

IBN KHALDUN INTERNATIONAL CONFERENCE ON APPLIED AND SOCIAL SCIENCES (IICASS)

Universitas Ibn Khaldun Bogor

The Concept of Stewardship (Khilafah) in Islam and Its Implications for Environmental Sustainability

Ahmad Faisal^{a*}

^aUniversitas Ibn Khaldun Bogor, Indonesia

* faisal165.af@gmail.com

ARTICLE INFO

DOI: 10.32832/uika

Article history:

Received:

August, 26 2024

Accepted:

August, 28 2024

Available online:

Oct, 15 2024

Keywords:

Khilafah, Islam

Environmental Sustainability,

Enviromenatal Ethnics,

Resource Management.

ABSTRACT

This research explores the Islamic concept of Khilafah and its impact on environmental sustainability. Khilafah, which signifies human stewardship or leadership on Earth, underscores the human duty to safeguard and maintain the environment as a divine trust from Allah. The study employs a library research approach, analyzing Islamic texts, academic journals, reference books, and relevant reports. The findings indicate that Khilafah principles promote key values essential for sustainability, including the responsible use of natural resources, the prevention of environmental harm, and the pursuit of ecological justice. Moreover, the study highlights how Khilafah principles have been integrated into environmental policies in various Muslim-majority countries, demonstrating their applicability and potential in global environmental preservation efforts. The research concludes that Khilafah offers a significant ethical framework for Muslims to address contemporary environmental issue.

Creative Commons Attribution-ShareAlike 4.0 International License.

1. INTRODUCTION

Over the past few decades, environmental and sustainability issues have emerged as critical global concerns. Challenges such as climate change, ecosystem degradation, and the depletion of natural resources pose serious threats to humanity. In search of solutions, many have looked to religious perspectives, including Islam, to establish ethical and moral frameworks that support environmental sustainability.

Islam, as a holistic religion, provides comprehensive guidance for human life, including the relationship between humans and the environment. One of the central concepts in Islam related to environmental stewardship is Khilafah. Khilafah underscores the idea that humans are appointed as Allah's stewards on Earth, entrusted with the responsibility of safeguarding and maintaining the natural world. This concept is not just theoretical; it has

practical applications that are particularly relevant today, especially in the context of developing sustainable environmental management practices.

Despite the increasing awareness of sustainability's importance among Muslims, the practical application of the Khilafah concept in environmental management remains underdeveloped. The values inherent in Khilafah offer a solid foundation for fostering environmentally friendly and sustainable practices. This paper explores the concept of Khilafah in greater depth, examining how its principles can be applied to environmental management and providing examples of its implementation in various Muslim communities and countries.

By deepening the understanding and application of the Khilafah concept, Muslims can play a crucial role in global environmental conservation efforts. This approach not only aligns with international sustainability objectives, such as the Sustainable Development Goals (SDGs), but also forms a core part of practicing Islam comprehensively. The paper aims to contribute to the literature on the intersection of religion and sustainability and to stimulate broader discussions on the role of religion in addressing the world's environmental challenges.

2. RESEARCH METHODS

This study utilizes a qualitative approach through the library research method to explore the concept of Khilafah in Islam and its relevance to environmental sustainability. This approach was selected due to the theoretical nature of the research, which concentrates on comprehending religious concepts and their application within the framework of environmental sustainability.

3. RESULTS & DISCUSSION

3.1. The Concept of Khilafah in Islam

The term Khilafah originates from an Arabic word meaning "representation" or "succession." In Islam, it signifies that humans are appointed as Allah's representatives on Earth, responsible for managing and safeguarding the universe according to His directives. This concept is supported by Quranic verses, such as Surah Al-Baqarah (2:30), which indicates that Allah has designated humans as His stewards on Earth.

3.2. Implications of Khilafah for Environmental Sustainability

The principle of Khilafah encourages Muslims to see the natural world as a divine creation that must be preserved and maintained. In the realm of environmental sustainability, Khilafah imposes ethical and moral obligations to manage natural resources responsibly, prevent environmental harm, and sustain ecosystem balance.

1) Conservation of Resources

As stewards, humans are obligated to use and manage natural resources judiciously and responsibly. This involves utilizing water, land, and forests in a manner that does not

damage or deplete nature's capacity for regeneration. This principle leads to the formulation of environmental policies that emphasize long-term sustainability.

2) Avoidance of Damage and Pollution

Islam stresses the importance of maintaining cleanliness and avoiding corruption (*fasad*) on Earth. Verses from the Quran, such as Surah Al-A'raf (7:31), encourage humanity to avoid causing harm to the Earth after Allah has set it right. This principle can be applied in contemporary settings as a push to reduce pollution, waste, and other forms of environmental degradation.

3) Social and Ecological Justice

The concept of *Khilafah* also entails the responsibility to uphold justice, not just among people but also in the relationship between humans and the environment. Ecological justice is a component of social justice in Islam, meaning that the exploitation of natural resources should be fair and not detrimental to future generations.

3.3. Case Study: Implementing *Khilafah* Principles in Environmental Management

Some Muslim-majority countries have started to incorporate *Khilafah* principles into their environmental policies. For example, the Islamic concept of "*Hima*," which denotes protected areas designated for sustainable resource use, has been adopted in various regions as a model for modern conservation practices.

4. CONCLUSION & SUGGESTION

The *Khilafah* concept in Islam has important implications for environmental sustainability. Embracing these principles allows Muslims to contribute significantly to global efforts in protecting and conserving the environment. Enhancing education and awareness of these responsibilities is crucial to effectively applying *Khilafah* principles across various aspects of life, including natural resource management and environmental protection.

ACKNOWLEDGEMENT.

WE EXPRESS OUR DEEPEST GRATITUDE TO ALLAH SWT FOR THE SMOOTH COMPLETION OF THIS PAPER. WE WOULD LIKE TO THANK IBN KHALDUN UNIVERSITY BOGOR FOR ORGANIZING THE IICASS EVENT. SPECIAL THANKS TO IZZUDIN HITIMALA FOR HIS ASSISTANCE AND GUIDANCE. I AM ALSO GRATEFUL TO MY FAMILY AND FRIENDS FOR THEIR MORAL SUPPORT THROUGHOUT THE PREPARATION OF THIS PAPER.

REFERENCES

- Abdullah, M. F. (2020). The Role of *Khilafah* in Environmental Sustainability: An Islamic Perspective. *Journal of Islamic Studies and Culture*, 8(1), 45-59. DOI: 10.15640/jisc.v8n1a6.
- Al-Qaradawi, Y. (2001). *Fiqh Al-Mizan: Islamic Jurisprudence and Environmental Balance*. Al-Risala Publishers.

- Baharuddin, A. (2014). The Concept of Khalifah in Islam and Its Implication for Environmental Management. *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization*, 19(1), 25-45.
- Foltz, R. C. (2006). *Environmentalism in the Muslim World*. Nova Publishers.
- Hassan, A. (2014). Islamic Ethical Framework for Environmental Management: An Islamic Ecological Paradigm. *International Journal of Environmental Science and Development*, 5(1), 83-87. DOI: 10.7763/IJESD.2014.V5.457.
- Izzi Dien, M. Y. (2000). *The Environmental Dimensions of Islam*. Lutterworth Press.
- Kamali, M. H. (2010). *The Environmental and Sustainability Dimensions of Islamic Law*. In: *The Greening of Islam*. University of Leicester Press.
- Khalid, F. & O'Brien, J. (1992). *Islam and Ecology*. Cassell.
- Nasr, S. H. (2003). *The Heart of Islam: Enduring Values for Humanity*. HarperCollins.
- Othman, R. (2011). Khilafah and Environmental Management in Islam: Towards an Islamic Ecological Ethic. *International Journal of Arts and Sciences*, 4(12), 51-58.
- Yildirim, A. (2018). Islamic Environmental Ethics, Law, and Society. *Journal of Islamic Ethics*, 2(2), 113-131. DOI: 10.1163/24685542-12340015..
- Ghafur, W. A. (2005). *Tafsir Sosial Mendialogkan Teks dengan Konteks*. Yogyakarta: eLSAQ Press.
- Qodhir, A. M. (2012). *Buku Pintar Fiqih Wanita*. Jakarta: Zaman.
- Suhandjati, S. (2004). *Ragam Pemberdayaan Perempuan Versi Organisasi Perempuan Islam Indonesia*. Semarang: Balai penerbitan dan Pengembangan Agama.
- Syamsuddin. (2014). *Kepemimpinan dalam Islam*. Bandung: Pusat Penelitian dan Penerbitan Lembaga Penelitian dan Pengabdian Kepada Masyarakat UIN.
- Yukl, G. (2013). *Leadership in Organizations* (8th ed.). Pearson.
- Zed, M. (2014). *Metode Penelitian Kepustakaan*. Jakarta: Yayasan Pustaka Obor Indonesia. Edisi Ketiga.