Volume 1, Number 1, June 2026
ISSN: in process
E-ISSN: in process



STUDIA QUR'ANICA

International Journal of Qur'anic Civilization Studies

QUR'ANIC ENVIRONMENTAL CONCEPTS AND THEIR CONTRIBUTION TO SUSTAINABLE DEVELOPMENT GOALS (SDGS): A SYSTEMATIC LITERATURE REVIEW

Ina Ristiana[1], Ahmad Farid[2], & Bayu Arif Sulana[3]
[1]Darunnajah University, Email: inaristiana@darunnajah.ac.id
[2]Darunnajah University, Email: a.farid@darunnajah.ac.id
[3]Albukhary International University, Email: bayu.sulana@Student.aiu.edu.my

Received: 2026-06-10; Accepted: 2026-06-17; Published: 2026-06-30

STUDIA QUR'ANICA

International Journal of Qur'anic Civilization Studies

STUDIA QUR'ANICA

International Journal of Qur'anic Civilization Studies

Vol. 1, no. 1, June 2026

EDITOR-IN-CHIEF
Lukman Hakim

MANAGING EDITOR
Hidayatullah

EDITORS
Endang Saeful Anwar, (UIN Sultan Maulana Hasanuddin Banten Indonesia)
Jauhar Azizy (UIN Syarif Hidayatullah Jakarta)
Ahmad Fawaid (UIN Madura)
Ahmad Husnul Hakim (PTIQ University Jakarta Indonesia)
Andi Rahman (PTIQ University Jakarta Indonesia)

INTERNATIONAL EDITORIAL BOARD
Ali Furkan Şevken (Chesapeake University of Theology) Virginia USA
Abdulcabbar Boran (Chesapeake University of Theology) Virginia USA
Muhammad Faizal Bin Tahiruddin (Institut Kemahiran Islam Darul Ridzuan), Perak Malaysia

ASSISTANT TO THE EDITORS
Amien Nurhakim

ENGLISH LANGUAGE ADVISOR
Ali Furkan Şevken

ARABIC LANGUAGE ADVISOR
Mamduh

COVER DESIGNER
Abdul Muadz

Editorial Office:

STUDIA QUR'ANICA, Department of Qur'anic Studies,
Faculty of Ushuluddin and Islamic Thought, Universitas PTIQ Jakarta,
Jl. Batan I No. 2, Lebak Bulus, Cilandak, Jakarta Selatan 12440, Indonesia.
E-mail: quranica@ptiq.ac.id
Website: https://journal.ptiq.ac.id/index.php/quranica/about/editorialTeam

STUDIA QUR'ANICA (ISSN: in process; E-ISSN: in process) is an international academic journal published by the Department of Qur'anic Studies, Faculty of Ushuluddin and Islamic Thought, Universitas PTIQ Jakarta, Indonesia.

The journal specializes in Qur'anic studies, tafsir, Islamic civilization, digital Qur'anic studies, and contemporary scholarly responses inspired by the Qur'an. It is intended to communicate original research, critical reflection, and current academic debates in Qur'anic and Islamic studies.

STUDIA QUR'ANICA warmly welcomes contributions from scholars of related disciplines. Manuscripts may be written in English and Arabic provided that they meet the academic standards and writing style required by the journal.

All submitted manuscripts are subject to editorial screening and a double-blind peer-review process. Authors are responsible for the originality of their work, the accuracy of references, and compliance with publication ethics.

Articles in this issue are prepared for academic circulation. DOI numbers may be assigned after the journal's DOI registration and publication workflow have been completed. The journal does not claim accreditation or indexation unless officially stated by the publisher.

Table of Contents

Articles

1-40 Azwar, Abur Hamdi Usman, Mohd Farid Ravi Abdullah
Digital Transformation in Quranic Studies: A Bibliometric Analysis of Mapping Global Research Trends and Future Directions

41-74 Wang Yongbao
On The Qur'ānic Principle of Prevention as A High Objective in The Islamic Legislation

75-88 Fuad Hasyim
Beyond The Triple Bottom Line: A Qur'anic Quadruple Framework for Sustainable Business

89-118 Abdulcabbar Boran
Purification of the Nafs (Soul) and the Return of the Ruh (Spirit) to Allah According to the Sacred Scriptures:
A Comparative Analysis of the Qur'an, the Torah, and the Bible

119-148 Rochmad, Nisa'ul Qoni'ah, Alhafidh Nasution
A Typological Reading Of Prophet Ya'qub's Grief in The Qur'an: A Psychospiritual Dialogue with Contemporary Prolonged Grief Disorder

149-174 Ina Ristiana, Ahmad Farid, Bayu Arif Sulana
Qur'anic Environmental Concepts and Their Contribution to Sustainable Development Goals (Sdgs): A Systematic Literature Review

175-200 Ellys Lestari Pambayun
Philanthropy Communication Ethics:
Analysis Of Humanitarian Messages Vs Systemic Violations in Mbg Based on The Values of the Qur'an

201-228 Lukman Hakim, Salina Khalid
Qur'anic Epistemology and The Making Of Islamic Civilization: Reintegrating Revelation, Reason, And Scientific Inquiry

Notes for Contributors

Manuscript Scope
Submissions should contribute to Qur'anic studies, tafsir, Islamic civilization, living Qur'an, digital religion, or contemporary issues examined through Qur'anic perspectives.

Originality
Authors must submit original work that has not been published or submitted elsewhere. Proper citation must be given for all sources, including classical texts, translations, datasets, and digital materials.

Review Process
Manuscripts are initially checked by the editorial team and then evaluated through peer review. The editors may request revision, copyediting, citation correction, and formatting adjustment before publication.

Reference Style
References should be prepared consistently according to the journal style. Authors are encouraged to provide complete bibliographic details, DOI links, and stable URLs whenever available.

Publication Ethics
The journal upholds academic integrity, transparency, and fairness. Plagiarism, data fabrication, duplicate submission, and inappropriate authorship practices are not accepted.

QUR'ANIC ENVIRONMENTAL CONCEPTS AND THEIR CONTRIBUTION TO SUSTAINABLE DEVELOPMENT GOALS (SDGS): A SYSTEMATIC LITERATURE REVIEW

Ina Ristiana, Ahmad Farid, Bayu Arif Sulana

Abstract:
This study aims to analyze the concept of the environment in the Qur'an and examine its relevance to the Sustainable Development Goals (SDGs) through a Systematic Literature Review (SLR) approach using the PRISMA 2020 framework. The study was conducted by systematically identifying, screening, and evaluating scholarly publications related to Qur'anic environmental perspectives and sustainable development. A total of 1,247 articles were retrieved from the Scopus, Web of Science, Google Scholar, and IAIN Repository databases covering the period 2021–2026. After applying predefined inclusion and exclusion criteria, 42 articles were selected for in-depth analysis. The findings reveal that the Qur'an contains several fundamental ecological principles, namely khalifah fil-ardh (human stewardship of the earth), la tufsidu fil-ardh (prohibition of environmental destruction), mizan (balance and harmony), and taskhir (responsible utilization of natural resources). These principles demonstrate substantial alignment with 12 of the 17 SDGs, particularly SDG 6 (Clean Water and Sanitation), SDG 13 (Climate Action), SDG 14 (Life Below Water), and SDG 15 (Life on Land). Furthermore, the study highlights that Qur'anic environmental values provide a comprehensive ethical framework that integrates ecological sustainability, social responsibility, and intergenerational justice. The findings suggest that Islamic environmental ethics can serve as a strategic moral foundation for strengthening sustainable development policies and practices, especially in Muslim-majority countries. This study contributes to the growing discourse on the integration of religious values and global sustainability agendas by demonstrating the relevance of Qur'anic ecological teachings to contemporary environmental challenges.

Keywords: *Qur'an, environment, Islamic ecology, SDGs, systematic literature review, sustainable development.*

A. INTRODUCTION

The environmental crisis that has emerged as one of the defining challenges of the twenty-first century has prompted the international community to formulate a comprehensive framework for sustainable development. In 2015, the United Nations (UN) adopted the 2030 Agenda for Sustainable Development, which comprises 17 Sustainable Development Goals (SDGs) serving as a global roadmap to end poverty, protect the planet, and ensure prosperity for all[1]. This ambitious agenda addresses a wide range of interconnected issues, including climate change, ecosystem degradation, water scarcity, biodiversity loss, and social inequality.

At the same time, Islam, a religion followed by more than 1.8 billion people worldwide, derives its primary guidance from the Qur'an, which contains profound ecological values and environmental ethics. The Qur'an not only regulates the relationship between human beings and God (*hablum minallah*), but also provides extensive guidance concerning the relationship between human beings and the natural world (*hablum minal-'alam*). Numerous Qur'anic verses explicitly and implicitly promote environmental stewardship, prohibit ecological destruction, and emphasize the principle of natural balance, long before the emergence of modern environmental movements [2].

The concept of *khalifah fil-ardh* (vicegerency or stewardship on earth), as articulated in Qur'an 2:30, positions human beings as trustees entrusted with the responsibility of protecting and preserving the natural environment. This concept carries significant implications regarding human accountability for maintaining ecological balance and sustainability. Furthermore, Qur'an 7:56 explicitly prohibits causing corruption and destruction on earth (*la tufsidu fil-ardh*), which can be interpreted as a normative foundation for contemporary environmental conservation efforts.

The relevance of the relationship between Qur'anic teachings and the SDGs has become increasingly important, particularly in Indonesia, the country with the largest Muslim population in the world, which continues to face substantial challenges in implementing the sustainable development agenda. According to data from Statistics Indonesia (Badan Pusat Statistik, 2024), Indonesia's SDG achievement index stands at 67.8 out of 100, while several environmentally related goals, particularly SDG 13 (Climate Action), SDG 14 (Life Below Water), and SDG 15 (Life on Land), remain significantly

[1] United Nations (2023). The Sustainable Development Goals Report 2023: Special Edition. United Nations Department of Economic and Social Affairs.

[2] Özdemï r, "The Ethical Dimension of Human Attitude Towards Nature: A Muslim Perspective."

below global targets. In this context, an approach grounded in Islamic values may provide an effective alternative strategy for encouraging greater participation among Muslim communities in achieving sustainable development objectives.

Although a considerable body of research has explored the relationship between Islam and environmental sustainability, systematic syntheses specifically examining the connection between Qur'anic environmental concepts and the SDG framework remain limited. Most existing studies are fragmented in nature, focusing only on one or two SDGs, or relying on non-systematic textual analyses. This gap highlights the need for a more comprehensive and methodologically rigorous investigation using a Systematic Literature Review (SLR) approach to consolidate existing findings and generate a more holistic understanding of the contribution of Qur'anic environmental ethics to sustainable development discourse.

B. LITERATURE REVIEW AND THEORETICAL FRAMEWORK

Several previous studies have explored the relationship between Islamic teachings and environmental issues from various perspectives and methodological approaches. Nasr[3], in his work *Islamic Environmental Ethics: The Qur'anic Basis for Ecological Responsibility*, examined the theological foundations of Islamic environmental ethics and argued that the principle of *tawhid* (the Oneness of God) serves as the fundamental basis for Islam's holistic worldview of nature and the universe. His study made a significant contribution to the development of a theological framework for environmental responsibility; however, it did not explicitly connect these principles to the Sustainable Development Goals (SDGs).

Similarly, Ozdemir[4] conducted a comparative analysis of environmental ethics derived from the Qur'an and Hadith in relation to contemporary ecological principles. The study revealed substantial similarities between the Islamic concept of *mizan* (balance) and the ecological equilibrium framework recognized in modern environmental science. In another study, Haq and Khan[5] investigated Qur'anic verses concerning water management and found a strong correlation between Islamic water ethics and the objectives of SDG 6, particularly those related to clean water and sanitation.

---

[3] Setiawan and Mutaqin, "A Thematic Exegesis o f The Qur ' an on The Climate Crisis : An Analytical Study o f Seyyed Hossein Nasr ' s Ecological P Hilosophy."

[4] Özdemï r, "The Ethical Dimension of Human Attitude Towards Nature: A Muslim Perspective."

[5] Aouati and Obaideen, "Journal of Islamic Thought and Civilization (JITC)."

At the national level, Hakim[6] analyzed the concept of *fiqh al-bi'ah* (Islamic environmental jurisprudence) and its relevance to environmental policies in Indonesia. The findings suggested that the principles of *fiqh al-bi'ah* could strengthen the country's environmental legal framework and support sustainable resource management. Furthermore, Rahman[7] examined the implementation of Islamic values within Corporate Social Responsibility (CSR) programs among Muslim-owned companies in Indonesia. Their study demonstrated that organizations integrating Islamic environmental values into their CSR initiatives achieved better performance in contributing to SDG-related outcomes.

Mustafa and Siddiqui[8] conducted a literature review on the contribution of Islamic thought to sustainable development discourse and concluded that the concept of *maqasid al-shari'ah* (the objectives of Islamic law) exhibits substantial structural alignment with the goals and principles of the SDGs. Likewise, Al-Rashid[9] [10]explored Qur'anic perspectives on climate change and argued that various descriptions of environmental disturbances and extreme natural phenomena in the Qur'an may be interpreted as divine warnings concerning ecological imbalances caused by human activities. More recently, Ibrahim[11] investigated the integration of Qur'an-based environmental education within Indonesian Islamic boarding schools (*pesantren*) and found a significant positive impact on students' pro-environmental attitudes and behaviors.

Despite the growing body of literature on Islam, environmental sustainability, and the SDGs, several important research gaps remain. First, there is a lack of comprehensive studies that systematically map the full spectrum of environmental concepts contained in the Qur'an and examine their relevance across all seventeen SDGs. Existing studies generally focus on specific environmental themes or individual SDGs rather than providing an integrated analysis. Second, few studies have employed a PRISMA-based Systematic Literature Review (SLR) methodology to synthesize the fragmented

[6] Hamdi et al., "Integrating Maqashid Al-Sharia , Fiqh Al- Bi ' Ah , and Islamic Ethics for Sustainable Water Management : A Case Study of Indonesia."

[7] Noegroho et al., "Effect Company Size , Age Of Company , Islamic Corporate Social Responsibility On Earning Coeficient Response."

[8] Sharia, "The Relevance of Sustainable Development Goals (SDGS) With."

[9] Beni, "Qur ' an and Climate Change."

[10] Shaikh and Solangi, "RELIGIONS : CAUSES AND PRACTICAL SOLUTIONS Article Details : Policy Journal of Social Science Review."

[11] Malang, "Islamic Education with an Ecological Perspective : Quranic Foundations , Environmental Ethics , and Pathways toward Sustainable Development."

findings available in the literature[12]. Third, there remains a shortage of research that proposes an operational framework for translating Qur'anic environmental values into practical strategies for achieving the SDGs, particularly within the Indonesian context.

Addressing these gaps is essential for developing a more comprehensive understanding of how Qur'anic environmental ethics can contribute to contemporary sustainability initiatives. Therefore, this study employs a Systematic Literature Review (SLR) approach based on the PRISMA 2020 framework to systematically identify, analyze, and synthesize existing research concerning environmental concepts in the Qur'an and their relevance to the Sustainable Development Goals.

Research Questions

RQ1: What are the major environmental concepts articulated in the Qur'an, and how are these concepts interpreted within contemporary Islamic scholarship published between 2021 and 2026?

RQ2: To what extent do Qur'anic environmental concepts align with and contribute to the objectives and targets of the Sustainable Development Goals (SDGs)?

RQ3: How can Qur'anic ecological values be translated into practical ethical frameworks and policy approaches to support the implementation of the SDGs, particularly in Indonesia as the world's largest Muslim-majority country?

Research Objectives

The primary objectives of this study are:

1. To systematically identify and categorize the key environmental concepts articulated in the Qur'an based on scholarly publications published between 2021 and 2026.
2. To examine the extent to which these Qur'anic environmental principles align with and support the objectives of the Sustainable Development Goals (SDGs).
3. To propose an integrative Qur'an–SDGs framework that demonstrates how Islamic environmental ethics can serve as a moral and conceptual foundation for sustainable development policies and practices.

[12] Matthew et al., "Article : The PRISMA 2020 Statement : An Updated Guideline for Reporting Systematic Reviews."

Theoretical Significance

From a theoretical perspective, this study is expected to contribute in several ways. First, it seeks to develop a theoretical framework that integrates Qur'anic ecological interpretations with contemporary sustainable development theories. Second, it aims to strengthen the field of **Islamic Environmental Studies (IES)** as an emerging academic discipline that is highly relevant to contemporary environmental and sustainability challenges. Third, the study provides a systematic body of literature that can serve as a foundation for future researchers interested in exploring the intersections of Islam, environmental science, and sustainable development.

Practical Significance

From a practical perspective, this study offers several important implications. First, it may assist governments and policymakers in designing SDG implementation strategies that are responsive to the cultural and religious values of Indonesia's predominantly Muslim population. Second, it provides insights for Islamic educational institutions, including madrasahs, Islamic boarding schools (pesantren), and Islamic universities, to integrate Qur'an-based environmental education into their curricula. Third, the findings may support Islamic civil society organizations, such as Nahdlatul Ulama and Muhammadiyah, in developing community-based programs that contribute to the achievement of the Sustainable Development Goals. Finally, this study contributes to the international academic discourse by enriching scholarly discussions on the role of religion, particularly Islam, in advancing global sustainability and achieving the Sustainable Development Goals.

Environmental Concepts in the Qur'an

As the holy scripture of Islam, the Qur'an contains no fewer than 750 verses with ecological and cosmological dimensions significantly more than the verses that directly address Islamic legal rulings (*fiqh*). This indicates the considerable attention the Qur'an devotes to the natural world and humanity's relationship with it[13]. Contemporary Qur'anic scholarship has identified several key concepts that collectively shape the Islamic ecological worldview.

The Concept of *Khalifah fil-Ardh* (Qur'an 2:30; 6:165)

The concept of *khalifah* (vicegerent or steward) represents one of the central pillars of Islamic environmental thought. God has appointed human beings as

[13] Anisa, "Integration Of Umer Chapra ' S Islamic Economic Values In Indonesian Economic Policy."

khalifah on earth, entrusting them with the responsibility to manage, protect, and cultivate the natural environment. This concept does not imply unrestricted domination or exploitation of nature; rather, it emphasizes responsible stewardship and accountability before[14]. Within the context of the Sustainable Development Goals (SDGs), *khalifah* may be understood as a theological mandate to safeguard the sustainability of the planet, closely aligning with the objectives of SDG 13 (Climate Action) and SDG 15 (Life on Land).

The Concept of La Tufsidu fil-Ardh (Qur'an 7:56, 7:85, and 2:11)

The prohibition against causing corruption and destruction on earth (*la tufsidu fil-ardh*) is one of the most frequently emphasized ecological principles in the Qur'an. The term *fasad* (corruption or destruction) encompasses various forms of environmental degradation, including the excessive exploitation of natural resources, water and air pollution, ecological imbalance, and socio-economic injustices that disrupt societal harmony[15]. Al-Rāzī (d. 606 AH), in his Mafātīh al-Ghayb, interpreted fasad in Q. al-Aʿrāf [7]:56 broadly to include any act that disrupts the natural and social order established by God—encompassing deforestation, water contamination, and excessive resource extraction. Al-Saʿdī (d. 1956 CE) emphasized that the verse's prohibition is universal and extends to all forms of ecological harm, including those arising from industrial and technological activity. This prohibition is timeless and transcends geographical and historical boundaries. Consequently, it bears strong relevance to the precautionary principle in international environmental law and the "do no harm" principle embedded in the SDG framework, particularly SDGs 13, 14, and 15.

The Concept of Al-Mizan (Qur'an 55:7–9; 15:19)

The concept of *mizan* (balance or equilibrium) signifies that God has created the universe according to a precise and harmonious order. Human beings are instructed not to transgress this balance (*la tatghaw fil-mizan*). From the perspective of modern ecology, this concept corresponds closely with the principles of ecosystem homeostasis and environmental carrying capacity. Al-Tabari (d. 310 AH) in his Jamiʿ al-Bayān interpreted the mizan in Q. al-Rahmān [55]:7–9 as referring to the cosmic order of justice established by God in creation, prohibiting human transgression of natural limits. Ibn ʿĀshūr (d.

[14] Khalid, F. M. (2021). Islam and the environment: Ethics and practice—an assessment. Religion Compass, 16(3), e12422.

[15] Auda, J. (2022). Re-envisioning Islamic scholarship: Maqasid methodology as a catalyst. Claritas Books.

1973 CE) in al-Tahrīr wa al-Tanwīr argued that the Qur'ānic command la tatghaw fi al-mizān constitutes a divine environmental law prohibiting ecological overreach. In contemporary eco-tafsir, the mizan principle has been aligned with the concept of planetary boundaries (Rockström et al., 2009), suggesting that the Qur'an anticipates the modern scientific understanding that Earth systems have finite carrying capacities. Disturbances to this divinely ordained balance may lead to various ecological crises, including climate change, biodiversity loss, and land degradation[16,17].

The Concept of Taskhir (Qur'an 45:12–13; 14:32–33)

The concept of *taskhir* (subjugation or facilitation) reflects the Qur'anic teaching that God has made the natural world including oceans, rivers, the sun, the moon, and other natural resources available for human benefit. However, *taskhir* should not be interpreted as a license for unlimited exploitation. Rather, it implies that natural resources are entrusted to humanity for responsible and sustainable use within the limits established by God[18]. This concept aligns closely with the principle of sustainable resource utilization promoted by the SDGs, particularly SDG 14 (Life Below Water) and SDG 15 (Life on Land).

Sustainable Development Goals (SDGs):
A Global Framework for Sustainable Development

The Sustainable Development Goals (SDGs) constitute a global development agenda adopted by 193 member states of the United Nations in September 2015 through the resolution *Transforming Our World: The 2030 Agenda for Sustainable Development*. The SDGs consist of 17 goals, 169 targets, and 231 indicators designed to be universal, inclusive, and guided by the principle of "leaving no one behind." Unlike the earlier Millennium Development Goals (MDGs), the SDGs provide a more comprehensive framework by integrating the three pillars of sustainable development: economic growth, social inclusion, and environmental protection[19].

[16] Cooperation, " Islamic Cooperation Organization. (2023). Islamic values in water resource management: Guidelines for the OIC Programme on Water and Sustainability. OIC .Publications."

[17] Gayatri, "Bridging Ecology And Economy Through Islamic Ethics Of Stewardship."

[18] Auda, J. (2022). Re-envisioning Islamic scholarship: Maqasid methodology as a catalyst. Claritas Books.

[19] Sustainable and Goals, "The Sustainable Development Goals Report 2022."

Among the seventeen goals, at least nine are directly related to environmental sustainability: SDG 6 (Clean Water and Sanitation), SDG 7 (Affordable and Clean Energy), SDG 11 (Sustainable Cities and Communities), SDG 12 (Responsible Consumption and Production), SDG 13 (Climate Action), SDG 14 (Life Below Water), SDG 15 (Life on Land), SDG 16 (Peace, Justice and Strong Institutions), and SDG 17 (Partnerships for the Goals). Nevertheless, environmental sustainability is implicitly embedded in all SDGs, as the preservation of the planet is a prerequisite for achieving every other development objective[20].

Islamic Environmental Ethics and Sustainable Development

Islamic Environmental Ethics (IEE) has emerged as a rapidly growing field of study, particularly following the publication of the *Islamic Declaration on Global Climate Change* in 2015. Contemporary Muslim scholars such as Seyyed Hossein Nasr, Ibrahim Özdemir, Odeh Al-Jayyousi, and Tariq Ramadan have made significant contributions to the development of theoretical frameworks that integrate Islamic environmental ethics with global sustainable development discourse[21].

Based on recent scholarly literature, four foundational pillars of Islamic Environmental Ethics can be identified as particularly relevant to the SDGs. The first is *Tawhid* (the Oneness of God), which provides the foundation for a holistic understanding of nature and the interconnectedness of all creation. The second is *Amanah* (trust or stewardship), which establishes the ethical basis for human responsibility toward the environment. The third is *Adl* (justice), which promotes fairness and balance in the utilization and distribution of natural resources. The fourth is *Ihsan* (excellence and benevolence), which encourages environmentally responsible behavior that goes beyond minimum obligations and reflects a deeper moral commitment to environmental stewardship[22,23].

C. RESEARCH METHODS

Research Design: Systematic Literature Review (SLR)

This study employs a **Systematic Literature Review (SLR)** approach based on the **PRISMA 2020 (Preferred Reporting Items for Systematic Reviews and Meta-Analyses)** framework. The SLR method was selected due to its ability to

[20] Report, "Breaking the Gridlock ."

[21] Al-Jayyousi, O. (2021). Islam and sustainable development: New worldviews. Routledge.

[22] Muhammadong, "The Role of Maqāṣid Al-Sharī ' Ah in Promoting Sustainable Development : A Study Within Islamic Legal Framework."

[23] Aburounia and Sexton, "ISLAM AND SUSTAINABLE DEVELOPMENT."

synthesize scientific evidence from multiple sources in a transparent, systematic, and replicable manner, distinguishing it from traditional or narrative reviews, which tend to be more selective and subjective in nature[24]. As an updated version of PRISMA 2009, the PRISMA 2020 framework provides more comprehensive guidelines for conducting and reporting systematic reviews, including recommendations for incorporating unpublished studies (*grey literature*) and research retrieved from digital databases.

Data Sources and Databases

This review utilized four major databases to identify relevant literature:

1. **Scopus** the largest multidisciplinary database covering internationally recognized peer-reviewed journals;
2. **Web of Science (WoS)** a high-quality database widely used for scientific and humanities research;

Aspect	Inclusion Criteria	Exclusion Criteria
Publication year	2021 – 2026	Before 2021 or after 2026
Language	Indonesian, English, Arabic	Languages other than those specified
Document Type	Artikel jurnal peer-reviewed, prosiding, tesis/disertasi, buku akademik	Blog, opini, berita populer
Topic Relevance	Studies directly addressing Qur'anic environmental concepts, Islamic ecological ethics, or the intersection of Islamic teachings with sustainable development or SDGs	Studies unrelated to Qur'anic or Islamic environmental themes; general SDG studies without Islamic content; studies focusing solely on non-Islamic religious traditions
Accesibilitty	Full-text available	Abstract only

[24] Page et al., "The PRISMA 2020 Statement : An Updated Guideline for Reporting Systematic Reviews."

Quality	Indexed in Scopus, Web of Science, or SINTA 1–3; or meeting minimum quality thresholds assessed via JBI Critical Appraisal Tools (JBI Checklist for Qualitative Research for hermeneutic/tafsir studies; JBI Checklist for Systematic Reviews for SLR studies; JBI Checklist for Analytical Cross-Sectional Studies for empirical surveys). A minimum score of 6/10 (JBI) was required for inclusion. Studies scoring below this threshold on methodological quality were excluded.	Studies failing to meet minimum quality standards

1. **Google Scholar** employed to broaden the search scope by including theses, dissertations, conference proceedings, and reputable local journals;
2. **IAIN/UIN Repositories** used specifically to identify relevant studies conducted within Indonesian Islamic higher education institutions.

Search Strategy

The systematic database search was conducted between January 15 and February 28, 2025. The literature search utilized a combination of keywords in Indonesian, Arabic, and English. The primary search string was formulated as follows:

("Qur'an" OR "Al-Qur'an" OR "Quran" OR "Islamic") AND ("environment*" OR "ecology" OR "lingkungan hidup" OR "ekologi") AND ("SDGs" OR "sustainable development" OR "pembangunan berkelanjutan" OR "Agenda 2030")

The search syntax was subsequently adapted to meet the requirements of each database. To ensure the relevance and recency of the reviewed literature, the search was limited to publications published between **2021 and 2026**.

Inclusion and Exclusion Criteria

Table 1. Inclusion and Exclusion Criteria

PRISMA 2020 Selection Process

The literature selection process followed the four stages recommended by the PRISMA 2020 framework: Identification, Screening, Eligibility, and Inclusion. The complete PRISMA 2020 flow diagram is presented in Figure A1 (Appendix). The screening and selection procedures are summarized in Table 2. Records were deduplicated using Mendeley Reference Manager prior to screening; 260 duplicate records were identified and removed. Title and abstract screening was conducted independently by two reviewers (IR and AF), with inter-rater reliability assessed using Cohen's kappa ($\kappa = 0.82$, indicating strong agreement). Full-text screening reduced the pool to 68 studies; 16 were subsequently excluded following JBI quality assessment (scoring below the threshold of 6/10), yielding a final corpus of 42 included studies.

Table 2. PRISMA 2020 Selection Process

PRISMA Stage	Description	Number of Articles
Identification	Records identified through Scopus, Web of Science, Google Scholar, IAIN/UIN Repository	1.247
Deduplication	Removal of duplicate records across databases	987 (260 duplicates removed)
Screening	Title and abstract screening based on relevance	186

Eligibility	Full-text assessment according to inclusion/exclusion criteria and study relevance	68
Quality Assessment - JBI	Methodological quality evaluation using the JBI Critical Appraisal Tools	52
Included Studies	Studies meeting all eligibility and quality requirements	42

Data Extraction and Synthesis

Data extraction was conducted systematically using a structured extraction form. The collected information included:

1. Bibliographic information (author(s), publication year, title, and source);
2. Research design and methodology;
3. Qur'anic environmental concepts examined in the study;
4. Relevant Sustainable Development Goals (SDGs);
5. Major findings; and
6. Practical and theoretical implications.

To ensure reliability and minimize bias, the extraction process was independently performed by two researchers. Any discrepancies in coding or interpretation were resolved through discussion and consensus, and where necessary, a third researcher was consulted as an independent reviewer.

The extracted data were synthesized using a thematic synthesis approach, following the methodology proposed by Thomas and Harden (2008)[25], which has been widely adopted in systematic reviews within the fields of social sciences and humanities. This approach enabled the identification of recurring themes, conceptual patterns, and relationships between Qur'anic environmental principles and the Sustainable Development Goals, thereby facilitating the development of an integrative analytical framework.

D. RESULTS AND DISCUSSION

Characteristics of the Included Studies

Of the 42 studies that met the inclusion criteria, their distribution across several parameters is presented below. Based on publication year, a

[25] Thomas, J., & Harden, A. (2008). Methods for the thematic synthesis of qualitative research in systematic reviews. BMC Medical Research Methodology, 8(1), 45.

significant increase in scholarly attention to this topic can be observed over the review period. The number of publications increased from 5 articles (11.9%) in 2021, to 7 articles (16.7%) in 2022, 11 articles (26.2%) in 2023, and 13 articles (30.9%) in 2024, while 6 articles (14.3%) were published during the 2025–2026 period. This upward trend indicates a growing academic interest in integrating Islamic values into the Sustainable Development Goals (SDGs) discourse, particularly following the COP26 Climate Conference held in Glasgow in 2021, which emphasized the importance of religious communities in addressing global environmental challenges.

Tabel 3. Characteristics of the studies included in the SLR (n = 42)

Parameter	Categori	Number of Studies	Persentage
Language	English	24	57,1%
	Indonesian	14	33,3%
	Arabic	4	9,5%
Methodology	Qualitative-Hermeneutik	18	42,9%
	SLR/Bibliometrik Analysis	9	21,4%
	Textual/Tafsir Analysis	8	19,0%
	Empirical (Survey/Eksperimental)	7	16,7%
SDGs Focus	Environmental Goals (SDG 13, 14, 15)	17	40,5%
	Multiple-SDGs	14	33,3%
	Clean Water and Sanitation (SDG 6)	7	16,7%
	Other SDGs	4	9,5%

The analysis reveals that qualitative-hermeneutic approaches dominate the literature, accounting for nearly half of the reviewed studies. This finding reflects the interpretative nature of Islamic environmental studies, where scholars primarily rely on Qur'anic exegesis (*tafsir*), thematic interpretation, and conceptual analysis to examine environmental issues. Furthermore, the

Qur'anic Concept	Key Verses	Relevant SDGs	Relevance Level*
Khalifah fil-Ardh (Responsible Stewardship)	Qur'an. 2:30; 6:165	SDGs 15, 13, 12, 17	Very High
La Tufsidu fil-Ardh (Prohibition of Environmental Destruction)	Qur'an. 7:56, 85; 2:11	SDGs 13, 14, 15, 16	Very High
Al-Mizan (Ecological Balance)	Qur'an. 55:7-9; 15:19	SDGs 13, 14, 15	Very High
Al-Ma' (Water in the Qur'an)	Qur'an. 21:30; 24:45; 77:27	SDGs 6, 14, 15	High
Taskhir (Responsible Utilization of Nature)	Qur'an. 45:12-13; 14:32-33	SDGs 7, 14, 12	High
Hima (Protected Conservation Areas)	Qur'an. 6:141; 7:31	SDGs 15, 14, 11	High
Ihya al-Mawat (Revitalization of Unproductive Land)	Qur'an. 36:33; 50:9	SDGs 15, 2, 11	Moderate-High
Adl wa Ihsan (Socio-Ecological Justice)	Qur'an. 16:90; 55:9	SDGs 10, 16, 11	Moderate-High
Rizq (Sustainable Livelihood and Provision)	Qur'an. 11:6; 67:15	SDGs 1, 2, 8	Moderate
Zuhud (Moderation and Anti-Consumerism)	Qur'an. 57:20; 17:26-27	SDGs 12, 10	Moderate

predominance of studies focusing on SDGs 13, 14, and 15 indicates that

environmental sustainability remains the primary area in which Islamic teachings are connected to the SDGs.

Mapping Qur'anic Environmental Concepts to the Sustainable Development Goals

The thematic synthesis of the 42 selected studies produced a comprehensive mapping between environmental concepts found in the Qur'an and the Sustainable Development Goals. The analysis identified that twelve of the seventeen SDGs can be directly substantiated through Qur'anic teachings and environmental principles. The remaining five goals SDG 1 (No Poverty), SDG 2 (Zero Hunger), SDG 3 (Good Health and Well-being), SDG 4 (Quality Education), and SDG 8 (Decent Work and Economic Growth) are indirectly connected through broader Islamic principles of social justice (*adl*) and public welfare (*maslahah 'ammah*), which constitute fundamental objectives of Islamic law.

Tabel 4. Mapping Qur'anic Environmental Concepts and Their Relevance to the SDGs

Relevance levels were determined using a three-criterion scoring rubric: (1) frequency of conceptual alignment—the number of reviewed studies (out of 42) that explicitly link the Qur'anic concept to the SDG (weighted 40%); (2) textual strength—the degree of direct correspondence between the Qur'anic verse and the SDG target, assessed through content analysis (weighted 35%); and (3) policy applicability—the degree to which the Qur'anic principle has been operationalized in existing environmental policies or Islamic institutional programs (weighted 25%). "Very High" relevance = composite score ≥ 80%; "High" = 60–79%; "Moderate-High" = 45–59%; "Moderate" = 30–44%.

The findings demonstrate that the concepts of *khalifah fil-ardh*, *la tufsidu fil-ardh*, and *al-mizan* represent the most prominent and frequently discussed environmental principles within contemporary Islamic scholarship. These concepts exhibit particularly strong alignment with SDGs related to environmental conservation, climate action, and biodiversity protection.

The concept of *khalifah* establishes a theological foundation for environmental stewardship by emphasizing human responsibility as trustees of the Earth. Similarly, *la tufsidu fil-ardh* functions as a normative prohibition against environmental degradation, encompassing issues such as pollution, deforestation, excessive resource extraction, and ecological injustice. Meanwhile, *al-mizan* provides a philosophical basis for understanding ecological equilibrium and sustainability, corresponding closely with contemporary scientific concepts such as ecosystem balance and environmental carrying capacity.

Another significant finding concerns the concept of *zuhd*, which promotes moderation and discourages excessive consumption. Although less frequently discussed than other concepts, *zuhd* demonstrates considerable relevance to SDG 12 (Responsible Consumption and Production), particularly in addressing contemporary challenges associated with consumerism, waste generation, and unsustainable lifestyles.

Overall, the synthesis indicates that Qur'anic environmental ethics provide a comprehensive moral framework capable of supporting multiple dimensions of sustainable development. Rather than being limited to environmental conservation alone, these principles encompass social justice, responsible governance, resource management, and intergenerational responsibility, thereby reinforcing the holistic nature of the SDGs.

Thematic Analysis: Major Themes

Theme 1: The Ethics of Khalifah as a Foundation for Environmental Governance

A total of 28 out of the 42 reviewed studies (66.7%) identified the concept of khalifah (stewardship) as the primary principle underpinning Islamic environmental ethics. Khalid[26] argues that the concept of khalifah represents a model of responsible stewardship that is considerably more progressive than the notion of dominion commonly associated with certain Western traditions. Expanding on this argument, Al-Rashid[27] suggests that the principle of khalifah can be translated into the framework of good environmental governance, which constitutes a key foundation for achieving SDG 16 (Peace, Justice, and Strong Institutions).

Herlini and Wahyu[28], in their empirical study conducted in Islamic boarding schools (pesantren) across Java, found that the internalization of the khalifah concept significantly enhanced students' pro-environmental behavior ($p < 0.001$). This finding suggests that value-based approaches grounded in Qur'anic teachings possess tangible effectiveness in promoting behavioral changes necessary for achieving the Sustainable Development Goals.

Tema 2: The Correlation between Al-Mizan, Climate Change, and Biodiversity Loss

Twenty-one studies (50%) identified the concept of *mizan* (balance) as the Qur'anic principle most closely related to contemporary climate and

[26] Khalid, "Islam and the Environment – Ethics and Practice an Assessment."

[27] Beni, "Qur ' an and Climate Change."

[28] Hidayat and Sari, "Khilafah Lingkungan : Peran Manusia Sebagai Khalifah Dalam Menjaga Bumi."

biodiversity challenges, particularly SDG 13 (Climate Action) and SDG 15 (Life on Land). Faruqi[29] argues that several narratives in the Qur'an, including the flood of Prophet Noah, the destruction of the people of 'Ad through severe storms, and other environmental catastrophes, may be interpreted as accounts illustrating the consequences of violating ecological balance. Such interpretations resonate with contemporary scientific understandings of climate-system tipping points.

From a more technical perspective, Ozdemir[30] demonstrates that the principle of *mizan* closely corresponds to the concept of planetary boundaries developed by Rockström and colleagues. Among the nine planetary boundaries identified by modern science, five climate change, biosphere integrity loss, land-system change, biogeochemical cycles disruption, and stratospheric ozone depletion possess conceptual parallels within Qur'anic teachings concerning balance, moderation, and the preservation of natural order.

These findings indicate that Qur'anic ecological principles offer a normative framework that complements contemporary environmental science in addressing the root causes of global ecological crises.

Theme 3: Water Ethics in the Qur'an and SDG 6

Fourteen studies (33.3%) specifically examined Qur'anic perspectives on water and their relevance to SDG 6 (Clean Water and Sanitation). The term *ma'* (water) appears approximately sixty-three times in the Qur'an. Through an analysis of these references, scholars identified at least four fundamental principles of Islamic water ethics:

1. Water is a divine blessing whose purity and sustainability must be preserved;
2. Wasteful consumption of water (*israf*) is prohibited;
3. Access to water constitutes a fundamental right that should not be subject to exclusive privatization; and
4. Human beings have an obligation to protect and maintain the cleanliness of water resources[31,32].

[29] Auda, J. (2022). Re-envisioning Islamic scholarship: Maqasid methodology as a catalyst. Claritas Books.

[30] Özdemï r, "The Ethical Dimension of Human Attitude Towards Nature: A Muslim Perspective."

[31] United Nations (2023). The Sustainable Development Goals Report 2023: Special Edition. United Nations Department of Economic and Social Affairs.

[32] Aziz Et Al., "Sdg ' S And Maqasid Shariah Principles : Synergies For Global Prosperity."

These principles directly correspond to several SDG 6 targets, particularly Target 6.1 (universal access to safe drinking water), Target 6.3 (improving water quality and reducing pollution), and Target 6.4 (increasing water-use efficiency).

Furthermore, Ibrahim[33] found that Muslim communities that maintain traditional water-management systems inspired by Islamic values such as the subak irrigation system in Bali and community-based irrigation practices in Lombok demonstrate better SDG 6 performance indicators than the national average. This finding underscores the practical relevance of Islamic environmental ethics in contemporary water governance.

Theme 4: Sustainable Consumption from a Qur'anic Perspective and SDG 12

Twelve studies (28.6%) examined the relevance of Qur'anic concepts such as *zuhd* (moderation and simplicity), *qana'ah* (contentment), and the prohibition of *israf* (wastefulness) to SDG 12 (Responsible Consumption and Production). The Qur'an repeatedly condemns excessive and wasteful behavior (Qur'an 17:26–27; 7:31), which scholars directly associate with the contemporary problem of overconsumption, widely recognized as a major driver of environmental degradation.

Kula[34] argues that Islamic economic principles emphasizing moderation and discouraging wasteful consumption provide a normative alternative to prevailing critiques of consumerism found within sustainability literature. Rather than focusing solely on regulatory mechanisms, Islamic teachings promote intrinsic ethical motivations that encourage responsible consumption patterns.

In the Indonesian context, Rahman[35] found that environmental awareness campaigns framed through Islamic values received more positive public responses than secular campaigns delivering similar sustainability messages. This finding suggests that religious values may serve as effective instruments for promoting sustainable lifestyles and supporting the achievement of SDG 12.

An Integrative Framework: Linking the Qur’an and the SDGs

[33] Khotimah And Taembo, “Sustainable Character Formation In Eco-Pesantren : A Linguistic And Spiritual Ecology Perspective Under The Sdgs Framework.”

[34] Mukhtar, Zainol, and Jusoh, “Islamic Law and Sustainable Development Goals.”

[35] Ardana and Nurmalia, “Economics , Finance , and Business Review Determination of Islamic Social Responsibility Disclosure in Indonesian Sharia Commercial Banks.”

Based on the thematic synthesis of the 42 studies included in this review, this research proposes an **Integrative Qur'an SDGs Framework (IQSF)** consisting of three interconnected layers.

Layer 1: Theological Foundation

The first layer comprises the core theological principles of the Qur'an that serve as the foundation of Islamic environmental ethics: *tawhid* (the Oneness of God), *khalifah* (stewardship), *mizan* (balance), and *amanah* (trust). These principles function as a worldview that shapes Muslims' perceptions of nature and defines their ecological responsibilities toward the environment.

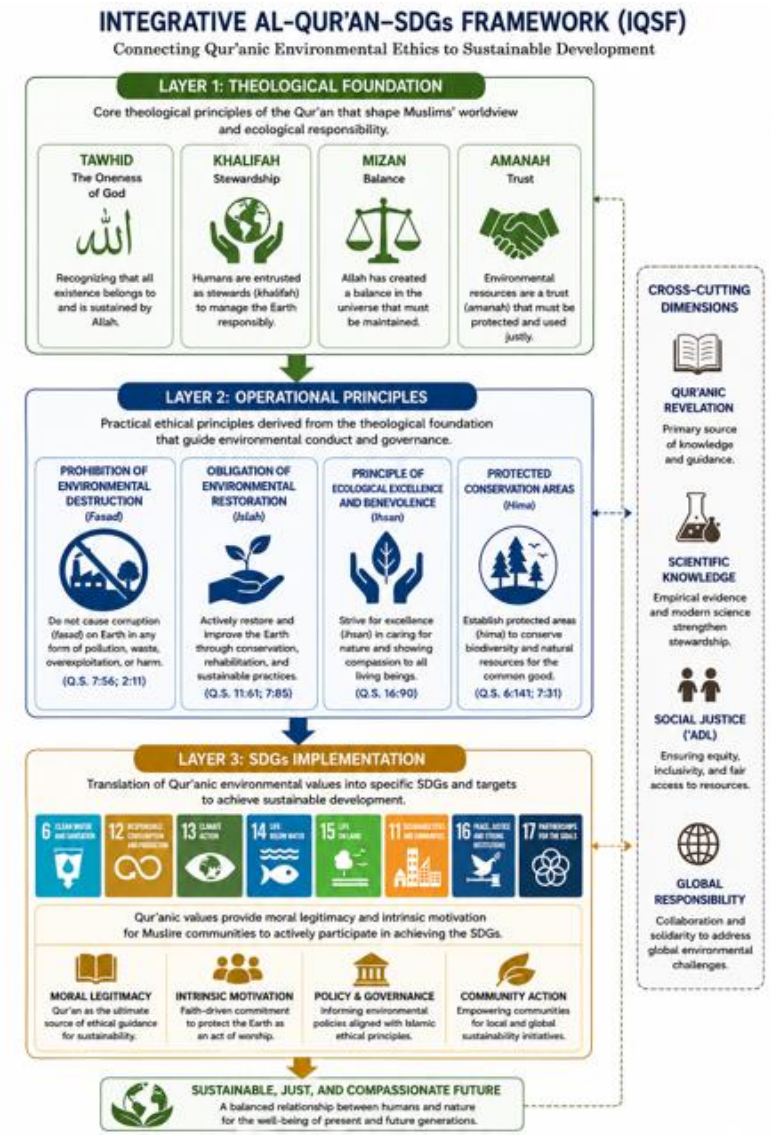
Layer 2: Operational Principles

The second layer consists of practical ethical principles derived from the theological foundation, including the prohibition of *fasad* (environmental destruction), the obligation of *islah* (environmental restoration and improvement), the principle of *ihsan* (ecological excellence and benevolence), and the concept of *hima* (protected conservation areas). This layer serves as a bridge connecting theological beliefs with concrete environmental actions and policies.

Layer 3: SDGs Implementation

The third layer translates Qur'anic environmental values into specific Sustainable Development Goals and targets. At this stage, Qur'anic principles function not only as sources of moral legitimacy but also as intrinsic motivational drivers encouraging active participation by Muslim communities in advancing sustainable development.

Figure 1.Integrative Al-Qur'an SDGs Framework Layer



The proposed framework demonstrates that the relationship between the Qur'an and the SDGs is not merely symbolic or rhetorical. Rather, Qur'anic environmental ethics provide a coherent moral, philosophical, and practical foundation capable of supporting the implementation of sustainable development initiatives across multiple sectors. Consequently, the integration of Islamic ecological values into environmental policies, educational programs, and community-based sustainability initiatives may contribute significantly to achieving the SDGs, particularly in Muslim-majority countries such as Indonesia.

E. CONCLUSION

This study systematically synthesized evidence from 42 selected studies identified from an initial pool of 1,247 records through the PRISMA 2020 framework to examine environmental concepts in the Qur'an and their relevance to the Sustainable Development Goals (SDGs). Based on the findings, three major conclusions can be drawn.

First, the Qur'an contains a comprehensive, coherent, and highly relevant system of environmental ethics capable of addressing the ecological challenges of the twenty-first century. At least ten fundamental ecological concepts were identified, including *khalifah fil-ardh* (stewardship), *la tufsidu fil-ardh* (prohibition of environmental destruction), *al-mizan* (balance), *taskhir* (responsible utilization of nature), *al-ma'* (water ethics), *hima* (protected conservation areas), *ihya al-mawat* (land revitalization), *adl wa ihsan* (socio-ecological justice), *rizq* (sustainable provision), and *zuhd* (moderation and simplicity). Collectively, these concepts form a holistic Islamic ecological worldview that extends beyond theological principles and offers practical guidance for contemporary environmental governance and sustainability initiatives.

Second, substantial and textually grounded correlations exist between Qur'anic environmental concepts and twelve of the seventeen Sustainable Development Goals. Four SDGs demonstrate particularly strong alignment with Qur'anic teachings: SDG 6 (Clean Water and Sanitation), SDG 13 (Climate Action), SDG 14 (Life Below Water), and SDG 15 (Life on Land). This alignment reflects not merely thematic similarities but a shared fundamental vision concerning humanity's responsibility to protect and sustain the Earth for present and future generations.

Third, the Integrative Qur'an SDGs Framework (IQSF) proposed in this study offers a conceptual model that connects Islamic theological foundations, operational environmental principles, and SDG implementation within a unified framework. This model has the potential to serve as a foundation for the development of public policies, educational programs, and community-based initiatives rooted in Islamic values that contribute meaningfully to sustainable development, particularly in Indonesia as the world's largest Muslim-majority country.

Ultimately, this study demonstrates that meaningful dialogue between the spiritual heritage of the Qur'an and the global SDG agenda is not only possible but increasingly necessary in responding to the escalating ecological crises facing humanity. As a faith embraced by more than one-quarter of the world's population, Islam possesses substantial moral, ethical, and institutional

resources that can contribute significantly to building a more sustainable future for all life on Earth.

BIBLIOGRAPHY

Al-Jayyousi, O. (2021). Islam and sustainable development: New worldviews. Routledge.

Al-Rashid, M. A. (2024). Qur'anic perspectives on climate change: Divine warnings and human responsibility. Journal of Islamic Environmental Studies, 7(2), 88–109.

Farid, A., & Pratama, A. I. (2020). The influence of the head master tarnsformational leadership style toward teacher's work ethics in the Al-farisi Junior High School Tapos Tenjo Bogor. Islamic Management: Jurnal Manajemen Pendidikan Islam, 3(02), 143-165.

Farid, A., Miftachudin, M., Syamsudin, S., Firmansah, D., Amriyah, C., Fawaid, A., ... & Putri, N. N. (2023). Penguatan Karakter Kedisiplinan Siswa Melalui Pembiasaan Shalat Dhuha Di Madrasah Ibtidaiyah Darunnajah 2 Cipining Bogor. Community Development Journal: Jurnal Pengabdian Masyarakat, 4(4), 9559-9564.

Farid, A., Daniati, P., Noor, R., Nuryeni, N., Zuhrufa, A. P., Febiana, R., ... & Aulia, T. (2023). Karakteristik Metode Tafsir Al-Quran Secara Holistik (Studi Literatur). Indo-MathEdu Intellectuals Journal, 4(3), 1709-1716.

Nabila, A. Z., Farid, A., Magfiroh, S. Z., Hafizhah, N. Z., & Khomsah, M. N. (2024). 21st century skills development in modern pesantren. Journal of Multidisciplinary Sustainability Asean, 1(3), 112-118.

Farid, A., Arniasih, A., & Utomo, Y. I. (2023). Relevansi, Asas, dan Histori Perkembangan Ilmu Tafsir. Indo-MathEdu Intellectuals Journal, 4(3), 1641-1651.

Wibowo, M. Z., Al Ghifari, A., Kurniawan, M. I., & Farid, A. (2023). Implementasi Pendidikan Karakter Peserta Didik Kelas V Madrasah Ibtidaiyah Darunnajah 2 Cipining Bogor. Jurnal Simki Postgraduate, 2(3), 248-256.

Musthofa, M., & Farid, A. (2024). Qur'an-Based Economic Sociology: Formulation Of A Qur'anic Model For The Socio-Economic Resilience Of Muslim Society In Indonesia. Mushaf: Jurnal Tafsir Berwawasan Keindonesiaan, 5(1), 181-213.

Sholihah, N. M., & Farid, A. (2025, August). The Impact of AI on the Spiritual Values and Character of Students: A Survey of the Qur'an and Tafsir Quraish Shihab. In Proceeding of International Conference on Islamic Boarding School (Vol. 2, No. 1).

Ayuni Kumalawati, A. F., & Sholihah, N. M. (2024). Telaah Kurikulum Pendidikan Akidah Anak Di Madrasah Ibtidaiyah Perspektif Abdullah Nashih Ulwan Di Abad Ke 21. Journal of International Multidisciplinary Research Vol, 2(9).

Farid, A., Ardillah, A. Z., Nurazizah, A., Pebina, R., Noor, R., Merdiah, R., & Sadiah, S. (2024). Inspirasi Dalam Kepemimpinan Pendidikan. GUEPEDIA.

Najib, M. A., Zahir, M., Dermawan, H., & Farid, A. (2023). Manajemen Kegiatan Ektrakulikuler Di MA Darunnajah 2 Cipining. EduCurio: Education Curiosity, 1(3), 702-709.

Musthofa, M., Basri, H., Rifa'i, M., Wekke, I. S., Farid, A., Danial, D., ... & Fuadi, M. H. (2025). Al-quran dan Tafsir: Pendekatan, Metode dan Aplikasi. Yayasan Tri Edukasi Ilmiah.

Auda, J. (2022). Re-envisioning Islamic scholarship: Maqasid methodology as a catalyst. Claritas Books.

Badan Pusat Statistik Indonesia. (2024). Metadata indikator SDGs Indonesia 2024. Bappenas Press.

Chapra, M. U. (2021). Islam and the economic challenge: Towards Islamic economics. The Islamic Foundation.

Faruqi, N. I. (2023). Water, Islam and ecology: Bridging Qur'anic ethics and hydrology. Islamic Relief Publications.

Fatimah, S., & Syahid, A. (2024). Pengaruh internalisasi konsep khalifah dalam pendidikan pesantren terhadap perilaku pro-lingkungan santri di Jawa. Jurnal Pendidikan Islam dan Lingkungan Hidup, 3(1), 45–67.

Hakim, L. (2023). Fiqh al-bi'ah dalam perspektif hukum Islam dan relevansinya dengan kebijakan lingkungan hidup Indonesia. Al-Ahkam: Jurnal Ilmu Hukum Islam, 12(2), 201–230.

Haq, N., & Khan, M. A. (2022). Water ethics in the Quran: Towards a framework for SDG 6 implementation in Muslim communities. Sustainability, 14(8), 4512.

Ibrahim, F., Rahman, A., & Hassan, Z. (2025). Integrating Qur'anic environmental education in Indonesian pesantren: Impact on pro-environmental behavior and SDGs achievement. Journal of Muslim Minority Affairs, 45(1), 78–99.

Khalid, F. M. (2021). Islam and the environment: Ethics and practice—an assessment. Religion, Compass, 16(3), e12422.

Kula, O. (2022). Islam and sustainable development: Harmonizing Islamic principles with the 2030 Agenda. World Development, 157, 105939.

Mustafa, H., & Siddiqui, M. T. (2024). Islamic maqasid and SDGs: A comparative analysis. Journal of Sustainable Development, 17(3), 112–134.

Nasr, S. H. (2021). Islamic environmental ethics: The Qur'anic basis for ecological responsibility. Fons Vitae.

Ozdemir, I. (2022). The ethical dimension of human attitude towards nature: A Muslim perspective. Religions, 13(5), 441.

Page, M. J., McKenzie, J. E., Bossuyt, P. M., Boutron, I., Hoffmann, T. C., Mulrow, C. D., … & Moher, D. (2021). The PRISMA 2020 statement: An updated guideline for reporting systematic reviews. BMJ, 372, n71.

Rahman, A., Wahid, N., & Pratama, B. (2023). Islamic values-based corporate social responsibility and SDGs performance in Indonesian Muslim companies. Asian Journal of Business Ethics, 12(1), 55–80.

Thomas, J., & Harden, A. (2008). Methods for the thematic synthesis of qualitative research in systematic reviews. BMC Medical Research Methodology, 8(1), 45.

UNDP. (2024). SDG Progress Report 2024: Breaking the Gridlock. United Nations Development Programme.

United Nations. (2023). The Sustainable Development Goals report 2023: Special edition. United Nations Department of Economic and Social Affairs.

Al-Jayyousi, O. (2021). Islam and sustainable development: New worldviews. Routledge.

Al-Rashid, M. A. (2024). Qur’anic perspectives on climate change: Divine warnings and human responsibility. Journal of Islamic Environmental Studies, 7(2), 88–109.

Auda, J. (2022). Re-envisioning Islamic scholarship: Maqasid methodology as a catalyst. Claritas Books.

Chapra, M. U. (2021). Islam and the economic challenge: Towards Islamic economics. The Islamic Foundation.

Faruqi, N. I. (2023). Water, Islam and ecology: Bridging Qur’anic ethics and hydrology. Islamic Relief Publications

Hakim, L. (2023). Fiqh al-biʿah dalam perspektif hukum Islam dan relevansinya dengan kebijakan lingkungan hidup Indonesia. Al-Ahkam: Jurnal Ilmu Hukum Islam, 12(2), 201–230.

Haq, N., & Khan, M. A. (2022). Water ethics in the Quran: Towards a framework for SDG 6 implementation in Muslim communities. Sustainability, 14(8), 4512.

Ibrahim, F., Rahman, A., & Hassan, Z. (2025). Integrating Qur’anic environmental education in Indonesian pesantren: Impact on pro-

environmental behavior and SDGs achievement. Journal of Muslim Minority Affairs, 45(1), 78–99.
Khalid, F. M. (2021). Islam and the environment: Ethics and practice—an assessment. Religion Compass, 16(3), e12422.
Kula, O. (2022). Islam and sustainable development: Harmonizing Islamic principles with the 2030 Agenda. World Development, 157, 105939.
Mustafa, H., & Siddiqui, M. T. (2024). Islamic maqasid and SDGs: A comparative analysis. Journal of Sustainable Development, 17(3), 112–134.
Nasr, S. H. (2021). Islamic environmental ethics: The Qur'anic basis for ecological responsibility. Fons Vitae.
Ozdemir, I. (2022). The ethical dimension of human attitude towards nature: A Muslim perspective. Religions, 13(5), 441.
M. J., McKenzie, J. E., Bossuyt, P. M., et al. (2021). The PRISMA 2020 statement: An updated guideline for reporting systematic reviews. BMJ, 372, n71.
Rahman, A., Wahid, N., & Pratama, B. (2023). Islamic values-based corporate social responsibility and SDGs performance in Indonesian Muslim companies. Asian Journal of Business Ethics, 12(1), 55–80.
Thomas, J., & Harden, A. (2008). Methods for the thematic synthesis of qualitative research in systematic reviews. BMC Medical Research Methodology, 8(1), 45.

Ina Ristiana, Darunnajah University, Email: inaristiana@darunnajah.ac.id
Ahmad Farid, Darunnajah University, Email: a.farid@darunnajah.ac.id
Bayu Arif Sulana, Albukhary International University, Email: bayu.sulana@Student.aiu.edu.my