Apriori
Indonesian Journal of Islamic Thought

E-ISSN: 3163-4176
Vol. 1, No. 2, 2026, pp. 78–98
DOI: 10.66277/aijit.1.2.414

OPEN ACCESS

The Anti-*Israf* in The Qur'an: Reinterpretation of Q.S. Al-An'am [6]: 141 from the Perspective of *Ma'na-cum-Maghza* Hermeneutics

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Abstract
The global environmental crisis, characterized by the exploitation of natural resources, deforestation, environmental pollution, and climate change, highlights the need for an ethical paradigm that integrates religious values with sustainable environmental management practices. This study aims to analyze the historical meaning and dynamic significance of Q.S. Al-An'am [6]: 141 regarding the prohibition of *israf* through the *ma'na-cum-maghza* hermeneutical approach and to formulate its relevance as a principle of Islamic ecological ethics. This research employs a library research method with a qualitative approach. The data were collected through the study of literature related to Qur'anic exegesis, *ma'na-cum-maghza* hermeneutics, and contemporary environmental issues. The analysis was conducted through three stages: exploring the historical meaning of the verse, identifying its primary message within the context of revelation, and developing its significance in relation to contemporary ecological challenges. The findings indicate that the prohibition of *wa la tusrifu* in Q.S. Al-An'am [6]: 141 is not limited to agricultural management and the fulfillment of social obligations during the revelation period but also contains universal messages concerning balance, responsibility, and sustainability in the utilization of natural resources. The principle of anti-*israf* can be developed as a foundation for Islamic ecological ethics, encompassing the values of sustainability, ecological justice, and human moral responsibility toward nature. This study demonstrates that the *ma'na-cum-maghza* approach is capable of providing a contextual understanding of the Qur'an in addressing contemporary environmental challenges.

Keywords:
Ecological Ethics; *Israf*; *Ma'na-cum-Maghza*; Q.S. Al-An'am [6]: 141

Article History: Received: 30-07-2026 | Revised: 22-10-2026, 27-10-2026 | Accepted: 27-10-2026

Introduction

The global environmental crisis is becoming increasingly urgent, as evidenced by the continued rise in greenhouse gas emissions, which intensifies pressure on the Earth's ecological systems. The *Greenhouse Gas Emissions of All World Countries 2026* report, published by the Emissions Database for Global Atmospheric Research (EDGAR), estimates that global greenhouse gas emissions reached 54.1 gigatonnes of carbon dioxide equivalent ($GtCO_2e$) in 2025, representing an increase of 0.7%, or approximately 380 million tonnes, compared with 2024.[1] This situation is further underscored by a 2026 report from the World Meteorological Organization (WMO), which estimates a 75% probability that the global average temperature during the 2026–2030 period will exceed 1.5°C above

[1] EDGAR, "GHG Emissions of All World Countries - 2026 Report," Emissions Database for Global Atmospheric Research (EDGAR), 2026.

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pre-industrial levels.[2] These data suggest that the ecological crisis is not merely a matter of changes in natural conditions but also calls for an evaluation of human patterns of production, consumption, and natural resource use. In this context, Amalia et al. examine various contemporary environmental crises and issues, while Setiadi and Humaidi position Seyyed Hossein Nasr's environmental ethics as one perspective for responding to the ecological crisis.[3] The relationship between religion and the environment has also received attention in the studies of Jenkins, Berry, and Kreider, who discuss the role of religion in understanding and responding to climate change.[4] Thus, religion can serve as one source for shaping ecological values and responsibility, although its influence on environmental behavior needs to be understood within the specific social and religious contexts in which it operates. In Islam, these values can be developed through Qur'anic teachings on balance, human responsibility, and the prohibition of excess in the use of natural resources. As discussed by Muniri, Mahsun, and Azis, the relationship between *tawhid* and ecology provides a spiritual foundation for environmental conservation.[5]

From an Islamic perspective, the Qur'an contains ethical principles governing the relationship between human beings and nature as part of their responsibility as stewards of the earth, including the obligation to maintain ecological balance and prevent environmental degradation.[6] In line with these principles, this study selects Q.S. Al-An'am [6]: 141 as its object of analysis because the verse connects the utilization of agricultural produce, the fulfillment of the rights due at harvest, and the prohibition of excess (*israf*).[7] Although Q.S. Al-A'raf [7]: 31 also prohibits *israf*, it places greater emphasis on consumption, namely eating, drinking, and adornment.[8] By contrast, Q.S. Al-An'am [6]: 141 is more relevant to the study of natural resource utilization, particularly agricultural produce. M. Quraish Shihab explains that the prohibition of *israf* in this verse concerns the

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[2] WMO, "New Report Suggests More Global Temperature Records Ahead," World Meteorological Organization (WMO), 2026.

[3] Raisy Amalia et al., "Krisis Dan Isu Lingkungan Kontemporer," JINU: Jurnal Ilmiah Nusantara 3, no. 3 (2026): 1046–1047; Yudistira Ananda Setiadi and Humaidi Humaidi, "Konsep Etika Lingkungan Menurut Seyyed Hossein Nasr: Respon Terhadap Krisis Ekologi," JURRISH: Jurnal Riset Rumpun Ilmu Sosial, Politik Dan Humaniora 5, no. 1 (2026): 248.

[4] Willis Jenkins, Evan Berry, and Luke Beck Kreider, "Religion and Climate Change," Annual Review of Environment and Resources 43 (2018): 85–108.

[5] Muniri Muniri, Mahsun Mahsun, and Nur Chotimah Azis, "Dari Tauhid Ke Ekologi: Menemukan Kembali Spiritualitas Islam Dalam Pelestarian Alam," Al Hikamh: Jurnal Hukum Dan Keislaman 1, no. 2 (2025): 100.

[6] Syarifah Ummi Hani, Kusnadi Kusnadi, and Aristophan Firdaus, "Khalifah Dan Amanah Ekologis Dalam Al-Qur'an (Studi Tafsir Maudhu'i Solusi Qur'ani Terhadap Krisis Ekologi)," JINU: Jurnal Ilmiah Nusantara 3, no. 4 (2026): 949–950.

[7] Q.S. Al-An'am [6]: 141:

"*He is the One who produces gardens, both trellised and untrellised, date palms, crops of various flavors, and olives and pomegranates, similar in form and color but different in taste. Eat of their fruits when they bear fruit, and give their due (zakat) on the day of harvest. But do not be excessive. Indeed, Allah does not love those who are excessive.*" Kementerian Agama Republik Indonesia, *Al-Qur'an Dan Terjemahnya Edisi Penyempurnaan* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2019), 199.

[8] Q.S. Al-A'raf [7]: 31:

"*O children of Adam, wear your beautiful garments whenever you enter a mosque, and eat and drink, but do not be excessive. Indeed, He does not love those who commit excess.*" Kementerian Agama Republik Indonesia, *Al-Qur'an Dan Terjemahnya Edisi Penyempurnaan*, 209.

utilization of agricultural produce, consumption, and expenditure.[9] Meanwhile, the classical exegetical work *Tafsir al-Qur'an al-'Azim* by Ibn Kathir primarily emphasizes the prohibition against consuming agricultural produce excessively.[10] This difference in emphasis provides an opportunity to develop a broader understanding of *israf*. In the context of the ecological crisis, the prohibition of *israf* can be contextualized as an ethical principle for critically examining the excessive exploitation of natural resources and practices that disregard the environment's carrying capacity. Accordingly, this study aims to develop an understanding of Qur'an-based environmental ethics by considering the historical context of the verse while exploring its relevance to addressing contemporary ecological challenges.

Studies on Islamic ecotheology and ecological hermeneutics of the Qur'an have developed considerably in recent years. Fitra et al. (2026), for instance, employed the *ma'na-cum-maghza* approach to interpret Q.S. Al-Rum [30]: 41 and Q.S. Al-A'raf [7]: 56, demonstrating the relevance of the concepts of fasad and islah in responding to Indonesia's climate crisis. Their study shows that the historical meanings of these verses can be extended into contextual principles of environmental ethics.[11] Likewise, Rahmat, Masruchin, and Fauzan examined the concepts of khalifah, mizan, and maslahah as the theological foundations of Islamic environmental ethics, emphasizing humanity's responsibility to preserve ecological balance.[12] Similarly, Fahrurrozi et al. argued that integrating the concepts of tawhid, khilafah, and mizan establishes an Islamic value system that nurtures ecological awareness and moral responsibility toward environmental preservation.[13] Furthermore, Hani, Kusnadi, and Firdaus, through a thematic Qur'anic interpretation, affirmed that human beings as khalifah bear an ecological mandate to maintain harmony with nature through moderation and environmental conservation.[14] Meanwhile, Setiadi and Humaidi examined Seyyed Hossein Nasr's environmental philosophy, which views the ecological crisis as fundamentally a spiritual crisis, arguing that ecological solutions should be pursued by restoring the sacred relationship among humanity, God, and nature.[15] Collectively, these studies highlight the significant potential of the Qur'an as a foundation for environmental ethics while also illustrating the growing

[9] M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian Al-Qur'an Volume 4* (Jakarta: Lentera Hati, 2002), 315–316.

[10] Isma'il ibn 'Umar Ibn Kathir, Tafsir Al-Qur'an Al-'Aẓim Al-Mujallad Al-Thalith (Riyad: Dar Taybah, 1999), 350.

[11] Akhmad Aidil Fitra et al., "Dari Makna Historis Ke Signifikansi Ekologis Dinamis: Pembacaan Ma'na-Cum-Maghza Atas Q. 30:41 Dan Q. 7:56 Dalam Konteks Krisis Iklim Indonesia," *IBN ABBAS: Jurnal Ilmu Alquran Dan Tafsir* 9, no. 1 (2026): 119–150.

[12] Maulana Bagus Rahmat, Masruchin Masruchin, and Fauzan Fauzan, "The Idea of Islamic Ecotheology in Responding to the Global Environmental Crisis: An Analysis of the Concepts of Khalifah, Mizan, and Maṣlaḥah," *Indonesian Journal of Islamic Theology and Philosophy* 7, no. 1 (2025): 93–110.

[13] Muhammad Fahrurrozi et al., "Islam Dalam Mewujudkan Keseimbangan Ekologi: Memahami Prinsip-Prinsip Islam Tentang Keseimbangan Alam," *ACADEMIA: Jurnal Inovasi Riset Akademik* 5, no. 4 (2025): 561–569.

[14] Hani, Kusnadi, and Firdaus, "Khalifah Dan Amanah Ekologis Dalam Al-Qur'an", 943-954.

[15] Setiadi and Humaidi, "Konsep Etika Lingkungan Menurut Seyyed Hossein Nasr", 248-257.

application of hermeneutical approaches in contextualizing Qur'anic ecological teachings for contemporary environmental issues.

Despite the significant development of Islamic ecotheological studies, several research gaps remain. First, most previous studies focus on Qur'anic concepts explicitly related to *fasad*, *islah*, *khilafah*, *tawhid*, *mizan,* and ecological stewardship, thereby producing broad conceptual frameworks of environmental ethics. Second, these studies primarily emphasize the construction of ecotheological paradigms rather than providing an in-depth examination of specific ethical concepts associated with patterns of consumption and the utilization of natural resources. Third, Q.S. Al-An'am [6]: 141 has predominantly been interpreted from the perspective of Islamic jurisprudence concerning agricultural zakat and the legal aspects of agricultural produce, as reflected in the work of Wiguna and Muhtadin, who associate the verse with the implementation of agricultural *zakat*.[16] Consequently, the ecological dimension embedded in the prohibition of *israf* has received insufficient scholarly attention. Furthermore, no previous study has specifically examined the prohibition of *israf* in Q.S. Al-An'am [6]: 141 using the *ma'na-cum-maghza* hermeneutical approach to construct an ethical framework for sustainable consumption and natural resource management that addresses contemporary ecological challenges. This gap constitutes the distinctive position of the present study and differentiates it from previous research.

Based on these research gaps, this study aims to analyze the historical meaning of Q.S. Al-An'am [6]: 141 and formulate the ethical significance of the prohibition of *israf* for environmental management through the *ma'na-cum-maghza* hermeneutical approach. The novelty of this research lies in employing the concept of *israf* as the primary entry point for constructing an ethical framework for natural resource management, in contrast to previous studies that predominantly emphasize the concepts of *fasad*, *khilafah*, *tawhid*, and *mizan*. Through the *ma'na-cum-maghza* approach, this study not only explores the historical meaning of the verse within its original context of revelation but also develops its dynamic significance to address contemporary issues such as excessive resource exploitation, consumerism, and environmental degradation. Theoretically, this research is expected to enrich the field of ecological Qur'anic interpretation while broadening the application of the *ma'na-cum-maghza* hermeneutical approach within Qur'anic studies, particularly in environmental discourse. Moreover, it contributes to expanding the scope of ecological hermeneutics by shifting scholarly attention from verses commonly employed as the foundation of Islamic ecotheology to a verse that has traditionally been interpreted primarily from a legal perspective. Practically, the findings are expected to provide a normative foundation for developing environmentally sustainable policies rooted in Islamic values, as well as strengthening public ecological awareness regarding the principles of moderation, sustainability, and human responsibility in managing natural resources. Accordingly, this study is expected to make both theoretical and practical contributions to

[16] Achmad Andriadi Wiguna and Sabilul Muhtadin, "Implementasi Zakat Pertanian Padi Dalam Perspektif Hukum Islam Studi Pada Petani Desa Kemas Rindo Palembang," *Jurnal Al-Fawa'id : Jurnal Agama Dan Bahasa* 15, no. 2 (2025): 379–396.

addressing the contemporary ecological crisis through a contextual and relevant reinterpretation of the Qur'anic teachings.

This study employed a qualitative library research approach. The *ma'na-cum-maghza* hermeneutical approach developed by Sahiron Syamsuddin was used as the analytical framework. *Ma'na-cum-maghza* was selected because it is capable of connecting the historical meaning of a Qur'anic verse with its significance or principal message, thereby producing an interpretation that remains grounded in the original context of revelation while also being relevant to contemporary issues. The primary data sources consisted of Q.S. Al-An'am [6]: 141, *Lisan al-'Arab*, *Mufradat Alfaz al-Qur'an*, and several classical and contemporary Qur'anic commentaries, including Tafsir Al-Tabari, Tafsir Al-Munir, and Tafsir Al-Azhar. The secondary data were obtained from books, journal articles, and previous studies relevant to environmental ethics and natural resource management. Data were collected using the documentation technique by reviewing relevant literature. The data were analyzed descriptively and analytically following the stages of the *ma'na-cum-maghza* approach. The first stage involved conducting a historical analysis of the term *israf* in Q.S. Al-An'am [6]: 141 to elucidate its historical meaning (*al-ma'na al-tarikhi*). The second stage examined the historical context surrounding the revelation of the verse to identify its historical significance (*al-maghza al-tarikhi*). The final stage explored the verse's dynamic significance by contextualizing its message in relation to contemporary issues, including environmental management, natural resource exploitation, sustainable development, and ecological ethics, in order to derive its dynamic significance (*al-maghza al-mutaharrik*).[17]

Results and Discussion

The Stages of Ma'na-cum-Maghza Hermeneutics

Ma'na-cum-maghza is a qur'anic hermeneutical approach developed by Sahiron Syamsuddin. According to Syamsuddin in *Metode Penafsiran dengan Pendekatan Ma'na-cum-Maghza*, this approach seeks to establish a balance between understanding the literal meaning of Qur'anic verses and uncovering their significance or underlying message. Consequently, interpretation does not stop at the textual meaning alone but also seeks to capture the relevance of the Qur'anic message for various contexts. To apply the *ma'na-cum-maghza* hermeneutical approach[18], Syamsuddin proposes several analytical stages.

The first stage in the *ma'na-cum-maghza* approach is identifying the historical meaning (*al-ma'na al-tarikhi*). At this stage, interpretation focuses on uncovering the original meaning of the verse as it was understood when it was first revealed. To achieve this objective, a linguistic analysis is conducted, treating language as the primary gateway to understanding the message of the Qur'an. This analysis begins by tracing the basic

[17] Sahiron Syamsuddin, "Pendekatan Ma'na-Cum-Maghza: Paradigma, Prinsip, Dan Metode Penafsiran," *Nun: Jurnal Studi Al-Qur'an Dan Tafsir Di Nusantara* 8, no. 2 (2022): 231–238.

[18] Sahiron Syamsuddin, "Metode Penafsiran Dengan Pendekatan Ma'na-Cum-Maghza," in *Pendekatan Ma'na-Cum-Maghza Atas Al-Qur'an Dan Hadis: Menjawab Problematika Sosial Keagamaan Di Era Kontemporer* (Yogyakarta: Asosiasi Ilmu Alquran & Tafsir Indonesia, 2020), 6–16.

meanings of the key terms found in the verse through classical Arabic lexicographical sources, such as *Lisan al-'Arab* by Ibn Manzur, in order to identify the original meanings of the terms as they were used in the Arabic linguistic tradition. In addition to examining lexical meanings, the analysis also considers sentence structure, the relationships between words, and grammatical constructions that produce relational meanings within the Qur'anic text. Through this process, it becomes possible to understand how a particular word acquires a specific meaning when placed within the context of a given verse. This stage is essential because the Qur'an was revealed in seventh-century Arabic, whose vocabulary, linguistic style, and terminology were deeply influenced by the socio-cultural context of the Arab society of that period. Therefore, understanding the historical-linguistic dimension serves as the primary foundation for ensuring that the meaning of the verse is not detached from the linguistic context in which the revelation occurred.

The second stage is identifying the historical significance (*al-maghza al-tarikhi*). Once the linguistic meaning of the verse has been established, the analysis proceeds by examining the historical context surrounding its revelation. This stage involves investigating the historical circumstances in which the Qur'an was revealed from both micro and macro perspectives. At the micro level, the researcher examines reports of *asbab al-nuzul* (occasions of revelation) to determine the specific events or circumstances that prompted the revelation of a particular verse. At the macro level, the analysis focuses on understanding the social, cultural, political, and economic conditions, as well as the patterns of life within Arab society during the time of the Prophet Muhammad PBUH. Examining these two historical dimensions enables the interpreter to gain a more comprehensive understanding of the circumstances underlying the Qur'anic message. The primary objective of this stage is to identify the central message, purpose, or intent of the verse as it was understood within the context of the life of the Prophet Muhammad PBUH and the society of his time. Consequently, the resulting interpretation is based not only on linguistic analysis but also on the historical realities surrounding the revelation, thereby producing a more comprehensive and contextually grounded understanding.

The third stage is identifying the dynamic significance (*al-maghza al-mutaharrik*). This stage involves extending the historical meaning so that it remains relevant to contemporary issues and challenges. After the historical message of a verse has been identified through linguistic and historical analyses, it is then contextualized within the circumstances, needs, and challenges of present-day society. In other words, the historical significance does not remain confined to an understanding of the past but is further developed into universal principles that can be applied to contexts different from those in which the Qur'an was originally revealed. This process of contextualization is carried out without disregarding the original meaning of the verse; instead, that original meaning serves as the foundation for formulating interpretations that are relevant to contemporary realities. Through these stages, *ma'na-cum-maghza* hermeneutics not only provides a comprehensive understanding of the original meaning of the Qur'anic text but also brings forth Qur'anic

values that are practical, adaptive, and responsive to the development of the modern world and the continuously evolving challenges of humanity.[19]

Historical Analysis of the Term Israf in Q.S. Al-An'am [6]: 141

The application of the *ma'na-cum-maghza* hermeneutical approach to Q.S. Al-An'am [6]: 141 begins with an investigation of its historical meaning (*al-ma'na al-tarikhi*) through a linguistic analysis of the term *israf*. Etymologically, *israf* derives from the Arabic root s-r-f (س ر ف), which conveys the meanings of exceeding limits, acting excessively, or deviating from what is appropriate. Ibn Manzur explains that this root is associated with exceeding reasonable limits in various forms of conduct, whether related to the use of wealth or human actions in general. This basic meaning indicates that israf is concerned not only with the quantity of something being used but also with the inconsistency between an action and the limits that should govern it. Therefore, the historical meaning of israf needs to be traced through the use of the term in the Qur'an, particularly by examining its linguistic forms and the contexts of the verses in which it appears.[20]

In *Mufradat Alfaz al-Qur'an*, al-Aafahani explains that israf refers to exceeding limits in the use or expenditure of something. This explanation shows that the notion of reasonable limits is essential to understanding the term. However, to establish its historical meaning, the dictionary definition must be examined in light of how the term is used in Qur'anic verses. This analysis considers the relationship between the word and other linguistic elements within a verse, comparisons of its usage across other verses, and the broader linguistic context. The interpretations of Qur'anic exegetes are used to support and clarify the context, rather than serving as the primary basis for determining the historical meaning of the term.[21]

In Q.S. Al-An'am [6]: 141, the term *israf* appears in the form *tusrifu* (تُسْرِفُوا), preceded by the prohibitive particle *la* (لَا), forming the expression *wa la tusrifu* (وَلَا تُسْرِفُوا), which means "do not exceed the limits". The term occurs within a sequence of instructions to eat the produce of crops when they bear fruit, fulfill their due rights at harvest time, and refrain from *israf*. The relationship between these words is important because it shows that the prohibition does not stand alone but is directly related to the use of agricultural produce and the fulfillment of the rights associated with it. Syntagmatically, the use of israf in this verse points to a prohibition against exceeding the limits in the utilization of agricultural produce. Its meaning is not limited to the quantity of produce consumed but also encompasses ways of using it that do not conform to the requirements and limits established in the verse.

This meaning can be further examined through the use of the same term in Q.S. Yunus [10]: 83. This verse uses the form *al-musrifin* (الْمُسْرِفِينَ), referring to those who exceed the limits. The term appears in the context of the conduct of Pharaoh and the leading figures

[19] Syamsuddin, "Pendekatan Ma'na-Cum-Maghza: Paradigma, Prinsip, Dan Metode Penafsiran," 231–238.

[20] Muhammad ibn Mukrim Ibn Manzur, *Lisan Al-'Arab Al-Mujallad Al-Tasi'* (Beirut: Dar al-Shadir, n.d.), 148.

[21] Al-Raghib Al-Asfahani, *Mufradat Alfazh Al-Qur'an* (Damaskus: Dar al-Qalam, 2009), 407–408.

among his people, who acted arrogantly on earth. The relationship between *al-musrifin* and the expression indicating arrogance shows that *israf* in this verse is associated with transgressing limits in social conduct and the exercise of power.[22] This verse demonstrates that the root s-r-f is used not only in discussions of the use of wealth or material resources but also to describe human behavior that deviates from reasonable limits. This context reveals the same underlying meaning found in Q.S. Al-An'am [6]: 141, namely exceeding limits, although the objects and forms of the actions differ.

The use of the root s-r-f in Q.S. Taha [20]: 127 also provides an important point of comparison. This verse uses the form *asrafa* (أَسْرَفَ), which means to exceed limits. The term is associated with transgressing limits and disbelieving in the signs of Allah, followed by an explanation of the consequences in the Hereafter. This relationship indicates that *israf* in this verse occurs in the context of transgressing the limits associated with divine guidance.[23] When compared with Q.S. Yunus [10]: 83, both verses use the root s-r-f to describe conduct that exceeds limits, but they emphasize different aspects: Q.S. Yunus [10]: 83 highlights human behavior in social life and the exercise of power, whereas Q.S. Taha [20]: 127 connects it with the rejection of divine guidance and the consequences in the Hereafter. This comparison demonstrates that the basic meaning of *israf* remains consistent, while its semantic scope depends on the word's relationship with other linguistic elements and the context of the verse.

A comparison with Q.S. Al-A'raf [7]: 81 broadens our understanding of the use of the term *israf*. This verse uses the form *al-musrifun* (الْمُسْرِفُونَ) to describe the conduct of the people of Prophet Lut, who engaged in the sexual acts mentioned in the verse.[24] Linguistically, the term *al-musrifun* refers to those who exceed the limits, while the context of the verse clarifies the specific conduct in question. Thus, the meaning of exceeding limits cannot be separated from the relationship between the term and the action discussed in the verse. This comparison shows that *israf* can be used in different contexts without losing its basic meaning. In Q.S. Al-A'raf [7]: 81, exceeding limits relates to the sexual conduct of the people of Prophet Lut, whereas in Q.S. Al-An'am [6]: 141, it relates to the utilization of agricultural produce.

The use of the root s-r-f in *madaniyyah* verses can also serve as a point of comparison to test the consistency of this meaning. In Q.S. Al-Nisa' [4]: 6, the form *yusrif* (يُسْرِف) is used in the context of managing the property of orphans. Its association with the prohibition against consuming orphans' property excessively or hastily before they reach maturity indicates that israf relates to exceeding the limits in using property entrusted to someone.[25] This meaning is closely related to Q.S. Al-An'am [6]: 141, as both verses concern the use

[22] Wahbah Al- Zuhaili, *Al-Tafsir Al-Munir Fi Al-'Aqidah Wa Al-Syari'Ah Wa Al-Manhaj Al-Mujallad Al-Sadis* (Damaskus: Dar al-Fikr, 2009), 261.

[23] Hamka, *Tafsir Al-Azhar Jilid 6* (Singapura: Pustaka Nasional Pte Ltd, 2001), 4510–4511.

[24] M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian Al-Qur'an Volume 5* (Jakarta: Lentera Hati, 2002), 161–162.

[25] M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian Al-Qur'an Volume 2* (Jakarta: Lentera Hati, 2002), 250.

of material resources. The difference lies in their respective contexts: Q.S. Al-Nisa' [4]: 6 emphasizes the guardian's responsibility to safeguard orphans' property, whereas Q.S. Al-An'am [6]: 141 places the prohibition of israf within a discussion of agricultural produce and the fulfillment of due rights at harvest time.

Meanwhile, Q.S. Al-Ma'idah [5]: 32 uses the form *yusrif* (يُسْرِف) in the context of prohibiting transgression in matters of killing. Its association with the discussion of human life shows that *israf* can be used to describe exceeding limits in actions that concern a person's right to life.[26] Compared with Q.S. Al-An'am [6]: 141, this verse addresses a different subject, yet both convey the same underlying meaning: actions that exceed prescribed limits. Thus, a comparison between the *makkiyyah* and *madaniyyah* verses shows that the use of the root *s-r-f* is not limited to a single domain of human behavior. The term appears in contexts involving the use of agricultural produce, sexual conduct, the exercise of power, human responses to Allah's guidance, the management of property, and actions affecting human life.

Table 1. Qur'anic Uses of the Root *s-r-f* and Their Contextual Meanings

Verse[27]	Word Form	Context of the Verse	Meaning in Context
Q.S. Al-An'am [6]: 141 (*Makkiyyah*)	وَلَا تُسْرِفُوا (*wa la tusrifu*)	Agricultural produce, consumption, and the fulfillment of due rights at harvest	Prohibition against exceeding proper limits in the use of agricultural produce
Q.S. Yunus [10]: 83 (*Makkiyyah*)	الْمُسْرِفِينَ (*al-musrifin*)	Pharaoh's conduct, characterized by arrogance and transgression on earth	Transgression in behavior and the exercise of power
Q.S. Taha [20]: 127 (*Makkiyyah*)	أَسْرَفَ (*asrafa*)	An act of transgression mentioned alongside the rejection of Allah's signs	Transgression in human beings' relationship with Allah's guidance
Q.S. Al-A'raf [7]: 81 (*Makkiyyah*)	الْمُسْرِفُونَ (*al-musrifun*)	Prophet Lut's statement to his people, who approached men with sexual desire rather than women	*Israf* denotes transgression in sexual conduct, namely, deviation from the limits established in the verse's context
Q.S. Al-Nisa' [4]: 6 (*Madaniyyah*)	يُسْرِفْ (*yusrif*)	The management of orphans' property by their guardians, particularly the prohibition against consuming it excessively or hastily before the orphans reach maturity	Prohibition against exceeding proper limits in the use or management of property entrusted to guardians

[26] Hamka, *Tafsir Al-Azhar Jilid 3* (Singapura: Pustaka Nasional Pte Ltd, 2001), 1709–1710.

[27] The classification of each verse as *makkiyyah* or *madaniyyah* is based on the information provided by Al-Suyuti. Jalaluddin Abdurrahman ibn Abi Bakr al-Suyuti, *Al-Itqan Fi 'Ulum Al-Qur'an* (Damaskus: Mu'assasat al-Risalah Nashirun, 2008), 33.

Q.S. Al-Ma'idah [5]: 32 (*Madaniyyah*)	يُسْرِفْ (*yusrif*)	The prohibition against transgression in matters of killing and human life, within the provisions concerning unlawful killing and the preservation of life	Transgression in actions affecting human life, particularly in the context of unjustified killing

The table shows that the root *s-r-f* occurs in various contexts while retaining its basic meaning of exceeding proper limits. These different contexts demonstrate that the term can relate to the use of resources, social conduct, the exercise of power, human beings' relationship with Allah's guidance, property management, and the protection of human life.

Based on this analysis, the basic meaning of *israf* in the Qur'an can be understood as an act of exceeding proper limits. This meaning is consistently reflected in the forms *tusrifu* in Q.S. Al-An'am [6]: 141, *al-musrifin* in Q.S. Yunus [10]: 83, *asrafa* in Q.S. Taha [20]: 127, *al-musrifun* in Q.S. Al-A'raf [7]: 81, and *yusrif* in Q.S. Al-Nisa' [4]: 6 and Q.S. Al-Ma'idah [5]: 32. Nevertheless, intratextual analysis should not be limited to identifying a shared basic meaning. The historical meaning must also be examined through the relationship between the word and other elements in each verse, the linguistic contexts in which it is used, and comparisons with the meanings recorded in Arabic dictionaries. In this regard, the explanations provided by Ibn Manzur and al-Asfahani support the understanding that *israf* refers to actions that exceed proper limits or measure.

Thus, in Q.S. Al-An'am [6]: 141, *israf* can historically be understood as exceeding proper limits in the use of agricultural produce, as indicated by its association with the command to eat from the crops and fulfill their due rights at harvest. This analysis provides a linguistic foundation for understanding the historical meaning of the term israf in Q.S. Al-An'am [6]: 141 before further developing its meaning through an analysis of its historical significance and its relevance to contemporary environmental ethics.

The Historical Significance of Q.S. Al-An'am [6]: 141: Reconstructing the Message of the Prohibition of Israf

After the historical meaning of the term *israf* has been established through linguistic analysis, the next stage in the *ma'na-cum-maghza* hermeneutical approach is to identify its historical significance (*al-maghza al-tarikhi*), namely, the primary message of the verse as understood within the social context in which the revelation occurred. This stage aims to ensure that the linguistic meaning is not understood in the abstract, but rather connected to the historical realities underlying the revelation of the verse. Thus, the Qur'an's normative message can be understood as it was received by the first generation of Muslims before subsequently being contextualized to address contemporary issues. In the ma'na-cum-maghza approach, historical context needs to be considered at two levels: the micro context, which relates to the specific event underlying the revelation of the verse, and the macro

context, which encompasses the social, economic, cultural, and environmental conditions of Arab society during the period of revelation.[28]

Q.S. Al-An'am [6]: 141 needs to be situated within the broader macro context of Arab society, whose economic life in various regions was also connected to agricultural activities and oasis systems. Archaeobotanical evidence indicates that date-palm cultivation, cereal crops, and various food crops had already formed part of agricultural systems in several regions of the Arabian Peninsula long before, and continuing into, the early Islamic period. Oasis systems developed by utilizing limited water resources to sustain gardens, date palms, and food crops. Such ecological conditions meant that agricultural produce was not merely an economic commodity but also a source of livelihood that needed to be managed carefully. Archaeological findings from the al-Yamamah region, for example, indicate the presence of dates and cereals in pre-Islamic and early Islamic agricultural contexts, while research on Arabian oasis systems demonstrates the importance of optimizing limited resources in agricultural activities.[29]

This macro context helps explain why Q.S. Al-An'am [6]: 141 connects the blessings of gardens, date palms, food crops, olives, and pomegranates with two simultaneous imperatives: to benefit from their produce and to give their due share at the time of harvest, followed by the prohibition of *israf*. This structure of the message reveals that the use of resources is not directed toward rejecting enjoyment, but rather toward their proportionate and responsible management. Thus, the prohibition of israf can be understood within the context of a society whose life was shaped by natural resources that were not unlimited: agricultural produce could be utilized, social obligations had to be fulfilled, but its use should not exceed reasonable limits. This framework is consistent with the methodological principle of *ma'na-cum-maghza*, which treats historical context as the basis for reconstructing the principal message of a verse before developing it into a significance relevant to subsequent contexts.

Q.S. Al-An'am [6]: 141 was revealed in the context of regulating the utilization of agricultural produce and the fulfillment of the social rights associated with the sustenance granted by Allah. The verse instructs believers to make proper use of their harvests by fulfilling the rights of others while at the same time safeguarding the needs of themselves and their families. Within this context, the Qur'an not only corrects the miserly practices that existed among certain segments of Arab society but also criticizes excessive spending that results in harm. This underscores that balance (*tawazun*) constitutes the fundamental principle that the verse seeks to establish.

The report of *asbab al-nuzul* presented by al-Suyuti states that this verse was revealed in connection with an incident involving Thabit ibn Qays ibn Shammas. After obtaining an

[28] Hakam Al-Ma'mun and Fatimah Fatmawati, "Penafsiran Atas QS. Al-Baqarah [2]: 191 Perspektif Ma'na-Cum-Maghza," in *Lebih Dekat Dengan Ma'na-Cum-Maghza Sahiron Syamsuddin*, ed. Mahbub Ghozali (Yogyakarta: SUKA Press, 2022), 4.

[29] Elora Chambraud et al., "The Late Agricultural Development of Central Arabian Oases—Archaeobotanical and Archaeozoological Studies of the Al-Kharj Oasis," *Arabian Archaeology and Epigraphy*, 2026, 1–39.

abundant date harvest, he distributed his entire harvest to others as an act of generosity, leaving nothing for himself to meet his own needs.

وأخرج عن ابن جريج أنها نزلت في ثابت بن قيس بن شماس جدّ نخلة فأطعم حتى أمسى وليست له تمرة [30]

"It is narrated from Ibn Juraij that this verse (Q.S. Al-An'am [6]: 141) was revealed concerning Thabit ibn Qays ibn Shammas, when his date palm garden was harvested, he fed the people until evening, leaving nothing for himself."

This report shows that the background of the revelation was not related to miserliness or the refusal to fulfill the rights of others. Rather, it concerned an act that outwardly appeared to be virtuous but was carried out to such an excessive extent that it disrupted the proper balance in the use of wealth. Thus, the historical context of the verse indicates that the Qur'an not only corrects the attitude of those who are reluctant to share but also reminds believers that generosity must remain within the limits prescribed by the Shari'ah.

The same report is also cited by Wahbah al-Zuhaili, who explains that the prohibition of *israf* is directed not only toward those who refuse to share their wealth but also toward those who exceed proper limits in charitable giving to the extent that they neglect their responsibilities toward themselves and their families.[31] According to al-Zuhaili, although *sadaqah* is highly encouraged in Islam, it must always be practiced within the framework of moderation so that it does not result in the neglect of obligatory duties, including the responsibility to provide for one's family and to safeguard one's own well-being. Consequently, exhausting one's entire wealth in the name of righteousness is inconsistent with the objectives of the Shari'ah, which seek to realize *maslahah* (public welfare) through the maintenance of balance and the prevention of harm. This interpretation illustrates that Islam evaluates an action not only on the basis of good intentions but also in light of its consequences and its proportionality.

The consistency of the reports presented by al-Suyuti and al-Zuhaili further shows that balance (*tawazun*) constitutes the central message emphasized by this verse, rather than a restriction on the practice of generosity. In this context, the prohibition of *israf* is not intended to diminish the spirit of charitable giving or discourage acts of kindness. Instead, it seeks to ensure that every form of expenditure is carried out wisely, proportionately, and with due consideration for the rights of oneself, one's family, and society at large. Accordingly, the primary message of the verse is not to limit charity but to establish an ethical framework for wealth management based on the principles of balance, responsibility, and justice. This principle further illustrates that the ultimate objective of the Qur'an is to promote sustainable *maslahah* through the fair and responsible utilization of the blessings bestowed by Allah.

Nevertheless, al-Tabari provides a broader interpretation than that offered by the *asbab al-nuzul* reports. According to him, the prohibition of *israf* should not be confined solely to the incident involving Thabit ibn Qays because the wording of the verse employs

[30] Jalaluddin Abdurrahman ibn Abi Bakr al-Suyuti, *Lubab Al-Nuqul Fi Asbab Al-Nuzul* (Bairut: Mu'assasat al-Kutub al-Tsaqafiyyah, 2002), 118.

[31] Zuhaili, *Al-Tafsir Al-Munir Fi Al-'Aqidah Wa Al-Syari'ah Wa Al-Manhaj Al-Mujallad Al-Rabi',* 419–420.

a general expression (*lafz al-'amm*). Consequently, every act that places wealth in a manner inconsistent with Allah's commands—including wasteful expenditure, miserliness, neglecting one's obligation to provide for one's family, or abusing authority to appropriate the rights of others—falls within the category of *israf*.[32] This interpretation highlights that the Qur'an is not primarily concerned with the amount of wealth spent but rather with any deviation from the principles of justice, moderation, and proportionality.

A comparison between the *asbab al-nuzul* reports and al-Tabari's interpretation reveals a difference in emphasis. The *asbab al-nuzul* reports explain the specific historical circumstances that prompted the revelation of the verse, whereas al-Tabari expands its meaning into a universal legal and ethical principle. This difference does not represent a contradiction; rather, it demonstrates that the historical context serves as the point of departure for understanding the broader message of the Qur'an. From the perspective of *ma'na-cum-maghza* hermeneutics, such an approach is essential because historical meaning is not confined to past events but instead reveals fundamental values that can be applied across diverse social contexts.

These findings further reinforce the results of the linguistic analysis presented in the previous section. If the historical meaning establishes that *israf* signifies exceeding proper limits, then its historical significance explains those limits in more concrete terms, namely, as any form of conduct that disregards the principles of balance, justice, and responsibility. Thus, the integration of linguistic meaning, the micro historical context, and the macro historical context provides a stronger basis for identifying the dynamic significance (*al-maghza al-mutaharrik*) of the verse. Within the framework of *ma'na-cum-maghza*, the Qur'an's universal message concerning balance is not limited to the practice of utilizing agricultural produce in Arab society during the period of revelation, but can be reconstructed as a normative principle for the responsible management of resources, including in addressing ecological concerns and the demands of sustainable natural resource management.

The Dynamic Significance of Q.S. Al-An'am [6]: 141: Anti-Israf as a Principle of Environmental Ethics

The final stage of the *ma'na-cum-maghza* hermeneutical approach is to identify the dynamic significance (*al-maghza al-mutaharrik*), namely, to develop the historical message of the Qur'an so that it remains relevant to an ever-changing reality. Within the framework proposed by Sahiron Syamsuddin, contextualization does not mean detaching a verse from its original meaning; rather, it uses the historical meaning as the foundation for formulating normative messages capable of addressing the issues faced by contemporary society.[33] Accordingly, the prohibition of *israf* in Q.S. Al-An'am [6]: 141 should not be understood merely as a regulation concerning the management of agricultural produce but rather as an ethical principle governing humanity's relationship with all the resources bestowed by Allah.

[32] Muhammad ibn Jarir al-Thabari, *Jami' Al-Bayan 'an Ta'wil Ay Al-Qur'an Al-Mujallad Al-Tasi'* (Makkah: Dar al-Tarbiyah wa al-Turats, n.d.), 617–618.

[33] Syamsuddin, "Pendekatan Ma'na-Cum-Maghza: Paradigma, Prinsip, Dan Metode Penafsiran," 225–226.

The linguistic and historical analyses presented in the previous sections show that the essence of *israf* is not simply the excessive use of wealth but encompasses every act that exceeds the limits of balance and neglects responsibility. These findings provide the basis for reconstructing the meaning of *israf* within the context of the contemporary environmental crisis. Whereas, at the time of the Qur'anic revelation, *israf* was manifested in the disproportionate management of agricultural harvests, today the same principle can be applied to the exploitation of natural resources beyond the carrying capacity of the environment. Thus, although the object of the prohibition changes in accordance with the demands of different historical contexts, the underlying values remain unchanged, namely, the preservation of balance, public welfare (*maslahah*), and sustainability.

This interpretation reveals that the command *wa la tusrifu* (do not be excessive) possesses a profound ecological dimension. Nature is viewed not as an object to be exploited without limits but as a trust (*amanah*) that must be managed responsibly. This perspective is consistent with the Qur'anic concept of humanity as *khalifah fi al-ard* (vicegerent on earth), which positions human beings as stewards rather than absolute owners of the earth. As Allah's vicegerents, humans are entrusted with the responsibility of utilizing natural resources for the benefit of humanity without disrupting ecological balance. Consequently, every form of exploitation that causes environmental degradation fundamentally constitutes a violation of the trust of *khilafah* entrusted by Allah.[34]

The findings of this study indicate that the concept of anti-*israf* has broad relevance to various contemporary ecological issues. Deforestation, forest and land fires, mining activities that exceed environmental carrying capacity, river pollution caused by industrial waste, the wasteful use of clean water, uncontrolled energy consumption, and large-scale land conversion all represent modern manifestations of *israf*. The common feature of these phenomena is humanity's tendency to pursue short-term economic interests at the expense of long-term ecological sustainability. Therefore, environmental degradation should not merely be understood as a technical problem of resource management but also as a moral problem rooted in the loss of moderation and responsibility in utilizing Allah's blessings.

This analysis also expands the scope of the prohibition of *israf*. Classical Qur'anic exegesis generally focuses on the ethics of consumption, charitable giving, and wealth management. Through the *ma'na-cum-maghza* approach, however, this study demonstrates that the same underlying principle can be reconstructed into a foundation for environmental ethics without disregarding the historical meaning of the verse. In other words, this study does not alter the essential meaning of *israf* but broadens its sphere of application in response to the ecological challenges of the twenty-first century. This illustrates one of the major strengths of the *ma'na-cum-maghza* approach, namely, its ability to preserve the continuity of the historical meaning while simultaneously generating new relevance for contemporary contexts.

This reconstruction yields three fundamental principles of environmental ethics derived from the prohibition of *israf*. The first is the principle of sustainability, which

[34] Asdelima Hasibuan, "Memahami Manusia Sebagai Khalifah Allah," *ANSIRU PAI: Pengembangan Profesi Guru Pendidikan Agama Islam* 5, no. 1 (2021): 39–40.

requires the use of natural resources to take into account the capacity of ecosystems to regenerate, ensuring that exploitation does not exceed the environment's regenerative capacity. This principle emphasizes that development should not be oriented solely toward meeting present needs but should also preserve the environment so that future generations can meet their own needs. Accordingly, sustainability focuses on the ecological limits of natural resource use, ensuring that human activities do not undermine nature's ability to continue providing resources and supporting life.[35] From a Qur'anic perspective, sustainability is a logical consequence of the prohibition against exceeding proper limits embodied in the concept of *israf*.

The second principle is ecological justice, which emphasizes that the use of natural resources must ensure a fair distribution of environmental benefits and burdens, both among social groups in the present and between current and future generations. Unlike sustainability, which focuses on the limits of ecosystems' capacity to regenerate, ecological justice focuses on who benefits from the use of natural resources and who bears the consequences of environmental degradation. When the exploitation of natural resources causes pollution, ecological disasters, or reduced access to water and food, the resulting impacts are often distributed unequally. Vulnerable groups may bear a disproportionate share of the burden, while the benefits of exploitation are enjoyed primarily by certain groups. This situation demonstrates that violating ecological limits not only threatens environmental sustainability but can also create social inequalities and exacerbate injustice. Therefore, the use of natural resources must ensure a fair distribution of environmental benefits and burdens while protecting the rights of future generations to inherit a healthy and habitable environment.[36]

The third principle is ecological responsibility. From an Islamic perspective, environmental responsibility is not limited to spiritual accountability to Allah in the Hereafter but also has tangible consequences in worldly life. As Allah's vicegerents on Earth (*khalifah*), humans are responsible for protecting nature as a trust from Allah by complying with environmental laws, participating in social initiatives, and engaging in economic activities that do not damage ecosystems or harm communities. Environmental degradation is not merely a moral and spiritual issue but also a social, political, and economic concern, as it can exacerbate inequality, threaten livelihoods, and restrict access to natural resources. Nature is Allah's creation and must be protected as part of devotion to Him.[37] Therefore, ecological responsibility must be demonstrated not only through spiritual awareness but also through concrete actions, equitable governance, and sustainable economic activities.

The findings of this study establish that the *ma'na-cum-maghza* approach is capable of bridging the historical meaning of the Qur'an with contemporary ecological challenges.

[35] Jennifer Bansard and Mika Schröder, "The Sustainable Use of Natural Resources: The Governance Challenge," IISD, 2021.

[36] Fira Bas, "Apa Itu Perspektif Keadilan Antargenerasi Dalam Melihat Persoalan Iklim," Perempuan Mahardika, 2021.

[37] Watsiqotul Watsiqotul, Sunardi Sunardi, and Leo Agung, "Peran Manusia Sebagai Khalifah Allah Di Muka Bumi Perspektif Ekologis Dalam Ajaran Islam," *Jurnal Penelitian* 12, no. 2 (2018): 359–60.

While previous studies have generally positioned *israf* as a concept related to consumption ethics or wealth management, this study highlights that the concept can be reconstructed into a more comprehensive paradigm of environmental ethics. The novelty of this research lies in expanding the meaning of *israf* from an individual ethical norm into an ecological principle encompassing sustainability, intergenerational justice, and moral responsibility in the management of natural resources.

Accordingly, Q.S. Al-An'am [6]: 141 not only provides guidance on the management of agricultural produce, as understood within its historical context, but also offers a normative foundation for contemporary sustainable development. The prohibition of *israf* emerges as a universal principle affirming that the utilization of natural resources must always remain within the framework of balance, *maslahah* (public welfare), and responsibility. From this perspective, *ma'na-cum-maghza* hermeneutics indicates that the values of the Qur'an continue to possess transformative potential for addressing the global environmental crisis without losing their connection to the original meaning of the verse.

The results of this study further underscore that the prohibition of *israf* in Q.S. Al-An'am [6]: 141 possesses a broader relevance than its historical context of agricultural resource management. Through the *ma'na-cum-maghza* approach, the historical meaning of the prohibition against exceeding proper limits is developed into an ethical principle governing the management of all natural resources. Consequently, *israf* is no longer understood merely as excessive consumption but as every form of exploitation that exceeds the environmental carrying capacity and disrupts ecological balance. This interpretation suggests that the principle of balance embodied in the verse remains applicable to contemporary ecological issues while preserving its connection to the original context of revelation.

These findings are closely related to the study conducted by Fitra et al. (2026), which reconstructed the concepts of *fasad* (corruption) and *islah* (reform) into principles of ecological ethics through the *ma'na-cum-maghza* approach.[38] The similarity between the two studies lies in their use of hermeneutics as an instrument for contextualizing the Qur'anic message in response to the environmental crisis. However, the present study extends the application of this approach by employing the concept of *israf* as its primary analytical framework. Whereas Fitra et al. emphasize environmental degradation as the consequence of *fasad*, this study argues that the ethical roots of *fasad* can in fact be traced back to *israf*, namely, the excessive utilization of resources beyond legitimate needs while disregarding ecological balance. Accordingly, *israf* may be regarded as a preventive ethical principle, whereas *fasad* represents the ecological consequences that arise when this principle is neglected.

The findings of this research also complement the studies of Rahmat, Masruchin, and Fauzan (2025), Fahrurrozi et al. (2025), and Hani, Kusnadi, and Firdaus (2026), which identify the concepts of *khalifah*, *mizan*, *tawhid*, and ecological *amanah* (trust) as the

[38] Fitra et al., "Dari Makna Historis Ke Signifikansi Ekologis Dinamis", 119–150.

foundations of Islamic ecotheology.[39] Although these studies successfully establish a normative framework concerning humanity's responsibility toward nature, they do not specifically explain how individual behaviors that give rise to ecological degradation are conceptualized in the Qur'an. The present study addresses this gap by demonstrating that the prohibition of *israf* represents a concrete manifestation of the principles of *khalifah* and *mizan*. In other words, maintaining ecological balance is achieved not only through theological awareness of humanity's trust as Allah's vicegerent but also through the regulation of patterns of consumption and resource utilization so that they do not exceed appropriate limits.

The findings of this study also reinforce the argument of Setiadi and Humaidi (2026), who, drawing upon the thought of Seyyed Hossein Nasr, regard the environmental crisis as fundamentally a spiritual crisis.[40] Nevertheless, this study offers a more operational explanation of the nature of that spiritual crisis. From the perspective of Q.S. Al-An'am [6]: 141, the spiritual crisis is manifested not only in the disruption of humanity's relationship with Allah but also in the practice of *israf*, which encourages the uncontrolled exploitation of nature. Consequently, the restoration of ecological spirituality, according to the Qur'an, must be realized through the transformation of consumption patterns, resource management, and development policies based on the principle of moderation.

On the other hand, the findings of this study differ from those of Wiguna and Muhtadin (2025), who primarily interpret Q.S. Al-An'am [6]: 141 as a legal basis for agricultural *zakat*.[41] While this perspective is significant from the standpoint of Islamic jurisprudence (*fiqh*), it does not fully explain the ecological dimension embedded in the command *wa la tusrifu*. Through the *ma'na-cum-maghza* approach, the present study demonstrates that the verse possesses a much broader scope of meaning than merely regulating agricultural *zakat*. The prohibition of *israf* is reconstructed as a universal principle governing the ethics of consumption, natural resource management, and sustainable development.

Based on this comparison, it can be concluded that the novelty of this study lies not only in its focus on Q.S. Al-An'am [6]: 141 but also in its reconstruction of the concept of *israf* as a foundational principle of Islamic environmental ethics. Unlike previous studies, which primarily build their analyses upon the concepts of *fasad*, *khalifah*, *mizan*, or *tawhid*, this research indicates that *israf* constitutes the ethical root that explains why environmental degradation occurs. Therefore, the reinterpretation of the prohibition of *israf* through the *ma'na-cum-maghza* approach enriches the discourse of Qur'anic ecological exegesis while simultaneously broadening the application of Qur'anic hermeneutics in addressing the challenges of natural resource exploitation in the contemporary era.

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[39] Rahmat, Masruchin, and Fauzan, "The Idea of Islamic Ecotheology in Responding to the Global Environmental Crisis", 93-110; Fahrurrozi et al., "Islam Dalam Mewujudkan Keseimbangan Ekologi", 561-569; Hani, Kusnadi, and Firdaus, "Khalifah Dan Amanah Ekologis Dalam Al-Qur'an", 943-954.

[40] Setiadi and Humaidi, "Konsep Etika Lingkungan Menurut Seyyed Hossein Nasr", 248-257.

[41] Wiguna and Muhtadin, "Implementasi Zakat Pertanian Padi Dalam Perspektif Hukum Islam", 379–396.

Conclusion

This study indicates that the prohibition of *israf* in Q.S. Al-An'am [6]: 141 encompasses a broader meaning than merely regulating consumption or the distribution of agricultural produce as understood within its historical context of revelation. By employing the *ma'na-cum-maghza* hermeneutical approach, the historical meaning of the verse is reconstructed into a dynamic significance that remains relevant to contemporary ecological issues while preserving its connection to the original context of revelation. The principal finding of this study confirms that *israf* constitutes an ethical principle governing the utilization of all natural resources within the framework of balance, *maslahah* (public welfare), and responsibility. From this perspective, the overexploitation of natural resources beyond the environmental carrying capacity, pollution, deforestation, energy waste, and various forms of development that disregard sustainability can all be understood as contemporary manifestations of *israf*. Furthermore, this study highlights that the *ma'na-cum-maghza* approach extends the application of Qur'anic ecological interpretation by positioning the concept of *israf* as a foundational principle of Islamic environmental ethics. This finding complements previous ecotheological studies, which have primarily focused on the concepts of *fasad*, *khalifah*, *mizan*, and *tawhid*, by offering a new perspective on the ethical roots of environmental degradation while enriching the development of Qur'anic hermeneutics in addressing the challenges of sustainable development.

Nevertheless, this study has several limitations. First, the analysis is confined to a single verse, Q.S. Al-An'am [6]: 141, and therefore does not integrate the concept of *israf* with other Qur'anic concepts related to environmental ethics, such as *fasad*, *mizan*, *islah*, and the trust of *khilafah*, within a comprehensive interpretive framework. Second, as a library-based study, its contribution remains primarily conceptual and has not yet examined the practical implementation of the anti-*israf* principle in environmental policy, natural resource governance, or ecological behavior within society. Future research is therefore encouraged to adopt an intertextual approach by connecting various ecological concepts in the Qur'an, integrating the *ma'na-cum-maghza* approach with other methods of Qur'anic exegesis and hermeneutics, and conducting empirical studies to investigate the application of anti-*israf* values in sustainable development policies, environmental education, the green economy, and natural resource management based on Islamic values. Such efforts would not only advance the fields of Qur'anic ecological exegesis and hermeneutics but also provide a normative framework that may be utilized by scholars, policymakers, religious institutions, and the wider community in developing an environmentally just, sustainable, and responsible paradigm of environmental governance in accordance with the values of the Qur'an.

Declaration of AI Use

The author declares that no artificial intelligence (AI) tools were used in the preparation, writing, or revision of this article.

Author Contributions

M. Rais Nasruddin contributed to the conceptualization of the research, development of the research methodology, data collection, and analysis. Miftahul Umam contributed to the literature review, interpretation of the findings, and critical revision of the manuscript. Both authors participated in the preparation of the manuscript, reviewed the final version, and approved it for publication.

Data Availability Statement

All data supporting the findings of this study are contained within the article. No additional datasets were generated or are required

Funding

This research received no external funding. No financial support was received from any institution, organization, or individual for the conduct of this research or the preparation of this article.

Conflict of Interest

The authors declare that there are no conflicts of interest related to the research, authorship, or publication of this article.

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