

Grounding Qur'anic Environmental Ethics among Karang Taruna Youth in Karta Raya Village: A Living Qur'an Study

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Abstract: The current ecological crisis suggests that public awareness of moral responsibility for protecting the natural environment remains insufficient. Increasing environmental degradation, including pollution, declining ecosystem quality, and weak ecological awareness, indicates that religious values concerning human responsibility toward nature have not been fully internalized in social practice, particularly among younger generations. The Qur'an contains environmental ethical values that provide a theological and moral foundation for sustaining ecological balance. This study examines how Qur'anic environmental ethics are actualized through a Living Qur'an approach among Karang Taruna youth in Karta Raya Village, Tulang Bawang Udik District, Tulang Bawang Barat Regency. It employs a qualitative design with a phenomenological approach. Data were collected through observation, in-depth interviews, and documentation, and were analyzed descriptively and interpretively to identify the meanings and applications of Qur'anic values in youth social activities. The findings show that Karang Taruna youth translate Qur'anic values into ecological practices through three main forms: *khilafah*, which is actualized through collective clean-up activities and mosque-based environmental care; *mizan*, which is embodied in waste sorting and village-based waste management; and the prohibition of *fasad*, which is practiced through anti-pollution campaigns and irrigation-channel maintenance. The study contributes to Living Qur'an scholarship by showing how Qur'anic environmental values are received, internalized, and practiced through village youth activism. In this context, Karang Taruna youth function as local actors in ecological change who connect sacred texts with the practical needs of rural environmental management.

Keywords: *Environmental ethics, Living Qur'an, Karang Taruna, Youth Movement, Ecological Awareness*

Introduction

Environmental problems are not merely technical matters of waste management, pollution control, or infrastructure provision. They are also social and moral issues shaped by how human beings understand their responsibility toward nature. Environmental degradation at local, national, and global levels is closely linked to patterns of human behavior, including the excessive use of disposable materials, weak waste management practices, and the absence of ecological discipline in everyday life. Air, water, and soil pollution, together with wider ecological disruptions such as climate change, temperature shifts, and changing rainfall patterns, show that environmental damage is deeply connected to the moral orientation of human

conduct.¹

In Indonesia, household activity remains one of the largest contributors to waste production. Data from the National Waste Management Information System of the Ministry of Environment and Forestry in 2023 show that 60.44 percent of waste originated from households, followed by market activities at 11.63 percent. Among the various types of household waste, inorganic waste is particularly problematic because it has low degradability and may threaten environmental quality and public health.² Although it is often treated as an ordinary domestic issue, inorganic waste has become one of the most visible ecological problems in many rural communities.³

This problem is also evident in Karta Raya Village, Tulang Bawang Udik District, West Tulang Bawang Barat Regency. As a rural area with dispersed settlements and livelihoods largely connected to domestic and agricultural activities, Karta Raya faces environmental challenges related to household waste, especially plastic packaging, bottles, single-use bags, and other synthetic materials. The absence of a village-level final disposal facility and the limited reach of waste collection services have encouraged some residents to dispose of waste in open spaces, plantation areas, and drainage channels. These practices have contributed to the emergence of inorganic waste accumulation points around residential areas and agricultural landscapes. The issue is therefore not only a matter of sanitation, but also a question of ecological awareness, collective responsibility, and moral discipline within village society.

The persistence of these problems suggests that ecological awareness has not been fully embedded in social practice. A more comprehensive framework is needed to address environmental degradation, one that does not rely solely on technical solutions but also cultivates moral responsibility. Environmental ethics offers a framework of values, principles, and moral norms for managing and preserving the environment. It also places human beings as responsible agents in maintaining the continuity of nature.⁴ In the Qur'an, environmental degradation is portrayed as a consequence of human actions that fail to preserve the balance of creation.⁵ This meaning is reflected in Q.S. al-Rum [30]: 41. Islamic teachings also contain several Qur'anic values related to environmental preservation. These include *khilafah*, which positions human beings as God's representatives on earth as stated in Q.S. al-Baqarah [2]: 30; *mizan*, which refers to balance and proportion as emphasized in Q.S. al-Rahman [55]: 7-9; *amanah*, which frames the environment as a divine trust that must be protected as indicated in Q.S. al-Ahzab [33]: 72; and the prohibition of *fasad*, or destructive conduct, as found in Q.S.

¹ Nur Ilham Arifuddin, "Penanggulangan Kerusakan Lingkungan Alam Dalam Al-Qur'an Perspektif Tafsir An-Nūr Teungku Muhammad Hasbi Ash-Shiddieqy." (Universitas PTIQ Jakarta, 2023); Rifki Aldiansyah et al., "Studies on Environmental Ethics for Students in Indonesia," *Jurnal Pendidikan Sosiologi Dan Humaniora* 14, no. 2 (October 19, 2023): 288, <https://doi.org/10.26418/j-psh.v14i2.68723>.

² Indonesiaasri, "Data Sampah Di Indonesia Tahun 2025 Dan Infografisnya," 2020, <https://indonesiaasri.com/edukasi/data-sampah-di-indonesia/>.

³ Muhammad Nizar Arvila Putra et al., "Sampah Plastik Sebagai Ancaman Terhadap Lingkungan," *Aktivisme: Jurnal Ilmu Pendidikan, Politik Dan Sosial Indonesia* 2, no. 1 (December 18, 2024): 154–65, <https://doi.org/10.62383/aktivisme.v2i1.725>.

⁴ Sari et al., "Hadis Dan Etika Lingkungan: Perspektif Ekologi Dalam Tradisi Islam," *Future Academia: The Journal of Multidisciplinary Research* 2, no. 3 (2024): 218–29.

⁵ Agus Hermanto and Rohmi Yuhani'ah, *Islam Dan Lingkungan Hidup* (Malang: CV Literasi Nusantara Abadi, 2024), 1.

al-A‘raf [7]: 56 and Q.S. al-Rum [30]: 41.

In Muslim social life, engagement with the Qur’an takes multiple forms. Some communities express it through collective recitation in religious gatherings. Others actualize Qur’anic messages through everyday behavior, while some employ Qur’anic verses in healing and spiritual practices. Within Qur’anic and *tafsir* studies, these forms of interaction fall within the field of *Living Qur’an* studies, which examines how the Qur’an is presented, interpreted, and practiced in the social life of Muslim communities.⁶ Closely related to this field is the concept of Qur’anic reception, which considers how communities receive and embody the Qur’an in lived experience. This approach is important because it allows Qur’anic values to be studied not only as textual teachings, but also as social forces that shape action, identity, and collective responsibility.⁷

Although studies on Islamic environmental ethics and Living Qur’an have continued to develop, an important gap remains. Existing studies have discussed Qur’anic ecological values, Islamic environmental ethics, and the social role of religious communities, but relatively few have examined how these values are internalized and actualized by village youth organizations in concrete ecological activities.⁸ Youth occupy a strategic position as agents of social change, particularly in rural communities where collective action depends heavily on local participation.⁹ Karang Taruna, as a village-based youth organization, has the potential to translate religious values into practical environmental action. However, this role has rarely been examined through a Living Qur’an framework.¹⁰ Several previous studies provide a useful foundation for this inquiry. Annas, Saputra, and Said¹¹ show that the Living Qur’an approach can be used to examine how Qur’anic values are interpreted, experienced, and practiced in everyday social life. Utomo et al.,¹² discuss the organizational challenges faced by Karang Taruna, particularly the need to strengthen organizational management, leadership, and conflict

⁶ Khairul Muttaqin and Afifullah, *Studi Living Qur’an* (Pamekasan: Duta Media, 2021); Muhammad Esa Prasastia A, “Living Quran Study (a New Approach in the Development of Quranic Tafsir),” *Eduvest - Journal Of Universal Studies* 1, no. 1 (November 9, 2021), <https://doi.org/10.36418/edv.v1i1.255>; Ahmad Farhan, “Living Al-Qur’an Sebagai Metode Alternatif Dalam Studi Al-Qur’an,” *El-Afkar* 6 (2017): 88.

⁷ Fawaidur Ramdhani et al., “Quran in Everyday Life: Resepsi Al-Quran Masyarakat Congaban Bangkakanan Madura,” *Potret Pemikiran* 26, no. 2 (December 30, 2022): 224, <https://doi.org/10.30984/pp.v26i2.2120>.

⁸ Afrizal Nur et al., “Qur’anic Ecotheology and the Ethics of Forest Protection in Indonesia,” *Jurnal Studi Ilmu-Ilmu Al-Qur’an Dan Hadis* 26, no. 2 (July 31, 2025): 351–82, <https://doi.org/10.14421/gh.v26i2.6312>; Derysmono Derysmono and Al- Kahfi, “Islamic Environmental Ethics and Waste-to-Energy Innovation: Insights from the Quran,” *JOURNAL OF QUR’AN AND HADITH STUDIES* 14, no. 1 (May 24, 2025): 134–54, <https://doi.org/10.15408/quhas.v14i1.45155>.

⁹ Ratna Lestari et al., “The Description of Knowledge, Attitude, and Actions of The Youth of Karang Taruna Mardisari in Waste Management,” *Jurnal Keperawatan Universitas Jambi* 9, no. 3 (August 30, 2025): 1–7, <https://doi.org/10.22437/jkuj.v9i3.47917>.

¹⁰ Muhamad Annas Annas, Rio Dwi Saputra, and Hasani Ahmad Said, “Living Qur’an Sebagai Cerminan Praktik Keagamaan: Analisis Fenomena Sosial Dan Normatif,” *Ulumul Qur’an: Jurnal Kajian Ilmu Al-Qur’an Dan Tafsir* 4, no. 2 (September 30, 2024): 274–89, <https://doi.org/10.58404/uq.v4i2.333>.

¹¹ Annas, Saputra, and Said.

¹² Styo Budi Utomo et al., “Tantangan Dan Problematika Karang Taruna Sebagai Organisasi Penggerak Pemuda Menghadapi Era Milenium Kel. Pondok Jagung, Serpong Utara Kota Tangerang Selatan,” *Jurnal Lokabmas Kreatif: Loyalitas Kreatifitas Abdi Masyarakat Kreatif* 2, no. 1 (March 12, 2021): 110, <https://doi.org/10.32493/jlkkkk.v2i1.p110-122.9865>.

management capacities. Asroni¹³ underscores the importance of disseminating Islamic environmental ethics through families, Islamic educational institutions, and religious scholars. These studies are useful, yet none specifically examines the application of Qur'anic environmental ethical values among Karang Taruna youth through a Living Qur'an approach.

Based on that background, this study focuses on two questions. First, what Qur'anic values are related to environmental ethics? Second, how do *Karang Taruna* youth in Karta Raya Village actualize those Qur'anic values through a *Living Qur'an* approach in environmental management practices? The study aims to identify Qur'anic values related to environmental ethics, including the prohibition of destruction, human responsibility as *khalifah* on earth, and the obligation to maintain natural balance. It also analyzes how these values are implemented in concrete activities carried out by *Karang Taruna* youth in Karta Raya Village, particularly through the dimensions of understanding, internalization, and practice in the local social and ecological context.

Method

This study uses a qualitative design with a phenomenological approach. This approach was selected to understand the meaning of the experiences and religious awareness of *Karang Taruna* youth as they actualize Qur'anic values in environmental practices. Conceptually, the study employs the frameworks of *Living Qur'an* and Qur'anic reception. These frameworks make it possible to examine how the Qur'an is understood textually, lived in social practice, and how Qur'anic texts are received, interpreted, and implemented in everyday life. The research was conducted in Karta Raya Village, Tulang Bawang Udik District, West Tulang Bawang Barat Regency, Lampung Province. Data collection took place from June to August 2025.

The research subjects were *Karang Taruna* youth in the village. Informants were selected through purposive sampling based on three criteria: active involvement in *Karang Taruna* environmental programs, familiarity with religious values, and willingness to participate in interviews. The study involved eight informants, consisting of one *Karang Taruna* chairperson, one environmental activity coordinator, four active members, and two religious figures who provided guidance on Qur'anic values.

Data were collected through direct observation, semi-structured in-depth interviews, and documentation. Observation was conducted during youth socio-religious activities related to environmental preservation. Interviews were held with the *Karang Taruna* chairperson, the environmental activity coordinator, youth participants, and religious figures who guide Qur'anic value formation in the community. Documentation included photographs and videos of greening activities, environmental clean-up programs, and ecological education, as well as administrative archives such as activity reports, meeting minutes, and village program proposals.

Data analysis combined phenomenological interpretation with Qur'anic reception analysis. The first stage was data reduction, which involved verbatim transcription of interviews

¹³ Ahmad Asroni, "Etika Lingkungan Dalam Perspektif Islam," *Konferensi Integrasi Interkoneksi Islam Dan Sains* 4, no. 1 (2022): 54–59, <https://ejournal.uin-suka.ac.id/saintek/kiiis/article/view/3266>.

and the selection of data relevant to experiences, understandings, and practices of Qur'an-based environmental ethics. The second stage was categorization and thematic coding. Reduced data were classified into themes that emerged from the field, including collective clean-up activities, greening programs, waste management, and Qur'anic value sources. The final stage was interpretive phenomenological analysis, in which the researcher examined the deeper meanings of informants' experiences by relating them to the local social, cultural, and religious context. This stage sought to identify the essence of grounding environmental ethics, namely the values that shape the ecological awareness and actions of the youth.

Results and Discussion

1. Research Setting

Karta Raya, locally referred to as a *tiyuh* (village-level administrative unit in Lampung), separated from Kartaraharja in 2015 under the initial name Karta Mukti. The initiative was proposed during the interim leadership of Parmin and chaired by Bambang S., S.E. After Kartaraharja held a local leadership election and Rudiyanto, S.E. was elected, the proposed expansion continued through village deliberation involving local figures. Through that deliberative process, the name Karta Mukti was changed to Karta Raya. The expansion process continued under the interim head Buhairi Hs., S.Pd. On 25 August 2022, Karta Raya was officially recognized as a definitive *tiyuh* with legal status equal to other villages, in accordance with Regional Regulation No. 4 of 2022, Article 3.

Geographically, Karta Raya covers 604.84 hectares, of which 535.34 hectares are productive land. It is located west of Panaragan, the administrative center of Tulang Bawang Barat Regency. The distance from Karta Raya to Panaragan is approximately 20 kilometers. This location places the village relatively close to the regency's administrative center while maintaining its rural character. Administratively, Karta Raya borders Karta to the north and west, Kartaraharja to the east, and Way Sido and Karta Tanjung Selamat to the south. These boundaries position the village within an interconnected social and administrative region that shapes patterns of interaction, mobility, and local development.

Karta Raya has 3,086 residents, with 1,495 people in the productive-age category. The village also records 342 poor households. Most residents work as farmers, and the most prominent local economic products are rubber plantations and cassava farming. *Karang Taruna* in Karta Raya functions as a youth organization for the development and empowerment of the younger generation at the village level. It was formed in 2023 through a youth deliberation forum and formally approved by the *Kepalo Tiyuh* (village head) through a decree in the same year. Institutionally, the organization is led by a chairperson elected through an internal deliberation forum for a three-year term. The current chairperson is Daniel Sutardi, a local youth known for his active participation in social activities and his commitment to environmental preservation grounded in religious values. Under his leadership, *Karang Taruna* has sought to design and implement youth empowerment programs aligned with village needs and local social conditions.

2. Integrating Qur’anic Environmental Ethical Values

The way *Karang Taruna* youth in Karta Raya understand Qur’anic verses related to the environment reflects their spiritual awareness of human responsibility as God’s vicegerent on earth. The Qur’an clearly affirms that human beings are entrusted with maintaining the balance and continuity of nature. Q.S. al-Baqarah [2]: 30 portrays humanity as *khalifah*, or a steward of the earth, who bears moral and spiritual obligations toward all of God’s creation.¹⁴ The youth tend to understand environmental verses as textual teachings and as contextual guidance for social action. Observation and interviews show that the grounding of environmental ethics among *Karang Taruna* youth appears in religious discourse and collective social activities. These activities include *gotong royong* (mutual cooperation) to clean the surrounding environment, tree-planting programs, simple waste management initiatives, and participation in religious gatherings that address care for nature.

This phenomenon can be read through the *Living Qur’an* approach, which examines how the Qur’an is experienced and practiced in community life.¹⁵ The youth read and memorize verses about the environment while internalizing those values and translate them into concrete action, such as greening programs, waste management, and environmental awareness campaigns. Their understanding of environmental verses therefore does not remain at a doctrinal level but becomes practical and functional in everyday life. This reading resonates with M. Quraish Shihab’s explanation in *Tafsir al-Mishbah*, which states that the prohibition against corruption on earth carries both ecological and spiritual meanings.¹⁶ Environmental destruction signals moral disorder, because nature was created as a manifestation of divine order and wisdom. Protecting the environment is therefore part of maintaining harmony among human beings, the cosmos, and the Creator.

The following table summarizes the Qur’anic environmental values and their implementation among *Karang Taruna* youth.

Table 1. Forms of Activities and Environmental Ethical Values

No.	Qur’anic Value	Qur’anic Verse	Activity	Time and Place	Religious Aim and Meaning
1	<i>Khilafah</i> : human beings as God’s representatives on earth	Q.S. al-Baqarah [2]: 30	Collective environmental clean-up with residents, including mosques, village roads, and house yards	Sunday mornings in public village spaces, including mosques, the village hall, and main roads	To enact responsibility as <i>khalifah</i> by maintaining environmental cleanliness and sustainability.

¹⁴ Quraish Shihab, *Tafsir Al-Misbah, Jilid 1* (Jakarta: Lenter Hati, 2002).

¹⁵ Sahiron Syamsuddin, “Metodologi Penelitian Living Qur’an Dan Hadis,” *Yogyakarta: Teras*, 2007; Fajrudin Akhmad, “Metodologi Penelitian The Living Qur’an Dan Hadis,” *Jurnal Institute Agama Islam Negri Metro*, 2014, 1–37.

¹⁶ Quraish Shihab, *Tafsir Al-Misbah, Pesan, Kesan Dan Keserasian Al-Qur’an* (Jakarta: Lentera Hati, 2002).

2	<i>Mizan</i> : ecological balance	Q.S. al-Rahman [55]: 7-9	Formation of a village-based independent waste management team, including sorting and recycling	Since 2024 at the <i>Karang Taruna</i> post and residential areas in RT 02 to RT 05	To cultivate awareness that the environment is a trust from God whose balance must be maintained.
3	<i>Fasad</i> : prohibition of destruction	Q.S. al-A'raf [7]: 56 and Q.S. al-Rum [30]: 41	Anti-pollution campaigns, education on the dangers of burning waste, and irrigation channel cleaning	Every three weeks on Saturday mornings around residents' rice-field irrigation areas	To prevent destructive conduct toward nature and to instill awareness that damaging the environment violates divine command.

Source: Compiled by the author from field observations, interviews, and documentation in Karta Raya Village, 2025.

Most *Karang Taruna* youth understand Qur'anic environmental verses as encouragement to practice *amar ma'ruf nahi munkar* within the ecological sphere. This understanding is strengthened through *ngaji bareng* (collective Qur'anic learning) among *Karang Taruna* members, in which ecological verses are discussed in relation to local problems. Activities such as maintaining cleanliness, planting trees, and managing waste are therefore understood as social activities and acts of worship with spiritual value. This process indicates that Qur'anic teachings have moved from text into lived behavior.¹⁷

The movement to ground environmental ethical values initiated by *Karang Taruna* youth constitutes a concrete effort to bring Qur'anic values into the ecological and social space of a rural community. These activities are not limited to physical environmental preservation. They also cultivate spiritual awareness that protecting nature forms part of obedience to God. The approach is participatory, community-based, and rooted in local religious values. It is expected to encourage active public involvement in maintaining environmental sustainability and security for present and future generations.¹⁸

a. **Khilafah as a Theological Basis for Collective Action**

The concept of *khilafah* in Q.S. al-Baqarah [2]: 30 does not function in this study as an abstract theological idea. It becomes a motivational and justificatory framework for the collective actions of *Karang Taruna* youth. Through the *Living Qur'an* approach, the verse on *khilafah* undergoes an active reception process, moving from sacred text to practical motivation. This process appears at both individual and community levels. At the individual level, interviews indicate that some youth understand the mandate of stewardship as a demanding

¹⁷ Asroni, "Etika Lingkungan Dalam Perspektif Islam."

¹⁸ Vania Zulfa et al., "Isu-Isu Kritis Lingkungan Hidup Dan Perspektif Global," *JURNAL GREEN GROWTH DAN MANAJEMEN LINGKUNGAN* 5, no. 1 (June 20, 2015): 29–40, <https://doi.org/10.21009/jgg.051.03>.

trust rather than simple authority. The caliphate involves authority granted by God, the creatures entrusted with that task, namely Adam and his descendants, and the earth as the space in which the task must be performed. This means that those entrusted with stewardship must act according to the guidance of the One who grants the mandate.¹⁹

Nanda, the activity coordinator, stated: “As *khalifah*, we are entrusted by Allah to manage the earth, not to destroy it. If we allow trash to scatter everywhere, it means we have failed to carry out that trust. Cleaning the mosque together is also a form of worship and a realization of Qur’anic values.” This statement shows an internalization of values that connects ecological responsibility with spiritual accountability. At the community level, *khilafah* is operationalized through a weekly clean-up ritual. The Sunday morning activity is more than a cleaning program. It has become a community ritual that strengthens a collective identity as God’s stewards in Karta Raya Village.

The activity illustrates *Living Qur’an* in the form of social action. The text is read, discussed, and used as a basis for repeated practices that gradually shape communal habits. The Qur’anic reflection delivered by the *Karang Taruna* chairperson after the clean-up becomes a moment of reinforcement that links physical activity with spiritual meaning.



Figure 1. Cleaning activity at Musholla Nurul Iman 2, Karta Raya

The image of youth cleaning a prayer facility does more than document a physical activity. It represents an expanded understanding of sacred space. For the participants, cleaning the area around the *musholla* (small prayer hall) is a concrete expression of protecting God’s trust within a space of high religious value. This finding shows that the responsibility of *khilafah* is applied hierarchically, beginning with spaces considered sacred within the community. Internalization occurs through religious learning and sermons that explicitly relate Qur’anic teachings to environmental concern. One village religious figure stated, “In several youth study gatherings, we often remind them that humans are *khalifah* on earth. This means performing ritual worship and protecting nature so that it is not damaged.”²⁰

This finding aligns with Annas and colleagues, who argue that Qur’anic values are most effectively lived when integrated into community routines. This study, however, identifies an additional dimension: the strengthening of collective identity. Here, *khilafah* motivates action and forms a collective identity as a community of stewards, which becomes a source of pride and sustained commitment among *Karang Taruna* youth.²¹

¹⁹ Shihab, *Tafsir Al-Misbah, Jilid 1*.

²⁰ Ustadz Dawam in a routine study with religious leaders of Karta Raya Village, November 13, 2025

²¹ Annas, Saputra, and Said, “Living Qur’an Sebagai Cerminan Praktik Keagamaan: Analisis Fenomena Sosial Dan Normatif.”

b. Integrating *Mizan* as Ecological Balance

Al-mizan does not refer only to the physical law of natural order. It also functions as a pillar of environmental ethics. This concept requires human beings to build a balanced relationship with nature. Its scope is broad, extending beyond environmental issues into social domains, especially the just management of natural resources to prevent inequality and conflict.²² Sayyid Quthb interprets Q.S. al-Rahman [55]: 7-9 by emphasizing the order of the natural system as evidence of God's greatness and as a warning against human destruction caused by greed and ecological injustice.²³

The practical application of *al-mizan* in the socio-religious life of Karta Raya can be seen in the independent waste management initiative led by *Karang Taruna* youth. This program reflects a balance between the obligation to protect the environment and the communal spirit of *gotong royong*. Technically, the activity is conducted every two weeks on Saturday mornings from 7:00 to 10:00 a.m., with a rotating system across hamlets to ensure that all village areas are reached.



Figure 2. Waste collection and sorting activity

Value internalization also takes place through role modeling by religious and community figures. Several informants stated that the involvement of religious leaders in environmental activities influenced youth attitudes. One participant explained, "What influences us most is the direct example of religious and community leaders here. When the *ustadz* or village figures join clean-up activities or waste management, we as youth feel embarrassed not to participate. Gradually, we become aware that protecting the environment is part of religious teaching, not just an ordinary activity."²⁴

Seen through the *Living Qur'an* lens, this shows an active reception of the Qur'an. The verse on balance is understood and lived through concern for the environment. *Mizan* is translated into a moral duty to preserve harmony between humans and nature. This finding corresponds with research on ecological *fiqh*, which identifies *mizan* as a principle that regulates human activity in relation to the environment. The present study contributes by showing how that value is actualized in community life through *Living Qur'an* practice.

²² Rahmat Hari Indra Saputra and Moch. Nurcholis, "Fiqh Berwawasan Spiritualisasi Ekologi (Kajian Materi Fiqh Ekologi)," *Al-Furqan: Jurnal Agama, Sosial, Dan Budaya* 4, no. 5 (2025): 1759–74, <https://publisherqu.com/index.php/Al-Furqan/article/view/2943>.

²³ Sayyid Quthb, *Tafsir Fi Zhilalil Qur'an Jilid 11* (Jakarta: Gema insani, 2004).

²⁴ Interview with Ahmad Rizki, 12 Januari 2026.

c. Integrating *Fasad* as the Prohibition of Environmental Destruction

Fasad in the Qur'an refers to all forms of destruction, whether physical or moral. God forbids human beings from creating destruction on earth because such conduct contradicts the order of creation and the principle of natural balance.²⁵

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

This verse (Qs, Al-A'raf [7]: 56) prohibits destructive and useless acts in any form, including conduct such as damaging property, killing, polluting rivers, and other actions that harm the environment. It also covers damage in matters of faith, such as polytheism, disbelief, and acts of disobedience.²⁶

Karang Taruna in Karta Raya embodies this value through anti-pollution campaigns and environmental education. The program is designed as an educational and motivational activity. Preparations are made one month in advance by the *Karang Taruna* team in cooperation with local residents. The program includes maintaining irrigation channels, collective work with the community, and discouraging waste burning as part of efforts to protect the ecosystem. These activities are held every three weeks and include monitoring residents' rice-field irrigation channels.

The youth initiative to maintain irrigation channels can be analyzed as a practical expression of the *Living Qur'an*. The collective movement represents an internalization of Q.S. al-A'raf [7]: 56, which prohibits environmental destruction. By maintaining the agricultural environment, the youth transform theological instruction into ethical action that protects the welfare of the village ecosystem. Because irrigation channels are vital to the productivity of agricultural land in Karta Raya, sedimentation and waste accumulation have deeper implications. They are understood as ecological degradation within a Qur'anic moral framework.

Through the *Living Qur'an* approach, religious teaching does not remain confined to study sessions. It becomes active within community life. The message of Q.S. al-A'raf [7]: 56 is lived by the youth at three levels: understanding God's command to preserve order on earth, internalizing that command as an individual ethical obligation, and practicing it through collective maintenance of irrigation channels. This movement shows that sacred texts can inspire social change that benefits the village environment.

This finding resonates with research on the ecological interpretation of Q.S. al-A'raf [7]: 56-58, particularly studies that relate the verses to environmental action such as tree planting and carbon reduction.²⁷ The present study offers a more local and functional contribution by interpreting environmental damage as a threat to community survival. Cleaning irrigation channels is therefore understood as an effort to prevent *fasad* and to enact *ishlah*, or repair, in

²⁵ Fitriati Husna, Muhammad Sarjan, and Pascasarjana Universitas, "Peran Manusia Sebagai Khalifah Dalam Menjaga Lingkungan Hidup Melalui Etika Lingkungan Serta Korelasinya Dengan Surat Al- A ' Raf Ayat," *Jurnal Pendidikan MIPA Dan Aplikasinya Lembaga "Bale Literasi"* 4, no. 3 (2024): 161–68, <https://doi.org/10.58218/lambda.v4i3.1005>.

²⁶ Departemen Agama RI, *Tafsir Al-Qur'an Tematik: Pelestarian Lingkungan Hidup*, Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, vol. 27 (Jakarta Timur: Lajnah Pentashihan Mushaf Al-Qur'an, 2009).

²⁷ Eka Mulyo Yunus et al., "Revitalisasi Tafsir Ekologi Pada Kandungan Surat Al-A'raf [7] Ayat 56-58 Dalam Rencana Penanaman Pohon Trembesi Di Lingkungan UIN Walisongo Semarang," *Jurnal Riset Agama* 1, no. 3 (December 15, 2021): 112–31, <https://doi.org/10.15575/jra.v1i3.15112>.

accordance with divine mandate. Qur'anic environmental ethics are not limited to large-scale conservation; they also include maintaining vital infrastructure that supports food security and collective welfare.

2. Relevance to Qur'anic and *Tafsir* Studies

The implementation of environmental ethical values by *Karang Taruna* youth in Karta Raya has clear relevance for Qur'anic and *tafsir* studies, particularly in relation to *Living Qur'an* research and contextual interpretation. Qur'anic and *tafsir* studies are not limited to explaining textual meaning. They also help reveal the relevance of Qur'anic verses to lived human realities, including ecological and social issues. In this context, the youth activities grounded in the values of *khilafah*, *tawazun*, *amanah*, and the prohibition of *fasad* demonstrate the social life of Qur'anic meaning.

First, the concept of *khilafah* in Q.S. al-Baqarah [2]: 30 provides a theological foundation for human responsibility as steward of the earth. The environmental clean-up activities conducted by *Karang Taruna* youth represent a practical implementation of *khalifah fi al-ard*. In *tafsir* scholarship, this demonstrates a form of thematic interpretation in which a specific topic, namely environmental ethics, is studied theoretically and lived in community practice. The understanding of the Qur'anic verse therefore moves beyond knowledge to action, reflecting the integration of knowledge and practice in contextual religious awareness.²⁸

Second, *mizan*, as expressed in Q.S. al-Rahman [55]: 7-9, affirms order and harmony in God's creation and warns human beings not to transgress the limits of balance. In contemporary *tafsir*, this verse supports ecological interpretation, which understands the Qur'an as a source of ethical guidance for environmental protection.²⁹ In the *Living Qur'an* frame, the verse on balance is actively received and lived through environmental concern.³⁰ *Mizan* is thus translated into a moral obligation to preserve harmony between human beings and nature.

Third, *fasad* in Q.S. al-A'raf [7]: 56 and Q.S. al-Rum [30]: 41 conveys a moral message that human beings must not cause damage after God has created the earth in a balanced and good condition.³¹ These verses affirm an ethical responsibility to maintain natural harmony and avoid practices that damage ecosystems.³² In contemporary Qur'anic studies, this meaning supports *Living Qur'an* research, which examines how Qur'anic values are experienced, internalized, and actualized in society. In Karta Raya, the collective movement to maintain irrigation channels embodies the internalization of Q.S. al-A'raf [7]: 56. The youth convert theological teaching into practical ethical action that safeguards the village ecosystem.

²⁸ Shihab, *Tafsir Al-Misbah, Jilid 1*.

²⁹ Nur et al., "Qur'anic Ecotheology and the Ethics of Forest Protection in Indonesia"; Derysmono and Kahfi, "Islamic Environmental Ethics and Waste-to-Energy Innovation: Insights from the Quran."

³⁰ Ahmad Najib, Asngadi Rofiq, and Moh Nur Fauzi, "Environmental Ethics in Pesantren Tradition: A Living Qur'an Study on Students' Ecological Awareness," *Al-Mada: Jurnal Agama, Sosial, Dan Budaya* 8, no. 4 SE-Articles (October 31, 2025), <https://e-journal.uac.ac.id/index.php/almada/article/view/9279>.

³¹ Muhammad Fadli et al., "Larangan Merusak Lingkungan Dalam QS. Al-A'raf [7]: 56 Perspektif Tafsir Maqashidi," *Qur'ania: Jurnal Ilmu Al-Qur'an Dan Tafsir* 1, no. 2 SE-Articles (August 26, 2025): 14–28, <https://jurnalalkhairat.org/ojs/index.php/qurania/article/view/1030>.

³² Lukman Hakim and Munawir Munawir, "Kesadaran Ekologi Dalam Al-Qur'an: Studi Penafsiran Al-Razi Pada Qs. Al-Rum (30): 41," *TAFSE: Journal of Qur'anic Studies* 5, no. 2 (November 30, 2020): 51, <https://doi.org/10.22373/tafse.v5i2.9065>.

3. Religious Leaders' Support for Qur'anic Environmental Values

Religious leaders play an important role in planting Qur'anic values in community life. They serve as mediators between divine messages in sacred texts and the social realities faced by the community, enabling Qur'anic teachings to be realized in conduct appropriate to contemporary circumstances.³³ In environmental ethics, religious leaders act as drivers of shared awareness by emphasizing that protecting nature is part of worship and an expression of human responsibility as *khalifah* on earth, as stated in Q.S. al-Baqarah [2]: 30. Through sermons, *majelis taklim*, and public religious instruction, they cultivate ecological consciousness rooted in Qur'anic spirituality.

Religious figures in Karta Raya express strong support for *Karang Taruna* youth initiatives in implementing Qur'anic values through environmental preservation. One religious figure stated, "What the *Karang Taruna* youth are doing is very important and consistent with Qur'anic teaching. They clean the environment, maintain the cleanliness of the mosque, and reduce waste. These are social activities and part of the human trust as *khalifah* on earth. The Qur'an clearly reminds us not to cause destruction. Their activities are therefore a concrete expression of religious command."³⁴

Local tradition also strengthens the implementation of Qur'anic values, particularly in efforts to protect environmental balance. Practices such as *gotong royong*, *sedekah bumi*, and village clean-up activities reflect social values and spiritual meanings that align with the principles of *tawazun* and *amanah*.³⁵ This study identifies a relationship between the implementation of activities and the internalization of environmental values. If clean-up and greening programs represent outward social actions, then value internalization represents the inward dimension, namely religious awareness and motivation that encourage youth to act. Academically, this phenomenon shows that Qur'anic values are normative and possess transformative power in shaping an Islamic ecological culture that is responsive to social context and oriented toward sustainability.³⁶

Conclusion

This study shows that Qur'anic environmental ethics are not only understood by Karang Taruna youth in Karta Raya Village as normative religious teachings, but are also actualized in concrete ecological practices. Through the Living Qur'an approach, the values of *khilafah*, *mizan*, and the prohibition of *fasad* are received, internalized, and translated into collective action. The value of *khilafah* is reflected in environmental clean-up activities and mosque-based ecological care, *mizan* is embodied in waste sorting and village-based waste management, while the prohibition of *fasad* is expressed through anti-pollution activities and irrigation-channel maintenance. These practices indicate that Qur'anic values can function as ethical foundations for shaping ecological awareness and collective responsibility among village youth.

³³ M. Quraish Shihab, *Wawasan Al-Qur'an; Tafsir Maudhu'i Atas Pelbagai Persoalan Umat* (Bandung: Mizan, 2000).

³⁴ Interview with Mr Teguh, September 2025

³⁵ Nurcholish Madjid, *Islam Doktrin Dan Peradaban: Sebuah Telaah Kritis Tentang Masalah Keimanan, Kemanusiaan Dan Kemodernan* (Jakarta: Yayasan Wakaf Paramadina, 2000).

³⁶ Seyyed Hossein Nasr, "The Order of Nature," in *Religion & The Order of Nature* (Oxford University Press, 1996), 29–66, <https://doi.org/10.1093/acprof:oso/9780195108231.003.0003>.

The findings contribute to the development of Living Qur'an studies by expanding its focus beyond ritual and symbolic expressions toward socio-ecological practice. The study demonstrates that the Qur'an can become a living ethical force in community-based environmental action, particularly when religious values are linked with youth participation, local tradition, and the guidance of religious figures. In this context, Karang Taruna youth act as agents of ecological change who connect sacred texts with the practical needs of rural environmental management.

This study also has limitations. Its empirical scope is restricted to one Karang Taruna community in Karta Raya Village, and the research period was relatively short. Future studies may expand the analysis through comparative research in other rural communities, examine the measurable ecological impact of Qur'an-based environmental practices, and explore the institutional dynamics that support the sustainability of youth-led ecological movements

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