2]. The global ecological crisis has entered a deeply concerning phase, threatening the equilibrium of life on Earth [3]. Theologically, this phenomenon serves as an admonition derived from QS. Ar-Rum [30]: 41, which states that the corruption appearing on land and sea is caused by human hands; a condition which, according to Ibn Kathir, stems from tyranny and human disobedience to Divine Law [4].

Indonesia loses 104,000 hectares of forest cover annually due to extractive industries [5]. These exploitative policies have resulted in floods and landslides affecting Sumatra. West Java is also assessed to possess disaster potential similar to Sumatra due to extensive forest conversion and mining activities [6], one of which is occurring at the local level in Kampung Bungbang.

Studies related to the ecotheology of *fasād fī al-arḍ* have been conducted by previous scholars, yet they exhibit distinct limitations in bridging textual analysis with empirical reality. Shafira Azmi (2024) for instance, semantically explores the shift in the meaning of *fasād* from a social crisis to a global bio-physical crisis through classical and contemporary exegesis [7]. However, her study remains confined to textual interpretation and does not extend into the practical measurement of such damage in specific industrial contexts. Similarly, Nurhikmah (2023) and Wasil & Muizudin (2023) examine the loss of nature's sacredness through the lens of Seyyed Hossein Nasr [8],[9]. While these works successfully diagnose the spiritual root of the ecological crisis, they tend to be abstract and philosophical, lacking empirical articulation on how these spiritual voids manifest in tangible socio-economic conflicts. Furthermore, recent research by I. El-Habsa et al. (2025) emphasizes *tauhid*, *khilafah*, and *mizan* as normative pillars of environmental ethics [10]. Nevertheless, this research predominantly stops at the normative level, explaining "what should be" without providing an operational framework to diagnose "what is actually happening" in the field.

Existing academic literature reveals a marked dichotomy between two dominant streams: theological approaches, which tend to be text-oriented and normative, and environmental science studies, which are empirical yet often lack the articulation of moral and spiritual values. This disjunction creates an

analytical void in explaining how Quranic values can be concretely operationalized to address contemporary ecological crises. Therefore, this research aims to bridge this analytical gap by integrating the concept of *fasad* in QS. Ar-Rum [30]: 41 with empirical reality. While previous studies have discussed ecotheology theoretically, integrating it with empirical reality remains relatively rare. This study presents a distinct novelty through a combination of thematic (*maudhu'i*) analysis and the phenomenon of mining activities in Kampung Bungbang, which damage not only the ecology but also the social and spiritual dimensions. Research in this village bears urgent significance, given that the impact of the damage may legalize disasters that potentially ruin the ecosystem permanently, as occurred in Sumatra [11]. Consequently, this study operationalizes *fasād fī al-arḍ* not merely as a theological doctrine, but as an empirical indicator to assess the local ecological crisis

This study seeks to bridge this gap by operationalizing the concept of *fasād fī al-arḍ* as an analytical indicator tested through empirical reality. Consequently, this research is guided by three key questions:

1. How is the reinterpretation of the concept of *fasād fī al-arḍ* constructed amidst the current anthropogenic environmental crisis?
2. Does the reality of sand mining in Kampung Bungbang fulfill the empirical criteria as a manifestation of *fasād*?
3. How are the principles of *khilāfah* (managerial responsibility) and *mīzān* (ecological balance) formulated as a solution-oriented ethical framework for environmental revitalization?

Theoretically, this research redefines the role of religion as a primary driver for moral transformation, shifting the paradigm from exploitation to stewardship (*amānah*). Practically, it offers a strategic framework for community stakeholders, environmental NGOs like WALHI and Greenpeace, and government policymakers. On a global scale, it contributes to the discourse on climate change by demonstrating how theological values can be operationalized into actionable ecological restoration policies.

## Method

This study adopts a qualitative descriptive-analytical design to synthesize the theological concept of *fasād fī al-arḍ* (QS. Ar-Rum [30]: 41) with the empirical reality of environmental degradation in Kampung Bungbang, West Java. Referencing Sugiono (2019), who emphasizes that qualitative research explores natural phenomena in depth [12], this inquiry extends beyond textual analysis to examine ecological values manifested in human behavior. Field research was conducted specifically from December 10 to 15, 2025, to capture the tangible

impacts of mining during the peak rainy season. To ensure data representativeness, a purposive sampling technique was employed to select a total of 12 informants. These participants represent various community layers, including farmers (Pak Ikin and Pak Udung), educators (Bu Onyas), and local residents (Bu Dani, Bu Sarah, and Syarif).

The data collection process integrated thematic verse interpretation with field observations and semi-structured interviews. This approach aligns with Meleong (2017), who posits that qualitative research serves to comprehend human experiences within their specific social contexts [13]. To validate the findings, source triangulation was utilized by cross-referencing interview transcripts with field documentation. Subsequently, data analysis followed the interactive model by Miles, Huberman, and Saldaña (2014), encompassing data condensation, display, and conclusion drawing. This systematic procedure ensured a rigorous dialogue between the theological framework and the empirical findings [14].

## Result and Discussion

### Environmental Degradation in Ecotheological Review

Historically, the term ecology originates from the Greek *oikos*, meaning "house" or "living place", and *logos*, meaning "science" [15]. This understanding subsequently evolved into the study of the reciprocal relationship between organisms and their environment. It can also be described as the science studying the reciprocal relationship between living things and their environment. As science developed, ecology is no longer understood merely as the study of living things and their habitats, but also as a science discussing the structure, function, and dynamics of nature as a unified life system [16]. Meanwhile, theology means the science of God or that which explains divinity. Terminologically, ecotheology can be interpreted as the science discussing theological reflection on the relationship between God, humans, and the natural environment [17].

The relationship between Islam and environmental ethics enriches the study of environmental sovereignty, responding to environmental damage through religious values [18]. In the context of the Qur'an, the relationship between spiritual aspects and the environment is explained in many terms, including *khalifah* (managerial responsibility), *'adalah* (justice), and *mizan* (balance) [17].

According to Law Number 32 of 2009, the environment is a spatial unity that includes all biotic elements (humans, animals, plants) and abiotic elements (soil, water, air) that interact to form ecosystem balance [19]. In modern ecology,

the environment can be interpreted as a system connecting nature, humans, and the reciprocal relationship between the two. The environment is not merely a place for living things to reside, but a complex unity that holds order, balance, and potential for damage if not well preserved.

According to Tahir, ecological damage is qualified into two main factors: that caused by natural events and that caused by human hands. Environmental damage caused by natural events includes volcanic eruptions, floods, tsunamis, abrasion, forest fires, and tornadoes. While disasters resulting from these natural events can damage the environment, it must be re-examined that disasters such as floods, landslides, and forest fires may involve human intervention [20]. This aligns with the view of E.F. Schumacher, that the environmental crisis is directly related to the human crisis, the crisis of social morality, and the crisis of humans towards God [21].

In our beloved country, natural damage is not entirely caused by mere natural events; in many cases, natural disasters occur due to complex interactions between meteorology and long-term human activity [22]. According to Greenpeace Indonesia, the natural disasters occurring on the island of Sumatra are not ordinary disasters but are caused by poor governance and systematic environmental destruction [23]. Phenomena such as floods, forest fires, landslides, and coastal abrasion are often triggered by high rainfall intensity or specific geological conditions, yet the level of damage can increase or become severe due to already damaged environmental governance. In other words, while these disasters are triggered by geological conditions, humans accelerate and exacerbate their impact. A report by Wahana Lingkungan Hidup (WALHI) emphasizes that natural disasters in Sumatra are an accumulation of deforestation, palm oil expansion, and unlicensed gold mining (PETI) occurring over a long period [11].

Deforestation and natural exploitation remain the main factors in the destruction of natural ecosystems in Indonesia [24]. Deforestation has significant impacts on the environment, society, and economy. The reduction of forest cover causes disruption of ecosystem balance, increases the potential extinction of flora and fauna, and leads to vegetation degradation causing vulnerability to erosion, landslides, and flash floods [25]. This phenomenon has become a pressing environmental issue experienced worldwide, where immoral public policies must be paid for dearly with horrific natural destruction, and innocent communities must suffer the impact of natural disasters claiming property, family, and even lives [26].

## Environmental Degradation in Ecotheological Review

In Islamic ecotheology, the term fasad has a broad and deep scope of meaning. Generally, fasad implies the corruption of something that should run properly, whether in moral, social, ecological dimensions, or life in general. Etymologically, fasad comes from the root word fasada-yafsudu-fasadan, meaning "damage" or "the ruin of something [27]. According to the Kamus Besar Bahasa Indonesia (KBBI), fasad means moral damage, etc., or destruction [28]. Meanwhile, Ibn Mundzir in Lisan al-'Arab states that fasad is the antonym of shalah (goodness) [29]. In relation to ecology, the concept of fasad can be interpreted as the destruction of nature caused by the loss of balance. It is not only the destruction of nature but also the corruption of human morals in the responsibility of managing nature when viewed from an ecotheological perspective [21]. God explicitly explains the phenomenon of damage occurring on the face of the earth in His word, QS. Ar-Rum 30: 41:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

*"Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness]"*. (QS. Ar-Rum 30: 41) [30].

This verse explains that the damage occurring on the earth's surface is not merely a natural phenomenon, but involves human interference that exceeds limits, such as the exploitation of natural resources. Classical exegetes like Ibn Kathir in Tafsir Al-Qur'an Al-'Adzim view the damage occurring on earth as the fruit of sin and disobedience to Allah [4]. As we know, disobedience is not merely neglecting prayer, intoxication, gambling, and so forth, but causing damage on earth is included in disobedience. This "disobedience" in Kampung Bungbang is manifested through the mining actors' refusal to conduct reclamation, which is a form of ecological sin. The Quranic phrase "so He may let them taste part of what they have done finds its material reality in the residents" daily struggle with respiratory dust and the constant fear of landslides, proving that fasad is a direct feedback loop of human greed. This is emphasized in QS. Al-A'raf 7: 56 regarding the prohibition of causing damage on earth:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

*"And do not cause corruption on the earth after its reformation. And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good"*. (QS. Al-A'raf [7]: 56) [30].

Contemporary exegetes like Wahbah Al-Juhaily interpret *fasād fi al-ard* as damage, chaos, famine, crop failure, and environmental destruction caused by human tyranny in violating rights that should be respected [31]. The phenomenon of environmental damage occurring is certainly caused by humans violating rights that should be respected, such as the trust (*amanah*) and responsibility in interacting with the environment. When these rights are ignored or violated without regard for the principle of balance (*mizan*), damage on earth is unavoidable. As emphasized by Yusuf Al-Qaradawi, tyranny towards the environment is far more dangerous because its impact can destroy humans, animals, plants, and other elements [32]. The concept of ecological injustice (*zulm al-bi'ah*) as articulated by Al-Qaradawi is evident in the close proximity of the excavation sites to SDN Margahayu 1, located approximately 50 meters away. This situation undermines the fundamental right of students to a safe and healthy learning environment. It illustrates that when the principle of *mizān* is neglected in pursuit of economic gain, the social groups most vulnerable to harm, particularly school-aged children, are the first to bear the consequences of such injustice.

Thus, *fasād fi al-ard* in the perspective of Islamic ecotheology describes not only the broken harmony between humans and nature but also with God. Deforestation, illegal mining, and natural exploitation are all forms of defiance against God, because God essentially commands the doing of public good (*maslahah*), not damage. This is emphasized in QS. Al-Baqarah [2]: 205:

وَإِذَا تَوَلَّى سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ

“And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals. And Allah does not like corruption”. (QS. Al-Baqarah 2: 205) [30].

The Qur'anic warning concerning the “destruction of crops” (*ihlāk al-ḥarth*) is no longer merely metaphorical in Kampung Bungbang, it has materialized as an everyday reality experienced by several local farmers, including Pak Udung, whose agricultural yield failed due to sediment and debris originating from nearby sand mining activities. This empirical condition demonstrates that such mining practices constitute a direct violation of *maṣlahah* (public good) as mandated in Islamic ethical teachings, transforming agricultural land from a sustainable source of livelihood into a site of both ecological degradation and theological transgression.

## Environmental Degradation in Ecotheological Review

The sand mining phenomenon in Kampung Bungbang is a concrete reflection of *fasād fī al-ard*; the damages documented from the mining activity are clearly visible for understanding the meaning of *fasād fī al-ard*. This situation births not only ecological damage but also moral inequality felt by the surrounding community, who bear the heavy impact of the damage while the profits are enjoyed by only a few. In other words, a form of ecological injustice has occurred, showing the disparity between natural exploitation and the responsibility to protect nature.

Elkington in the Brundtland Report (1987) states that a good company (mining actor) does not only seek profit for itself but possesses concern for other components such as environmental sustainability (planet) and the welfare of the surrounding community (people) [33]. This idea aligns with the concept of *Sadd al-Dharī'ah* (blocking the means to harm) in *Ushul Fiqh*, which emphasizes the importance of anticipating actions that cause damage. If an economic action potentially causes damage for future generations, it needs to be limited or even stopped [34]. The disparity between the mining actors' financial gain and the residents' ecological loss signifies a total disregard for the principle of *Sadd al-Dharī'ah*. In this context, sand mining is no longer a mere economic activity but a systematic opening of the gates to harm (*fathu al-dharī'ah*), where short-term profits for a few individuals override the rights to environmental sustainability for future generations in Kampung Bungbang.



Figure 1. Conditions of the Sand Mining Site in Bungbang Village, Researcher's (2025)

Geographically, the sand mining is located near Kampung Bungbang, Margahayu Village, Leuwigoong District, Garut Regency, West Java. The continuous mining activity erodes the upper layers of the hills and alters the earth's surface structure. The abandoned excavation sites leave large basins with the potential for landslides in the rainy season, while mining material residues settle in the rice field areas near the mining location, disrupting the irrigation system and decreasing soil productivity.

Observations indicate the existence of three large former main excavation pits, with one of them (Excavation 1) located very close to the educational area, approximately 50 meters from SDN Margahayu 1 and SDN Margacinta 2. The proximity results in mining activities directly impacting the safety and comfort of the teaching and learning process in both schools, especially regarding truck traffic, heavy equipment noise, and thick dust entering the school environment. From an ecotheological perspective, the exposure of students to dust and noise pollution represents a manifest form of ecological tyranny (*zulm al-bi'ah*). This proximity demonstrates how economic desires have eroded the collective right to a peaceful and healthy educational environment, which should be protected under the framework of *maqāṣid al-syarī'ah* (the objectives of Islamic law).

Interview results with Pak Ikin (a farmer) show the impact of mining on agriculture in the form of gardens forced to be sold because they were eroded by mining, and rice fields affected by mining materials such as sand, gravel, and even medium-sized rocks. He stated, "Actually, I was forced to sell the land because part of my garden was already eroded by the mine, so inevitably it had to be sold, even though it was heavy-hearted," indicating his garden was directly impacted by mining activity. Pak Udung (a farmer) reinforced this by saying, "Materials like gravel, sand, and medium stones came down into my rice field, and there was one sack of rice that failed to harvest". It is clear that this mining activity creates a systemic social-ecological conflict, severing the surrounding community's access to natural resources that form the economic basis of local farmers [35].

Analytically, the forced sale of Pak Ikin's land and Pak Udung's harvest failure represent a violent disruption of the cosmic balance (*mīzān*). These are not merely economic transactions or agricultural losses; they are forms of 'ecological displacement.' The mining activity has severed the harmonious bond between the farmers and their land, proving that when the principle of *iṣlāḥ* (reformation) is ignored, the resulting *fasād* (corruption) leads to systemic social and theological injustice.



*Figure 2. Road Damage Caused by Mining Truck Activities, Researcher (2025)*

Besides impacting farmers near the sand mining location, the ecological damage directly affects the social life of the community. The main community road to fields and schools is significantly affected due to the operation of mining trucks; naturally, rural roads like this are unsuitable for trucks with heavy loads of sand and stone. On the other hand, mining activity also disturbs the comfort and safety of residents, especially in the rainy season when the road becomes muddy and slippery, causing not a few motorcyclists to slip while passing. Bu Onyas (a teacher) at SDN Margahayu 1 stated, "During mining activities, the school environment became dusty and noisy so that teachers and students were disturbed in the teaching-learning process". Moreover, parents, students, and the community have had to repair the road post-mining by filling mud puddles with stones and soil to minimize accidents and make it slightly more comfortable for students to pass. This statement was confirmed by Bu Sarah (a parent), "Correct, we along with other parents repaired the road with rocks and soil so the road could be passed a little more comfortably".

The fact that parents and community members are forced to perform independent road repairs highlights a profound failure of corporate stewardship. In an ecotheological sense, this neglect represents a privatization of profit and socialization of damage. By shifting the burden of ecological restoration (*islah*) onto the victims, the mining actors have not only violated Article 74 of Law Number 40 of 2007 but have also committed a spiritual transgression by disrupting the *maslahah 'ammah* (public interest) that they are divinely mandated to protect as *khalifah*.

Other community members also complained about noise and pollution caused by mining activities that know no time limits. Bu Dani (a resident), whose house is on the roadside used by mining activity, stated that mining activity could last until night, which certainly disturbs the comfort and health of residents. According to Al-Qaradawi, such violations fall into the category of *zulm al-bi'ah* (ecological tyranny), namely human behavior that destroys balance (*mizan*) and violates the rights of other beings to a safe environment [32]. Besides violating spiritual principles, this phenomenon violates Law Number 40 of 2007 Article 74 regarding Limited Liability Companies (UPPT), which obliges companies in the natural resources sector to undertake social and environmental responsibility [36]. Furthermore, the Indonesian Ulama Council (MUI) issued Fatwa Number 04 of 2014 regarding the obligation to maintain environmental balance for human welfare (*maslahah 'ammah*) [37]. However, the implementation of these ethical, legal, and religious norms is often undermined by political factors, sectoral interests, and power hegemony, as local government policies frequently fail to align with conservation values, while key stakeholders tend to prioritize economic profit over environmental sustainability [38].

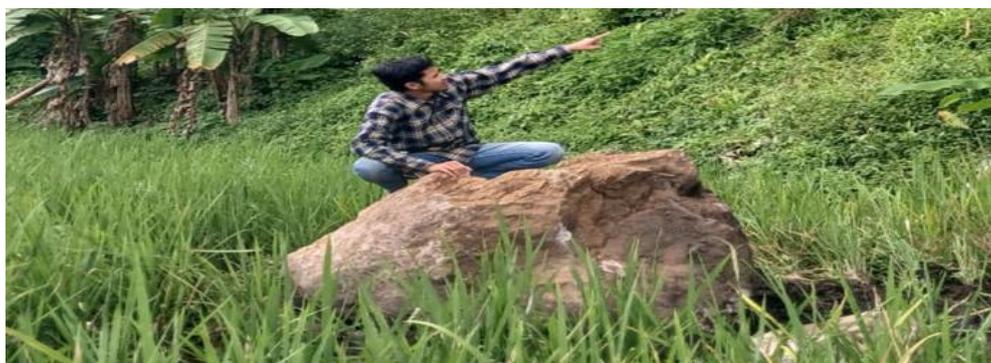


Figure 3. A Large Rock Sliding into Rice Fields after Mining Activities, Researcher (2025)

Direct field observation conducted on December 10, 2025, found large rocks rolling into residents' rice fields following the completion of mining activities at excavation site three. According to Syarif (a local resident), regarding the time the large rock rolled down, "The fall of that big rock was on December 4, 2025, around nighttime." The rolling of large rocks into rice fields on December 4, 2025, is more than a physical accident; it is a trigger for psychological *fasad*. The residents' pervasive anxiety regarding landslides demonstrates that ecological destruction inevitably leads to the erosion of *thuma'ninah* (inner peace). This confirms Al-Qaradawi's concept of *fasad al-mustadam* (continuous damage), where the failure to perform immediate *islah* (land restoration) creates a cycle of fear that diminishes the quality of human life, which is a fundamental violation of the sanctity of the environment [32].

The empirical phenomena above manifest the link between human behavior that exceeds limits (*israf*) towards nature and the emergence of ecological damage. Seyyed Hossein Nasr also assesses that ecological damage is caused by human arrogance towards nature and the crisis of human religiosity that neglects perennial truth, thus ignoring the principles of *khalifah* (managerial responsibility) who protects and preserves nature [39]. Thus, sand mining activity in Kampung Bungbang is a concrete manifestation of *fasād fī al-arḍ* which minimally encompasses three main dimensions: ecological, social, and spiritual, which are mutually continuous. Damage to soil, roads, and the ecosystem represents the ecological dimension. Anxiety about landslides, safety, and disturbed health due to pollution represent the social dimension threatening basic human rights as stated in the UN convention on human rights [40]. No less important is the spiritual dimension, reflected in the loss of awareness of trust (*amanah*) and human responsibility towards the earth. As emphasized by Yusuf Al-Qaradawi in *Riayat al-Bi'ah fi Syariat al-Islam*, closing mining pits, replanting trees, and restoring water flow are parts of worship because they restore the balance of nature [32].

The spiritual dimension of this crisis lies in the desacralization of nature, where the earth is treated as a commodity rather than an *amanah* (trust). Following Seyyed Hossein Nasr's perspective, the mining activity in Kampung Bungbang is a symptom of a 'spiritual eclipse.' Without re-establishing the identity of humans as khalifah who are ontologically responsible to the Creator, any technical rehabilitation will remain superficial. True *islah* requires a shift from an extractive paradigm to an integrative one that honors the ontological rights of the land. Therefore, environmental recovery (*islah*) in Kampung Bungbang must begin not only in technical aspects but also by cultivating the spiritual and moral awareness of the community to re-establish the values of responsibility as khalifah in maintaining nature's balance (*mizan*).

### **Reconstruction of Qur'anic Ecological Ethics as a Response to *Fasād fī al-arḍ* in Kampung Bungbang**

The ecological crisis occurring daily in Indonesia, especially in Kampung Bungbang on a local scale, mirrors the low spiritual awareness of humans in carrying out their responsibility to protect and preserve nature. Sand mining activity in the region is indeed economically profitable for mine owners, but the resulting ecological loss impact is far greater and longer-lasting for the affected surrounding community. The exploited hills leave deep basins, potentially causing erosion, landslides, decreasing land productivity in the vicinity, and damage to road infrastructure used by students and the general public. All of this clearly shows a tangible form of *fasād fī al-arḍ* resulting from humans who are greedy in exploiting nature and negligent of Divine values guiding towards balance.

The principles of sustainability are deeply rooted in Islamic tradition, predating the modern sustainable development discourse introduced by global organizations in recent decades [41]. In the Islamic perspective, the principles of sustainability and ecosystem balance are fundamental, making the concepts of khalifah and mizan the normative foundation for humans in protecting and preserving the ecosystem [42]. The Qur'an responds to ecological damage with efforts for improvement (*islah*), this repair is not merely physical but moral and spiritual improvement, which is not less important, and even more primary and prioritized than physical repair. Essentially, preventing damage is far more important than repairing damage, where repair may not necessarily return the natural ecosystem to its original state. Environmental improvement cannot only be viewed from technical rehabilitation but requires the reconstruction of theological consciousness so that humans do not view nature as a material object to be exploited, but as a unified ecosystem requiring balance (*mizan*) and wise management (*khalifah*).

*Table 1. Qur'anic Verses on Fasād, Iṣlāḥ, Khilāfah, and Mīzān.*

No	Topic	Surah/Qur'an chapter	
1	Fasad	Q.S. al-Baqarah/2: 11-12, 30, 205; al-Māidah /5: 32-33, 64; al-A'rāf/7:56; Hūd /11: 116; al-Nahl /16: 88, al-Syu'arā /26: 152; al-Qasas /28: 77, 83; al-Rûm /30: 41; Ghāfir /40: 26; alFajr /89: 12.	
2	Islah	Q.S. al-Baqarah [2]: 11; al-A'rāf [7]:56, 85	
3	Khalifah/ (managerial responsibility)	khalaiif/khulafa'	Q.S. al-Baqarah [2]: 30; Sad [38]: 26; al-An'am [6]: 165; Yûnus [10]: 14, 73; Fâtir [35]: 39; al-A'rāf [7]: 69, 74; al-Naml [27]: 62.
4	Mizan (Balance)	QS. Ar-Rahman [55]: 7-9 ; Al-Hadid [57]: 25; QS. Asy-Syura [42]: 17.	

Table 1 explains a coherent theological framework embedded within the Qur'anic worldview. It begins with the fundamental premise that God created the world in a state of *mīzān*, a divinely ordained balance and harmony that governs both the natural and moral order. Within this balanced cosmos, human beings are appointed as *khalīfah*, entrusted with managerial responsibility and moral stewardship over the earth. However, when this trust (*amānah*) is misused or neglected, the result is *fasād* – manifested in moral corruption, social injustice, and ecological degradation. The Qur'anic response to such disruption is *iṣlāḥ*, a call for restoration, reform, and the reestablishment of balance. Accordingly, the table may be understood as presenting a foundational framework for Islamic ecotheology and Qur'anic social ethics, in which ecological and social crises are not merely material or technical problems, but theological failures to uphold the mandate of stewardship and to preserve the divinely instituted *mīzān*.

### ***Khalīfah* as the Ethical Foundation of Earth Management**

In QS. Al-Baqarah 2: 30, Allah Subhanahu Wata'ala informs the angels about the human entity given the predicate of *khalīfah* (leader) on earth. The term *khalīfah* is not merely a leader but can be said to be a representative of God sent to uphold justice on earth from all forms of tyranny and damage [4]. The meaning of *khalīfah* is not only centered on the head of state or leader of a region, but every human is a *khalīfah* (leader) who will eventually be asked for accountability for everything they do. The Prophet SAW said:

وعن بن عمر رضي الله عنهما عن النبي صلى الله عليه وسلم قال: كُفُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْأَمِيرُ رَاعٍ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ زَوْجِهَا وَوَلَدِهِ، فَكَلِّكُمْ رَاعٍ وَكَلِّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ. (متفق عليه)

In the context of nature management, all humans on earth are responsible for protecting and preserving the earth from all kinds of damage. Humans are given a trust in the form of the earth; whether humans are capable of acting justly towards the earth and its contents to bring benefit to life, or become destroyers who harm all entities on this earth by ignoring Divine values [43]. Ibn Jarir explains that every human who is obedient and acts justly towards all of God's creatures is called a khalifah, while one who disobeys, such as by causing damage or spilling blood on earth, is not a khalifah [4]. The concept of khilafah is not merely filling social and political dimensions but is far broader, including regulating ecology. In other words, humans are created as khalifah to carry out a divine mission in protecting and preserving the earth. Seyyed Hossein Nasr (1996) states that the modern environmental crisis arises due to human failure to understand their identity as khalifah in protecting and preserving nature [9]. This failure of identity is clearly visible in Kampung Bungbang, where the mining actors have transformed from stewards of trust into agents of destruction. Referring to Ibn Jarir's criteria, these exploiters have ontologically lost their status as khalifah, as their actions pour out ecological suffering for the sake of material accumulation.

The impact of ecological damage in Kampung Bungbang shows how the concept of khilafah is ignored in the practice of utilizing natural resources, resulting in exploitation that causes ecological, social, and even spiritual damage. With the damage that has occurred, revitalization is needed not only technically but primarily in the paradigm of thinking with the concept of khilafah regulating nature's balance. Technical revitalization will feel futile if the concept of khilafah as nature's balancer and the worldview towards natural resources remains anthropocentric [44]. Such a perspective posits nature as a mere object of human domination, thereby paving the way for unbridled exploitation. This dynamic has precipitated a multitude of ecological crises, including environmental degradation, climate change, global warming, and other associated ecological catastrophes [45]. In Kampung Bungbang, this anthropocentric paradigm is manifested in an attitude that views hills and sand as dead commodities without intrinsic rights. Human dominance over nature at this site has reduced the earth's sacred value to mere economic figures, which in turn legitimizes destruction without theological guilt.

## Mizan as the Principle and Balance of Nature

Besides the concept of *khilafah*, the Qur'an also teaches the principle of *mizan* (balance), which regulates all creation, including ecology. In QS. Ar-Rahman 55: 7-9, it is explained that Allah has raised the sky and established justice and balance so that humans do not transgress limits. Sayyid Qutb explains in *Fi Zilal Al-Qur'an* that this balance is cosmic; every balance violated will cause ecological and social damage [46]. In other words, if humans do not act justly towards nature, nature will respond to that injustice with damage.

The principle of *mizan* provides a lesson to humans to act justly in managing natural resources. Nature was created not to be exploited without limits, but to be utilized as well and as justly as possible so that damage does not occur. The ecological damage in Kampung Bungbang occurred because the principle of balance (*mizan*) was violated. The mining of this hill caused ecological losses illustrated by damaged infrastructure and erosion potential that harms the community. Social losses are also felt, such as disturbed resident health due to pollution and the fear of landslides shadowing the community. Analytically, the threat of landslides and air pollution in Kampung Bungbang is nature's way of responding to human injustice. When the geological *mizān* is forcibly disrupted, nature seeks a new equilibrium through the mechanism of disaster. Therefore, the residents' suffering is tangible proof that the violation of the theological *mizān* inevitably leads to the collapse of socio-ecological *mizān*.

The phenomenon hitting Kampung Bungbang essentially depicts Indonesia in general. Exploitation of natural resources has mushroomed in all regions, such as deforestation, forest conversion, coastal reclamation, and mining, often done without regarding aspects of balance and environmental sustainability. Whereas this aspect is regulated in the 1945 Constitution Article 33 Paragraph 4 [47]. This pattern of natural resource utilization shows a crisis of values (*mizan*) and the loss of the concept of (*khilafah*). Consequently, damage is not only in the ecological dimension but also in the social and spiritual dimensions, which are beginning to erode.

Both Qur'anic concepts, *khilafah* and *mizan*, become the basic solution in reconstructing ecological damage. The concept of *khilafah* guides humans to be trustworthy and responsible for nature management, while the concept of *mizan* provides an example in maintaining nature's balance. A Muslim should contribute directly to preventing environmental degradation by applying the concept of environmental ethics based on *khilafah* and *mizan* [48]. In the context of environmental preservation, the imperative of *amr ma'rūf nahy munkar* should be exercised gradually and contingent upon individual capacity, thereby fostering sustainable ecological stewardship [49].

Muhammadiyah and NU, as the largest Islamic organizations in Indonesia, become the driving motors of the ummah in applying these concepts. Muhammadiyah employs a modernist eco-jihad approach through its educational networks, philanthropic institutions such as LAZISMU, and disaster management bodies like the Muhammadiyah Disaster Management Center (MDMC), which integrate environmental ethics, disaster mitigation, and long-term ecological investments, including infiltration well endowments and tree planting initiatives [50]. Meanwhile, NU actualizes its environmental engagement through cultural approaches, traditional jurisprudence, and NUCARE-LAZISNU institutions, reflected in programs such as green pesantren and fatwas on plastic waste management [44].

The environmental crisis in Kampung Bungbang reflects a structural failure in applying the principles of *mizān* and *khilāfah* in natural resource management. Unregulated sand mining has reduced nature to a mere object of exploitation, eroding the ethical understanding of the environment as an *amanah* entrusted to humanity. The disruption of ecological balance signifies the absence of *mizān*, while the lack of accountability and restoration efforts demonstrates the neglect of *khilāfah*. In this context, the ecological initiatives of Muhammadiyah and Nahdlatul Ulama should be understood not as supplementary programs but as practical manifestations of these foundational principles that are urgently needed in Kampung Bungbang. Muhammadiyah's eco-jihad approach, implemented through LAZISMU and the Muhammadiyah Disaster Management Center (MDMC), provides an integrative framework combining disaster mitigation with long-term ecological recovery, while NU's culturally grounded strategies foster environmental ethics at the community level. Without the concrete application of these frameworks, environmental degradation in Kampung Bungbang risks becoming a sustained form of *fasād fī al-arḍ* with enduring ecological, social, and spiritual consequences.

## Conclusion

Based on the analysis and discussion results, the researcher concludes that the ecological damage occurring in Kampung Bungbang truly represents *fasād fī al-arḍ* caused by human behavior that is *israf* (exceeding limits). The mining activity causes significant ecological damage to the environment, such as damaged road infrastructure, land degradation, landslide potential, and so forth. Besides the ecological dimension, the social dimension is affected, such as health, comfort, and even residents' anxiety constantly overshadowed by landslides. Ecotheologically, the damage occurring is a manifestation of humans ignoring their role as *khalifah* by not maintaining the principle of ecological balance (*mizan*). Thus, revitalization efforts must be carried out not only technically, but

primarily to revitalize human morals and paradigms so as not to treat nature as an object of exploitation through Qur'anic values. The synergy of Qur'anic values with environmental science is expected to be a benchmark in formulating sustainable development policies to prevent the legitimization of disasters across all regions of Indonesia.

Notwithstanding its contributions, this study is subject to specific limitations. The exclusive geographic focus on the single case study of Kampung Bungbang may constrain the broader applicability of the findings to mining contexts with divergent geological or socio-cultural profiles. Furthermore, the reliance on qualitative theological interpretation presents methodological boundaries. Future scholarship is therefore encouraged to adopt an interdisciplinary framework, for instance, by synthesizing quantitative Environmental Impact Assessments (EIA) with Islamic legal theory (*fiqh al-bī'ah*) to scientifically measure the extent of *fasād*, or by conducting comparative analyses across various extractive industries globally.

### **Author Contributions**

**Fahmi Helmi:** Conceptualization, Methodology, Writing – review & editing, Supervision, Project administration. **Ilham Nurhakim:** Methodology, Writing – review & editing, Investigation. **Asep Munawar:** Conceptualization, Methodology, Writing – review & editing, Investigation.

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