

Recontextualization of Ecological Verses of the Quran in Responding to Floods and Landslides in Sumatra in 2025 (Thematic Study of Ecological Verses)

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Abstract: *The Major losses are often understood solely as natural events without linking them to theological-ecological dimensions. This study aims to explain the causal factors of the disaster, interpret the ecological verses of the Qur'an through a thematic (maudū'ī) approach, and articulate the relevance of its message as a basis for ecological ethics. This study uses a qualitative method based on literature (library research) by collecting and analyzing the Qur'an through interpretations of Quraish Shihab, Hamka, and al-Marāghī, combined with empirical disaster data. The results of the study indicate that the ecological framework in Quranic exegesis is categorized into roles: humans as khalīfah fī al-arḍ, entrusted with safeguarding the earth; the prohibition of ifṣād as the operational norm of this mandate; and faṣād as an empirical diagnosis and a call to yarjī 'ūn. These findings have implications for the basis of Islamic environmental ethics (tawḥīd, amānah, 'adl), which can be implemented through fiqh al-bī'ah and by strengthening the ecological awareness of Muslim communities.*

Keywords: *ecological exegesis; recontextualization; disaster; maudhu'ī*

Abstrak: *kerugian besar, namun sering dipahami semata sebagai peristiwa alam tanpa mengaitkannya dengan dimensi teologis-ekologis. Penelitian ini bertujuan menjelaskan faktor penyebab bencana tersebut, menafsirkan ayat-ayat ekologis Al-Qur'an melalui pendekatan tematik (maudū'ī), serta merumuskan relevansi pesannya sebagai landasan etika ekologis. Penelitian ini menggunakan metode kualitatif berbasis kepustakaan (library research) dengan menghimpun dan menganalisis ayat Al-quran melalui penafsiran Quraish Shihab, Hamka, dan al-Marāghī, dipadukan dengan data empiris kebencanaan. Hasil penelitian menunjukkan bahwa Kerangka ekologis dalam tafsir al-quran dikategorikan dalam peran: manusia sebagai khalīfah fī al-arḍ yang diamanahi menjaga bumi, larangan ifṣād sebagai norma operasional amanah tersebut, dan faṣād sebagai diagnosis empiris sekaligus panggilan untuk yarjī 'ūn. Temuan ini berimplikasi pada basis etika lingkungan Islam (tawḥīd, amānah, 'adl) yang dapat diimplementasikan melalui fiqh al-bī'ah dan penguatan kesadaran ekologis masyarakat Muslim.*

Kata Kunci: *tafsir ekologis; rekontekstualisasi; bencana alam, maudhui*

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Introduction

The floods and landslides that struck various regions of Sumatra in 2025 were an ecological disaster with serious social, economic, and humanitarian impacts. Various reports indicate that the intensity of these disasters was not solely triggered by natural factors, such as heavy rainfall, but was also closely related to environmental damage caused by forest conversion, mining activities, large-scale logging, and the reduction of water catchment areas due to changes in land cover (Handayat, 2025). This situation demonstrates that ecological disasters need to be understood not only as natural events but also as a consequence of the disharmonious relationship between humans and their environment.

Based on media data and releases from relevant agencies, the hydrometeorological disasters that struck the provinces of Aceh, North Sumatra, and West Sumatra since late November 2025 have caused thousands of casualties and extensive damage across various sectors (Roshali, 2025). These disasters were triggered not only by extreme weather but also by ecological vulnerability stemming from environmental damage, predominantly caused by the conversion of forests to oil palm plantations, which, in reality, cannot replace the functions of natural forests (Saraya, 2025).

In addition to ecological factors, the flood and landslide disasters in Sumatra were exacerbated by meteorological factors, specifically Tropical Cyclone Senyar (Prasetyo, 2025). The presence of this tropical cyclone enhanced the extreme rainfall system, directly increasing rainfall intensity and duration, thereby triggering flash floods and landslides across various regions of Sumatra (Riadi et al., 2025). This situation emphasizes that the disasters in Sumatra resulted from the interaction between extreme natural factors and ecological vulnerabilities, which have been exacerbated by multiple human activities (Ramadhan et al., 2025).

Several studies on ecological damage from a Qur'anic perspective refer to the concept of the caliphate (*khalifah fi al-ardh*) in Surah al-Baqarah, verse 30, which emphasizes that humans are the guardians entrusted with maintaining the balance of the ecosystem (Khaeron, 2023). Meanwhile, Lubis's research states that the Qur'an expressly forbids the destruction of the earth after God created it in a state of goodness (Qur'an, Al-A'raf, verse 56), emphasizes that those who destroy nature are often

unaware of their actions (Qur'an, Al-Baqarah, verses 11-12), and links damage to land and sea directly to human actions, while also serving as a warning to return to the right path (QS. ar-Rūm ayat 41; Lubis, 2025). All these verses emphasize that excessive exploitation of nature, including deforestation and land conversion, fundamentally contradicts Islamic teachings.

The study of the relationship between ecological disasters and the Qur'anic text is not a blank slate; rather, the existing literature has developed along two separate and unrelated lines. The first group examines floods and landslides in Sumatra from a non-theological perspective: Arkania et al. (2025) highlighting public responses and government communication on social media after the disaster (Arkania et al., 2025), and Riadi et al. (2025). (2025) discuss the mechanism for determining national disaster status from a disaster law perspective (Riadi et al., 2025), Supyan et al. (2025) examine the effectiveness of environmental law enforcement in preventing post-disaster deforestation (Supyan et al., 2025), and Putri et al. (2026) focus on the impact of disasters on children's access to education (Putri et al., 2026).

Meanwhile, the second group is interpretive research that examines ecological verses from the Quran but operates at a normative-textual level without being grounded in specific disaster events. Bilhaq examines deforestation in Indonesia in a normative-general review of the Qur'an and hadith (Bilhaq, 2022); Ahnaf & Ayubi discuss the value of human trust and leadership towards nature in the Qur'an, but are not contextualized with specific and actual ecological disasters (Ahnaf & Ayubi, 2025).

Thus, previous research tends to fall into two distinct groups: the first group examines the legal, communication, and policy aspects of the 2025 Sumatra disaster without a theological dimension, while the second group interprets ecological verses in a normative-general manner without tying them to specific documented disaster events. No research has yet integrated the *maudū'ī* interpretation of ecological verses with empirical data from a specific, actual disaster event within a single analytical framework. This gap is not merely thematic but also methodological: studies of ecological interpretation have so far stopped at the normative level because they have not been tested against concrete cases. In contrast, studies of the Sumatra disaster have stopped at the technical-policy level because they have not reached the roots of the theological orientations underlying the recurring patterns of land exploitation.

To fill this gap, this study offers a recontextualization approach to thematic (*maudū'ī*) interpretation of ecological verses in the Qur'an, combined with empirical data on disasters in Sumatra. The novelty of this research lies in three aspects. First, based on the author's literature review, this study specifically recontextualizes the ecological verses of the Qur'an in relation to the flood and landslide phenomenon in Sumatra in 2025, a specific, actual, and empirically documented case. Second, this study integrates the *maudū'ī* interpretation method with empirical disaster data as an analytical tool, so that the ecological verses are not only understood normatively but also tested for their relevance to an actual ecological case. Third, this study contributes to the development of contextual interpretation grounded in Indonesia's ecological reality, which can serve as a reference for subsequent research on ecological interpretation in addressing current environmental issues (Diman, 2025).

Based on this gap, this study is formulated to answer three questions: First, what are the causal factors of the 2025 floods and landslides in Sumatra. Second, how can the ecological verses of the Qur'an be understood and interpreted through a thematic interpretation approach in responding to this phenomenon. Third, how are the ecological verses relevant and contribute to the message of these verses as a basis for ecological ethics and normative solutions to the floods and landslides in Sumatra.

Research Method

This research employed a qualitative, library-based research method using a thematic interpretation (*maudū'ī*) approach. This approach was chosen because it allows for the comprehensive collection and analysis of Qur'anic verses with ecological themes, thus gaining a complete understanding of the concept of the relationship between humans and the environment from a Qur'anic perspective and its relevance to the floods and landslides in Sumatra in 2025 (Kartika et al., 2025). Through this approach, verses relating to environmental preservation, the prohibition of causing damage, and human responsibility as vicegerents on earth can be understood in an integrated, non-partial manner.

The primary data sources used are the Holy Quran and commentaries from the classical to contemporary periods. Secondary data sources include scientific books, peer-reviewed journals, and credible media reports that contain empirical data on floods and landslides in Sumatra in 2025. Data collection techniques were carried out

through documentation, namely by collecting, reading, recording, and reviewing various written sources relevant to the research theme (Ardiansyah et al., 2023).

Data analysis was conducted descriptively and analytically combined with a thematic interpretation approach (*maudū'ī*). The analysis stages include: (1) identifying and compiling verses of the Quran related to the theme of the environment and natural damage; (2) examining the interpretation of verses based on the interpretation books that serve as primary sources; (3) comparing and synthesizing the views of commentators to gain a comprehensive understanding of the ecological concept of the Quran; and (4) recontextualizing the interpretation results with empirical data on floods and landslides in Sumatra in 2025 to gain an understanding of the relevance of the ecological values of the Quran in responding to contemporary disasters (Maula et al., 2025).

Data validity in this literature study was assessed using source triangulation. First, triangulation of textual sources of interpretation, namely comparing the interpretations of three commentators from different periods and methodological backgrounds on the same verse, so that the research findings do not rely on a single interpretative authority. Second, triangulation of empirical disaster data sources, namely confirming quantitative disaster data (number of victims, affected areas, chronology of events) from more than one independent source to avoid reliance on a single, potentially biased or inaccurate source (Morgan, 2024).

In this study, empirical data on floods and landslides in Sumatra in 2025 serve as the object of active testing through a conceptual framework derived from a thematic reading of the three verses. The concepts of *khilāfah*, *ifsād*, and *fasād* serve as a diagnostic framework, while empirical data—protected forest conversion, the ecophysiological characteristics of monoculture oil palms, and the chronology of Tropical Cyclone Senyar—serve as case studies that are interpreted and explained within this framework. Thus, the interpretations are not limited to normative terms but are tested for their explanatory power against concrete contemporary phenomena (Diman, 2025)

Results and Discussion

Empirical Context of the 2025 Sumatra Hydrometeorological Disaster

The floods and landslides that occurred in Sumatra in 2025 cannot be understood solely as sudden natural events (Wu et al., 2026). This disaster resulted from the accumulation of two mutually reinforcing factors: structural ecological factors and triggering meteorological factors. Both worked in layers, resulting in impacts far exceeding the response capacity of the community and local government (Nasri et al., 2025).

From an ecological perspective, one of the most fundamental causes is the massive conversion of protected forests to oil palm plantations in various regions of Sumatra. This phenomenon is not simply a matter of land-use change, but rather reflects a deep conflict of interest between economic growth, environmental protection, and social justice that has not been systematically resolved sistemik (Atarasya, 2025). Protected forests, which should function as hydrological buffers and slope stabilizers, are under significant pressure from the ongoing expansion of oil palm plantations over the past several decades (Saraya, 2025). The impacts are felt not only ecologically but also affect broad social and humanitarian dimensions (Handayat, 2025).

Technically and ecophysiologically, oil palm plantations cannot replace the ecological functions of natural forests. Oil palm trees are a monoculture with a planting distance of around 9 meters and have fibrous roots with a limited depth of 1.5 to 2 meters, so they are unable to provide adequate mechanical grip in the soil, especially on steep slopes (Gómez et al., 2023). In contrast to natural forests, which have deep, layered, and interspecific root systems, oil palm plantations leave the soil vulnerable to erosion during high-intensity rainfall (Jaya et al., 2023). Furthermore, natural forests are superior in biodiversity, carbon absorption capacity, water cycle regulation, and erosion prevention (Siagian, 2025) In other words, every hectare of forest converted into oil palm plantations represents a real reduction in the region's ecological resilience to hydrometeorological disasters.

These ecological factors were then compounded by the extreme meteorological event Tropical Cyclone Senyar. This cyclone originated from the seeds of cyclone 95B, which formed on November 21, 2025, in the waters east of Aceh and the Strait of Malacca, and, in less than a week, caused the North Sumatra region to experience almost daily rain henti (Prasetyo, 2025). This tropical cyclone acts as a strengthening factor, significantly increasing rainfall intensity and duration above the seasonal

average, thereby triggering flash floods and landslides simultaneously at multiple locations (Riadi et al., 2025). Soil that has lost forest cover and root binding capacity does not have sufficient absorption capacity to bear the burden of rainfall of that magnitude itu (Nasri et al., 2025).

The combination of these two factors explains why the 2025 disaster in Sumatra was so destructive. Based on data recorded up to January 27, 2026, 1,201 people died, 113,600 people were forced to flee, and 142 people were still declared missing, figures that place this disaster as one of the deadliest hydrometeorological disasters in contemporary Indonesian history (Fadhil, 2026). This disaster affected three provinces at once, namely Aceh, North Sumatra, and West Sumatra, causing widespread damage to the residential, infrastructure, and agricultural sectors (Roshali, 2025). This condition emphasizes that the disaster in Sumatra was not only caused by natural factors but also by ecological vulnerability shaped over many years by land management policies that ignored the environment's carrying capacity (Ramadhan et al., 2025).

Recontextualization of *Maudū'ī*'s interpretation of ecological verses

The thematic interpretation method (*maudū'ī*) does not read verses of the Qur'an separately but rather collects all verses on the same theme, examines their interpretations comparatively, and then formulates a complete view of the Qur'an on a single persoalan (Al Farmāwī, 1994). When this method is applied to the theme of ecology and environmental damage, three verses form a cohesive framework, namely QS. al-Baqarah: 30, which establishes humans as caliphs on earth, QS. al-A'rāf: 56 regarding the prohibition on destroying the earth after Allah has made it in a good condition, and QS. ar-Rūm: 41, which describes the consequences when the prohibition is violated. These three cannot be understood in isolation because they are mutually dependent. Recontextualization of these three verses regarding the flood and landslide disasters in Sumatra in 2025 yields a theological, diagnostic, and solution-oriented understanding.

a. QS. al-Baqarah (2): 30

Allah says in QS. al-Baqarah: 30

وَإِذْ قَالَ رَبُّكَ لِلْمَلِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

"And (remember) when your Lord said to the angels, "I will make a caliph) on earth." They said, "Are You going to place someone there who will cause corruption and shed blood, while we praise You and sanctify Your name?" He said, "Indeed I know what you do not know."

This verse contains significant ecological dimensions, particularly in the angel's response, which clearly links human existence on earth with the potential for *ifsād* (destruction) and bloodshed. The angel's statement is not merely a narrative objection, but also a theological acknowledgment of the destructive potential inherent in humans as creatures with free will. God's response, "*innī a'lamu mā lā ta'lamūn*," emphasizes that behind this potential for destruction lies a deeper and more meaningful dimension of the caliphate (Bilhaq, 2022). The meaning of the caliphate here is not only oriented towards the welfare of humanity (*maslahah insaniyyah*) but also towards the sustainability of all creatures (*maslahah kauniyah*). This reflects a broader ecological awareness in which humans act as guardians of nature, not merely users of natural resources (Fatkhullah & Mahmud, 2025).

Quraish Shihab in Tafsir al-Misbah states that the caliph in this verse means a creature who is given the mandate to manage and prosper the earth according to the will of its Owner, not according to one's own will sendiri (Shihab, 2002). The caliphate is thus not a privilege but a normative responsibility with boundaries that must not be crossed. Hamka, in Tafsir al-Azhar, emphasizes that the caliph means accepting the mandate to manage the earth from generation to generation, bringing out its hidden potential, and maintaining the continuity of life for future generations (Hamka, 1982).

The implications are cross-generational; that is, the damage done by one generation is passed on as an ecological burden to the next generation. Meanwhile, al-Maraghi in Tafsir al-Marāghī links the caliph with QS. Hud: 61, that Allah created humans as inhabitants and stewards of the earth, whose primary duties include land management, vegetation maintenance, and maintaining sustainable ecosystem functions (Al Marāghī, 1989).

In the context of Sumatra 2025, the conversion of protected forests into monoculture oil palm plantations is a concrete manifestation of the neglect of the caliphate's mandate. When considerations of short-term economic gain sacrifice the ecological function of forests that have formed over thousands of years, this action

places humans theologically in the position of mufsid, the destroyers feared by the angels, rather than the caliphs desired by Allah (Atarasya, 2025; Siagian, 2025). The ensuing disaster is a consequence implicitly hinted at in the Qur'an through the theological dialogue of this verse.

b. QS. al-A'raf (7): 56

Allah says in QS. al-A'raf verse 56:

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنُكُمْ بِهِ كَافِرُونَ

"Do not cause corruption on the earth after it has been properly arranged. Pray to Him with fear and hope. Indeed, Allah's mercy is near to the doers of good." (Quran, al-A'raf: 56).

The phrase *ba'da iṣlāḥiha*, "after it has been properly arranged," is the key term that distinguishes the prohibition in this verse from the prohibition on destruction in general. The Quran specifically prohibits the destruction of something that is already in a state of balance and functioning properly. This prohibition is multi-layered: the object being damaged is not just the earth in the physical sense, but the earth that Allah has restored through the creation of a complex, balanced, and mutually supporting ecosystem (Diman, 2025; Bilhaq, 2022).

Quraish Shihab, in his Tafsir al-Misbah, explains that the prohibition of *ifsād* (destruction) in this verse is comprehensive, encompassing ecological, social, and moral damage, as well as damage to the community's livelihood system (Shihab, 2002).. Al-Marāghī, in his Tafsir al-Marāghī, describes the forms of *ifsād* more operationally, including uncontrolled logging, destruction of water sources, and exploitation of land that exceeds the ecosystem's capacity for recovery (Al Marāghī, 1989). Hamka in his Tafsir al-Azhar provides a more ethically nuanced reading. He explains that the prohibition in this verse concerns not only physical actions against nature but also the orientation of intentions and goals. Is the management of the earth directed towards the sustainable common good, or is it driven by greed disguised in the rhetoric of development and economic progress (Hamka, 1982).

The closing sentence of this verse contains important normative implications: *inna raḥmatallāhi qarībun minal muḥsinīn*, "Indeed, the mercy of Allah is near to those who do good." Commentators agree that *muḥsinīn* in the context of this verse encompasses not only those who diligently practice ritual worship, but also those who

do good in maintaining and managing the balance of the ecosystem (Maula & Muhammad, 2025). In other words, environmental restoration efforts such as reforestation, forest restoration, and halting the conversion of protected forests contain aspects of worship that stem directly from Qur'anic guidance.

The tropical forests of Sumatra, which have existed for thousands of years as a rich and balanced ecosystem, are a concrete manifestation of the *islāh* referred to in this verse. The large-scale transformation into monoculture oil palm plantations constitutes *ifsād ba'da al-islāh*, the destruction of something that was previously in good condition, which theologically is categorized by the Qur'an as a far more serious offense than destroying something that is not in order (Irham, 2026). When Tropical Cyclone Senyar brought extreme rainfall to an area that had already lost forest cover, floods and landslides occurred as a physical result of the accumulation of *ifsād* that had occurred over the previous years sebelumnya (Prasetyo, 2025; Riadi et al., 2025).

c. QS. ar-Rūm (30): 41

Allah says in QS. ar-Rum: 41:

كَهَرُ الْفَسَادِ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

"Corruption has appeared on land and sea because of what the hands of men have earned. Allah desires that they may taste a portion of their deeds, in order that they may return (to the right path)." (Quran ar-Rum: 41)

The use of the word "*ḡahara*" in the past tense (*māḡī*) implies certainty and truth. The corruption has clearly occurred and is no longer hidden. The Quran does not present a hypothesis or a conditional situation, but rather affirms an empirical fact. Furthermore, the cause of the corruption is stated clearly and without doubt: "*bimā kasabat aydī al-nās*" is caused by the deeds of human hands (Mubarak, 2022).

Quraish Shihab in Tafsir al-Misbah explains that the *fasād* on land includes drought, famine, and various ecological disasters. In contrast, the *fasād* at sea includes reduced marine yields, damage to coral reefs, and degradation of coastal ecosystems, all of which result from irresponsible human behavior towards nature alam (Shihab, 2002). Quraish Shihab further emphasizes that human violations of ecological balance render life systems uncontrollable, making disasters unavoidable (Sutrisno & Azmi, 2025). Hamka, in Tafsir al-Azhar, clearly and analytically explains that when forests are

cleared for economic interests, flooding occurs during the rainy season and drought during the dry season, soil fertility is lost, and the region falls into poverty (Hamka, 1982).

This description accurately captures the ecological and social conditions underlying the 2025 Sumatra disaster. Al-Marāghī interprets *fasād* as any condition that exceeds the limits of normality and causes real harm to life, whether in the form of drought, reduced vegetation, or hydrometeorological disasters caused by land exploitation that exceeds the ecosystem's carrying (Ratnasari & Chodijah, 2020).

The solution-oriented dimension of this verse lies in its closing phrase: *la'allahum yarji'ūn* "that they may return." The word *la'alla* in the exegetical tradition connotes hope and purpose, not certainty of punishment. Commentators agree that God does not intend disasters as ends in themselves, but rather as means to raise awareness and encourage behavioral change (Diman, 2025; Bilhaq, 2022; Mukhlis, 2022). The word *yarji'ūn* thus opens up space for a constructive recontextualization, indicating that the flood and landslide disasters in Sumatra are not an endpoint but rather an invitation to return (*rujū'*) to a responsible pattern of relationship between humans and nature.

d. Synthesis of Thematic Interpretation: The Qur'an as a Comprehensive Ecological Framework

A thematic (*maudū'i*) reading of the three verses above yields a coherent and cohesive ecological logic. Surah al-Baqarah: 30 establishes the foundation that humans are caliphs entrusted with the care of the earth, not entities free to exploit it without limits. Surah al-A'rāf: 56 formulates the operational norms of this mandate by emphasizing the prohibition against causing damage (*ifsād*) to the earth, which Allah has created in a balanced and well-functioning condition. ar-Rūm: 41 presents an empirical diagnosis and a solution, showing that when the mandate of the caliphate is violated and the prohibition of *ifsād* is ignored, damage on land and sea becomes inevitable, but the door of return (*yarji'ūn*) is always open (Diman, 2025; Bilhaq, 2022; Mukhlis, 2022).

The three commentators used in this study have different emphases, but they all arrive at the same conclusion. Quraish Shihab emphasizes the dimension of cosmic balance disturbed by exploitative human behavior (Shihab, 2002). Hamka highlights the social impact of ecological damage and its link to poverty and the degradation of people's livelihoods (Hamka, 1982). Al-Marāghī provides a more technical normative framework on the concrete forms of ifṣād and their limitations within the classical Islamic exegetical tradition (Al-Marāghī, 1989).

Based on the discussion of the interpretation study using a thematic approach in the Quran, Surah al-A'rāf: 56, Surah al-Baqarah: 30, and Surah ar-Rūm: 41, the following table describes the construction values in maintaining the natural ecology:

Table 1. Ecological Construction Values of Nature in the Quran

No	Ecological Construction Value of the Quran	Description of Interpretation
1	<i>Khalifah</i>	The meaning of the caliphate here is oriented towards the welfare of humanity (<i>maslahah insaniyyah</i>) and the welfare of all creatures (<i>maslahah kauniyah</i>). This reflects a broader ecological awareness in which humans act as guardians of nature, not merely users of natural resources.
2	<i>Fashad</i>	More operational forms of ifṣād include uncontrolled logging, destruction of water sources, and land exploitation beyond the ecosystem's capacity for recovery, driven by greed disguised in the rhetoric of development and economic progress, rather than by an orientation toward the common good.
3	Ethics for Nature:	Environmental ethics in Islam is based on three interconnected principles: 1. <i>tawḥīd</i> (the awareness that nature is God's creation and must be respected), 2. <i>Amanah</i> (the responsibility of humans as trustees in safeguarding the earth), and 3. <i>‘adl</i> (justice in the use of natural resources that must not harm future generations)

All three consistently view environmental damage not as a purely technical issue, but as a moral and theological one rooted in humanity's perspective on its position before nature and its Creator.

In the context of the 2025 Sumatra disaster, a recontextualization of these three verses yields a clear reading: the floods and landslides that claimed 1,201 lives,

displaced 113,600, and left 142 missing (Fadhil, 2026), were not simply natural disasters. These disasters were a facade of evil, systematically built through deforestation and the conversion of protected forests into oil palm plantations, which Tropical Cyclone Senyar then triggered as a meteorological trigger (Atarasya, 2025; Prasetyo, 2025; Riadi et al., 2025). The Qur'an provided a diagnostic framework for this phenomenon long before it occurred, while also offering a path to recovery through a paradigm shift from humans as exploiters to responsible caliphs.

Implications of the Ecological Ethics of the Quran for Disaster Mitigation

The analysis of the three ecological verses of the Quran discussed previously raises a more fundamental question: to what extent are these messages practically relevant to the current ecological crisis, and what contribution can this ecological exegetical approach make to supporting environmental restoration efforts and preventing future disasters? This question is crucial because sound exegetical analysis goes beyond exegesis and must also address the real challenges society faces (Nur et al., 2025).

The ecological crisis that exacerbated the floods and landslides in Sumatra in 2025 was not merely a technical failure in land management but also a deeper moral failure (Himanshu et al., 2026). Environmental damage in the modern era cannot be resolved solely through technical and scientific approaches, as the problem stems more from humanity's philosophical and theological misorientation in its relationship with nature (Khasani, 2025). This statement is relevant to the situation in Indonesia, where policies permitting the conversion of millions of hectares of protected forest into oil palm plantations are not driven by a lack of knowledge, but by a value system that prioritizes short-term economic gain over long-term ecological sustainability (Atarasya, 2025). This is where the Qur'an provides something more fundamental than mere technical rules: an ethical framework rooted in monotheism.

Environmental ethics in Islam is based on three interconnected principles: 1. *tawhīd* (the awareness that nature is God's creation and must be respected), 2. *Amanah* (the responsibility of humans as trustees in preserving the earth), and 3. *'adl* (justice in the use of natural resources that must not harm future generations) (Widiastuty & Anwar, 2025). These three principles are not merely abstract theological ideas; they are concretely manifested in three verses that have been analyzed, with the results of the

caliphate as the realization of *amanah*, the prohibition of *ifsād* as the realization of 'adl, and fasād as the result of neglecting *tawhīd* (Arsyad & Hasanah, 2025).

This ethical framework has a direct impact on environmental policy. Within the Islamic legal tradition, the concept of *fiqh al-bi'ah*, the body of law concerning environmental protection, has developed into a normative framework that translates the ecological values of the Qur'an into practical legal regulations (Zainuddin, 2023). This concept is rooted in the *maqāṣid al-sharī'ah* (environmental preservation), particularly the principle of *ḥifz al-bi'ah* (environmental preservation), which considers ecosystem protection to be one of the primary objectives of Islamic sharia (Fahmi et al., 2026).

In the context of Sumatra, the policy impact of the three ecological verses analyzed can be specifically stated. The prohibition of *ifsād* in Surah al-A'rāf: 56 provides a solid religious basis for enforcing the law against the conversion of protected forests, an action that can be discouraged not only through technical regulations but also through religious fatwas deeming it religiously prohibited. The mandate of the caliph in Surah al-A'rāf: Al-Baqarah: 30 requires forest management oriented towards generational sustainability, where decisions made today must not harm the rights of future generations to a well-functioning ecosystem (Arsyad & Hasanah, 2025). The principle of *yarjī'ūn* in QS. ar-Rūm: 41 provides the basis for ecosystem restoration programs as a form of ecological repentance that needs to be institutionalized (Diman, 2025; Bilhaq, 2022).

The relevance of the Qur'an's ecological message is not limited to formal policy. Its most important contribution lies in its potential to shape ecological consciousness within the broader Muslim community. Research by Setiawan, Kurniawan, and Santoso (2022) in *Millah: Journal of Religious Studies* shows that the ecotheological movement developed by Islamic institutions such as Muhammadiyah has proven successful in addressing the environmental management crisis, as it combines religious legitimacy with concrete environmental action (Setiawan et al., 2022). In a similar context, several Islamic boarding schools (*pesantren*) in Indonesia have implemented the eco-*pesantren* concept, emphasizing sustainable practices such as sharia-compliant waste management, water conservation, and renewable energy utilization. This model

transforms the values of khalifah and amanah from a textual level to a community-based practice (Widiastuty & Anwar, 2025).

The 2025 Sumatra disaster provided an opportunity for a deeper recontextualization. When Muslim communities in Aceh, North Sumatra, and West Sumatra witnessed firsthand how flash floods claimed thousands of lives nyawa (Fadli et al., 2025; Roshali, 2025), religious narratives linking these disasters to the fasād that had been committed, not as a fatalistic punishment, but as a call to yarji'ūn, wielded far more influence than purely secular and technical environmental campaigns (Kartika et al., 2025).

In a broader context, religious institutions such as mosques, Islamic boarding schools (pesantren), religious study groups (Majelis Taklim), and large Islamic organizations have a strategic function that has not been fully optimized as agents of environmental education based on the Qur'an. The study of Islamic ecotheology introduced by Seyyed Hossein Nasr emphasizes that changes in ecological awareness in Muslim communities must begin with the restoration of the spiritual relationship between humans, nature, and Allah as Creator, a relationship that, if broken, will give rise to exploitation, and when restored, will give rise to care (*iṣlāḥ*) (Mukhlis, 2022; Widiastuty & Anwar, 2025). Therefore, the recontextualization of the Qur'an's ecological verses in relation to the 2025 Sumatra disaster is not merely an academic project. It is a real contribution of ecological interpretation in building an environmental ethic that is based on revelation, relevant to reality, and applicable in action. A contribution that is needed not only by the people of Sumatra who are trying to recover, but also by the entire Indonesian Muslim community who are facing the pressure of an increasingly real ecological crisis (Fahmi et al., 2026; Hanif & Azzaki, 2025).

Conclusion

Based on the research results, three main findings were obtained. First, the floods and landslides that occurred in Aceh, North Sumatra, and West Sumatra in 2025 cannot be understood solely as the result of natural phenomena. These disasters resulted from a relationship between meteorological factors, such as the influence of Tropical Cyclone Senyar, and ecological damage triggered by the conversion of forest areas to monoculture oil palm plantations. This change in land cover has reduced the

forest's ability to perform its hydrological functions, thereby increasing the region's vulnerability to floods and landslides.

Second, a study of Surah al-Baqarah, verse 30; Surah al-A'rāf, verse 56; and Surah ar-Rūm, verse 41, using a thematic (*maudū'i*) interpretation shows that these three verses form a unified ecological value in the Qur'an. The concept of humans as *khalifah fī al-ardh* emphasizes the responsibility to maintain the balance of nature, while the prohibition on vandalism demonstrates ethical boundaries in the use of the environment. The damage occurring on earth is understood to result from human deviation from this mandate and serves as a warning to return to the values established by Allah SWT.

Third, the ecological values contained in the Qur'an are highly relevant to addressing contemporary environmental issues. The principles of *tawhīd*, *amanah*, and *'adl* can serve as an ethical foundation for environmental management, whether through conservation policies, ecosystem restoration, or strengthening ecological education and awareness within communities through religious institutions. Overall, this research demonstrates that the environmental crisis is not solely influenced by technical and ecological aspects, but is also related to how humans view and treat nature as a trust from Allah SWT. Therefore, recontextualizing the ecological verses of the Qur'an offers a perspective that reconciles religious values with the reality of disasters, thereby providing a foundation for building a more sustainable environmental ethic. Future research is expected to expand on this study by examining the implementation of Qur'anic ecological values in community-based disaster mitigation programs and religious institutions.

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