



The Perfection of God's Creation in the Balance of Nature: The Relevance of QS. Ar-Rahman: 7-9 from the Perspective of the Qur'an and Modern Science

Kesempurnaan Ciptaan Allah dalam Keseimbangan Alam: Relevansi QS. Ar-Rahman: 7-9 dalam Perspektif Al-Qur'an dan Sains Modern

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Abstrak

Karya Allah SWT tercermin dalam kesempurnaan ciptaan-Nya yang seimbang, sebagaimana digambarkan dalam QS. Ar-Rahman ayat 7-9 yang menekankan harmoni langit, bumi, dan keseimbangan alam semesta. Tulisan ini menganalisis relevansi ayat-ayat tersebut dari perspektif Al-Qur'an dan sains modern, dengan tujuan mengungkap sinergi antara wahyu ilahi dan penemuan empiris kontemporer. Pendekatan yang digunakan adalah tafsir tematik (tafsir mawdu'i) berbasis Al-Qur'an, dikombinasikan dengan kajian interdisipliner sains seperti fisika kosmologi, ekologi, dan hukum termodinamika. Hasil analisis menunjukkan bahwa deskripsi Qur'ani tentang "langit yang ditinggikan tanpa tiang" (ayat 7) selaras dengan konsep ekspansi alam semesta (Big Bang theory), sementara "keseimbangan bumi" (ayat 8-9) merefleksikan prinsip homeostasis ekosistem dan hukum kekekalan energi dalam sains. Perspektif ini tidak hanya memperkuat keyakinan umat Islam terhadap mukjizat ilmiah Al-Qur'an, tetapi juga membuka dialog konstruktif antara agama dan sains untuk mengatasi krisis lingkungan global. Kesimpulannya, kesempurnaan ciptaan Allah menuntut manusia menjaga keseimbangan alam sebagai amanah ilahi.

Kata Kunci: *QS. Ar-Rahman 7-9, keseimbangan alam, Al-Qur'an, sains modern, mukjizat ilmiah*

Abstract

The work of Allah SWT is reflected in the perfection of His balanced creation, as depicted in Surah Ar-Rahman, verses 7-9, which emphasize the harmony of heaven and earth, and the balance of the universe. This paper analyzes the relevance of these verses from the perspective of the Qur'an and modern science, with the aim of uncovering the synergy between divine revelation and contemporary empirical discoveries. The approach used is thematic interpretation (tafsir mawdu'i) based on the Qur'an, combined with interdisciplinary scientific studies such as physics, cosmology, ecology, and the laws of thermodynamics. The analysis shows that the Qur'anic description of "the heavens raised high without pillars" (verse 7) aligns with the concept of the expansion of the universe (the Big Bang theory), while "the balance of the earth" (verses 8-9) reflects the principle of ecosystem homeostasis and the law of conservation of energy in science. This perspective not only strengthens Muslims' belief in the scientific miracles of the Qur'an but also opens a constructive dialogue between religion and science to address the global environmental crisis. In conclusion, the perfection of Allah's creation demands that humans maintain the balance of nature as a divine mandate.

Keywords: *QS. Ar-Rahman 7-9, balance of nature, Al-Qur'an, modern science, scientific miracles*

INTRODUCTION

The universe is clear evidence of the perfection of God's creation. All its components are arranged in a regular, balanced, and meticulously interconnected pattern. The Quran repeatedly invites humans to contemplate the orderliness of the universe as a sign of His majesty and power. One important term the Quran uses to describe this order is *al-mīzān* (الميزان), which encompasses the meaning of measure, balance, and precise proportion. This terminology is clearly stated in Surah Ar-Rahman, verses 7–9, which states that God raised the heavens and established a system of balance, so that humans do not transgress in maintaining order and justice.

The natural environment itself encompasses physical conditions such as soil, water, solar energy, minerals, and flora and fauna on land and sea, as well as institutional aspects such as human decisions regarding the use of these resources. All of these factors influence the development of human life. Environmental damage and climate change not only impact physical and economic conditions but also demonstrate human behavior that is not aligned with the principles of sustainability (Hesty Widiastuty dkk, tt).

Phenomena such as climate change, environmental degradation, and ecosystem disruption demonstrate that humans have violated the balance established by God. Therefore, discussions regarding the perfection of God's creation and the mechanisms of natural balance have once again become urgently needed to be examined, both from a religious and scientific perspective. An interdisciplinary approach between Qur'anic exegesis and modern science is becoming increasingly crucial in uncovering the divine message regarding the importance of maintaining *al-mīzān*, as well as in developing spiritual and scientific contributions to addressing today's environmental challenges.

The global environmental crisis, triggered by climate change, threatens humanity through extreme weather such as floods, droughts, and storms; health risks such as infectious diseases and dehydration; and widespread socio-economic impacts. This situation demands a holistic approach that is not merely technical and scientific but also addresses spiritual and moral dimensions. Islam, as a mercy to all the worlds, provides a comprehensive ethical framework through the values of balance (mizan), justice, human responsibility as *khalifah* (vicegerent), and the prohibition of damage (fasad) to nature (Suud Sarim Karimullah, 2025).

The Qur'an, as the holy book of Muslims, not only discusses matters of worship, but also contains teachings that emphasize the balance of nature and its preservation. In the Qur'an, Allah says: "And Allah has raised the heavens and established the balance (balance). So that you may not violate the balance. And establish the balance with justice and do not reduce the balance." This verse emphasizes that balance is a fundamental principle of creation, and humans are prohibited from violating it. Furthermore, the prohibition against causing damage is also emphasized in Surah Al-A'raf: "And do not cause corruption on the earth after it has been set in order."

This study aims to explain the concept of the perfection of God's creation related to the balance of nature from the perspective of the Qur'an such as QS. Ar-Rahman: 7-9 which emphasizes the proportional balance of the sky, earth, mountains, and natural resources and examines its relevance to modern ecological theories such as ecosystem homeostasis and resilience

which explain stability through biogeochemical cycles and negative feedback. This approach is relevant to addressing contemporary crises, where the harmony between divine revelation and the empirical findings of science strengthens the ethics of environmental preservation for the sake of the sustainability of future generations.

METHOD

This study uses a qualitative method with a library research approach to examine the meaning of Surah Ar-Rahman, verses 7–9, and its relevance to the concept of natural balance in modern science. Primary data sources consist of the Qur'an and commentaries such as Tafsir al-Tabari, Ibn Kathir, al-Qurtubi, and Tafsir al-Mishbah. Secondary sources include scientific journals, books on ecology and cosmology, and scientific literature discussing the principle of natural balance.

Data were collected through documentary studies of verse texts, commentaries, and scientific literature. Data analysis was conducted using maudhu'i interpretation to understand the concept of al-mīzān, and content analysis to connect the interpretation of the verse with scientific findings such as ecological balance, gravity, and other natural systems. Data validity was strengthened through source triangulation, comparing various interpretations and scientific references. The results of the analysis were then synthesized to understand the perfection of God's creation in natural balance from the perspectives of the Qur'an and modern science.

RESULT AND DISCUSS

Natural Balance

Balance comes from the word "balance," which can also mean "equal," "proportional," or "equal" (in terms of weight, degree, and size). In the language of objects, "balance" means a state of equilibrium, while in physics, "balance" means a state in which all tendencies and forces are equal but opposite to each other. The principle of al-tawazun, meaning balance, is a pattern of ecological interpretation. A harmonious and stable life requires balance (al-tawazun wal i'tidal) and sustainability in every aspect (Abdul Mustaqim, 2020).

The universe is a creation of Allah, managed by the will and care of Allah SWT. Allah Ta'ala created this universe with an orderly structure in the aspects of biology, physics, chemistry, and geology along with all the principles of science. Definition of the universe The universe was created by Allah SWT with His will and care. He created it in an orderly manner based on the principles of biology, physics, chemistry, and geology, as well as all other aspects of science. The universe is a unique and mysterious combination of systems of everything that exists inside and outside of humans.

The balance of nature is referred to in the Qur'an as al-mīzān (الميزان), meaning "the balance, measure, proportion, and system of balance" that God has established for all creatures. This term refers not only to physical scales; it also refers to a universal structure of balance that encompasses

all aspects of nature, including natural, social, and moral ecosystems (M. Quraish Shihab : Lentera Hati, 2002).

In modern science, the balance of nature is also known as environmental homeostasis, which is a stable state when various components of an ecosystem interact well (Eugene Odum dkk, 2005).

According to contemporary ecology, the mechanism of ecological homeostasis is how an ecosystem maintains its balance through energy flow, food chain relationships, and interactions between living things. This mechanism aligns with the concept of *al-mīzān*, which means that every element of nature performs a complementary function to create harmony. However, as prohibited in the verse, when humans overuse natural resources, the balance of nature is disturbed and causes various effects, such as environmental damage, climate change, and biodiversity loss. Current scientific research has demonstrated this. The concept of natural balance is always based on how environmental components interact with ecological aspects (Syah N, 2021).

Basic Principles of Ecology

1. Organism Interactions

Various forms of competition, predation, mutualism, and parasitism are the basis of ecosystem balance. These interactions determine population dynamics and the stability of ecological communities.

2. Food Chains

Food chains show how energy flows from producers to consumers and then to decomposers. This structure develops into food webs, also known as food webs, which are interconnected to maintain the energy balance of the ecosystem.

3. Biogeochemical Cycles

The cycles of carbon, nitrogen, water, and phosphorus allow matter to move continuously between biotic and abiotic components. The stability of these cycles is crucial for maintaining life and preventing environmental disturbances.

4. Environmental Carrying Capacity

The maximum number of individuals of a species that can be supported by its environment without depleting resources is called the environmental carrying capacity. If a species' population exceeds the carrying capacity, resources will be depleted and the ecosystem will become unbalanced.

5. Self-Regulatory System

To maintain ecosystem stability, a self-regulating mechanism known as feedback control operates. For example, predators will experience an increase in prey populations, while predators will experience a decrease in prey populations. This system helps restore the ecosystem to balance (Irwan dkk, 2019).

The balance of nature consists of the interdependence, needs, and influences between all parts of nature. Traditionally, the concept of "balance of nature" refers to the relationship between nature and humans. The balance of nature with other living things is crucial for the well-being of human life throughout the world (Saputra dkk, 2017).

All humans are responsible for maintaining the balance of nature. This balance is crucial for the survival of flora and fauna. It also impacts the quality of human life in terms of health, food, clean water, and resilience to natural disasters. Humans are responsible for the universe, both for its existence and its integrity. Furthermore, as khalifatullah fil ardh, or messengers of Allah on earth, humans are entrusted with responsibilities by Allah Almighty.

Humans' right to utilize nature does not permit them to damage or even destroy the ecological balance that Allah has established in such a beautiful and harmonious pattern. Therefore, human consumption patterns in utilizing nature should not exceed reasonable needs, as human consumption of nature must not exceed necessary standards, considering the sustainability of life, the preservation of nature, and the balance of the ecosystem. Therefore, the human right to utilize nature does not permit them to damage or even destroy the beautiful and harmonious balance of nature that Allah has created (Rodin, Vol 17, No 2, 2017).

The Concept of Natural Balance in Surah Ar-Rahman, Verses 7-9.

In the Qur'an, the term mizan (الميزان) essentially means "scale," but it also has a broader meaning, namely the order of balance, justice, and harmony that exists throughout God's creation. In Islam, the universe is considered to be orderly, harmonious, and in perfect balance. In the Qur'an, the term "mizan" refers to the measurements, proportions, and system of justice that exist in the universe.

In Surah Ar-Rahman, verses 7 to 9, it is stated that Allah "raised the heavens and established the balance (mizan)," and humans are asked not to transgress the limits of that balance.

وَالسَّمَاءَ رَفَعَهَا وَقَوَضَعَ الْمِيزَانَ ۝ ۷ ۸ ۹ لَا تَطْعَوْا فِي الْمِيزَانِ ۝ وَأَقِيمُوا الْوَرْزَنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ

"And the heaven He has raised high and He has set the balance, so that you may not disturb it. And establish the balance with justice and do not diminish it."

This verse indicates that the universe has a very delicate and balanced structure. Here, the word mizan not only refers to a physical scale but also symbolizes equality, justice, and universal order. When this balance is disturbed by natural disasters or human activity, the entire system of creation is affected, causing disorder that leads to environmental damage.

The concept of mizan, also known as balance, is fundamental to the creation of nature. In Sayyid Qutb's commentary on the Qur'an, "mizan" is defined as the harmony of the universe governed by God's laws, such as the water cycle, planetary orbits, and ecosystems. Therefore, any

obvious and systematic imbalance is unlawful. Maintaining *mīzān* means protecting *ḥifzal-bī'ah* (environmental protection), which is closely related to *ḥifzal-nafs* (protection of the soul) and *ḥifzal-māl* (protection of wealth) according to *maqāṣid al-syarī'ah*. If *mīzān* is damaged, human life as a whole will be damaged.

The meaning of *rafa'a al-samā'* (رَفَعَ السَّمَاءَ) in Surah Ar-Rahmān verse 7 indicates that Allah "raised, raised, and established" the structure of the heavens. The word *al-samā'* literally means "sky," but commentators understand it as a firmament, an upper layer, or In Surah Ar-Rahmān verse 7, the meaning of the word *rafa'a al-samā'* (رَفَعَ السَّمَاءَ) indicates that Allah "raised, raised, and established" the structure of the heavens. Commentators understand the word *al-samā'* as a firmament, an upper layer, or a cosmic structure that covers the universe. This expression indicates that Allah created the heavens with a strong, stable, and proportional structure rather than visible pillars. This phrase, according to al-Tabarī, indicates God's power in creating an orderly and eternal universe. Al-Rāzī, on the other hand, interpreted the word "rafa'a" as an acknowledgment that the celestial system remains stable and operates according to the fixed laws established by God (Fakhr al-Dīn al-Rāzī, Beirut: Dār al-Fikr, 1990).

In addition, the phrase *al-mīzān* (وَوَضَعَ الْمِيزَانَ) indicates that Allah "placed" or "established" *al-mīzān*, which is a universal system of balance. Although *al-mīzān* linguistically means scales as a measuring tool, in this verse it encompasses the meaning of balance, proper proportion, universal rules, and the provisions that maintain the order of creation. According to Quraish Shihab, *al-mīzān* in this verse refers to the law of balance that applies to all creatures, both physical and moral. According to Ibn Kathīr, *al-mīzān* is a system of justice and proportion created by Allah to prevent chaos in the world (Ibn Kathīr, Riyadh: Dār Ṭayyibah, 1999).

In the following verse, "Allā tatghaw fi al-mīzān" (الَّا تَطْعَمُوا فِي الْمِيزَانِ), Allah forbids humans from committing *ṭughyan*, which means transgressing or destroying the system of balance established by Allah. Since the concept of *mīzān* encompasses moral, cosmic, and ecological order, this prohibition encompasses justice in social interactions and the balance of nature. As stated in the *Tafsir al-Qurtubī*, "*ṭughyan*" encompasses all forms of tyranny, wastefulness, exploitation, and destruction that have the potential to destroy a balanced system (Al-Qurtubī, Beirut: Dār al-Kutub al-'Ilmiyyah, 2003).

Therefore, the phrase *wa aqīmū al-wazna bi al-qisṭ* (وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ) means to maintain *al-wazn*, which means measuring, assessing, and managing, with *al-qisṭ*, which is perfect justice without the slightest injustice. All kinds of decisions, actions, or arrangements must be carried out based on the principle of justice, according to this verse. According to al-Tabāṭabā'ī, this command covers all aspects of life, including the obligation to maintain social, moral, and environmental balance as part of the human mandate in this world (Al-Tabāṭabā'ī, Beirut: Mu'assasah al-A'lamī, 1997).

These verses also show that God created everything with consideration and regulates every aspect of life, including forests and other natural resources. Furthermore, these verses show that God considers and regulates every aspect of life, including forests and other natural resources. In

the context of forest exploitation, these verses remind us of humanity's obligation to protect and preserve the environment that God has created (Rini, 2023).

The principle of balance, also known as mizan, is crucial for environmental preservation. This concept is crucial not only in science but also in Islamic teachings, discussed by scholars such as Hamka in his *Tafsir Al-Azhar*. In verses 7–9 of Surah Ar-Rahman, it is clearly explained that a framework of balance exists in nature and that humans are tasked with maintaining it.

According to Buya Hamka in his *Tafsir Al-Azhar*, mizan is understood as a universal principle governing the balance and order of the universe. He states that the shape of the heavens and the earth, governed by meticulous natural laws, demonstrates that the rules of balance established by God govern the entire system of creation. Furthermore, Hamka states that an imbalance in the relationship between nature and humans will cause damage and violate the principle of divine justice (Abdul Rasyid, Vol. 4, no. 2 (2025)).

Everything in nature, from the movement of planets to the growth of grass, has a different size and role. This balance encompasses the balance of human values, morals, and responsibilities toward nature. This verse remains a relevant moral warning because God asks humans to "not disturb the balance." Every greedy, exploitative, and unethical human action toward nature will disrupt the balance that has been perfectly arranged by His Creator. In other words, maintaining the balance of nature is also a form of worship because we follow His commands and promises (Rasyid, : *Telaah Tafsir Al-Azhar*, tt).

Ethics Regarding the Balance of Nature

Thoughts on environmental ethics are not only the domain of ecological activism and environmental science, but are also beginning to find significant space in the realm of theology and religious spirituality, including Islam. The formulation of ecological ethics, derived from Qur'anic values, is a normative response to the urgent need for a solid moral foundation for managing human relations with nature. This ethic is not limited to environmental activism and environmental science, as well as to theology and beliefs of religions, including Islam. One normative response to the urgent need for a solid moral foundation for managing human relations with nature is ecological ethics, which originates from Qur'anic values. This ethic not only exhorts people to love the environment but also explores the ontological and normative basis of the human-nature relationship within the framework of monotheism (Muhammad Harfin Zuhdi, 2015).

One of the core principles of Islamic ecological ethics is the concept of *khilāfah*. In numerous verses, humans are referred to as *khalifah fi al-ardh*, which means not only leader or ruler, but more accurately understood as God's representative tasked with managing the earth. This concept states that the purpose of human existence on Earth is not to exploit nature, but to act in accordance with divine principles by preserving it. According to Qur'anic ethics, nature is a trust that must be safeguarded and not the absolute property of humans. This paradigm sharply contrasts with the contemporary Western anthropocentric perspective that positions humans as the core and ruler of nature. In Islam, God owns everything, and humans are merely protectors and users governed by sharia regulations (Muh. Sakti Garwan, 2019).

In the Qur'an, Ar-Rahman, Allah emphasizes the importance of not violating the principle of balance because balance is the basis for the survival of all creatures. From an ecological perspective, the principle of balance is a representation of various complex and interdependent ecological systems, such as the carbon cycle, the food chain, and the water cycle. The value of *mas'uliyyah*, also known as moral responsibility, is the intersection of ecological accountability systems and spiritual ethics. According to Islamic belief, every action taken by a person will be held accountable before Allah, including how they treat the earth. This concept incorporates an eschatological aspect in environmental ethics, namely that damage to nature impacts both this world and the afterlife (Mawil Y. Izzi Dien, Cambridge: Islamic Texts Society, 2000).

CONCLUSION

This study concludes that the balance of nature (*al-mīzān*) is a manifestation of the perfection of Allah SWT's creation, as depicted in Surah Ar-Rahman, verses 7–9, which highlight the harmony of the heavens, raised without pillars, the earth leveled, and the command to maintain balance in a just manner. The Qur'anic perspective affirms that the universe is designed with divine precision, where every element supports each other for the continuation of life. Modern science confirms this through the concepts of gravity, planetary orbital dynamics, and stable ecosystem cycles.

The relevance of these verses becomes even more apparent when linked to human ethics toward nature: Muslims are obligated to uphold *al-qisth* (balance) through responsible behavior, such as preserving the environment and avoiding overexploitation. The integration of the Qur'an and science not only enriches theological understanding but also serves as a foundation for contemporary ecological ethics in addressing issues such as deforestation, pollution, and climate change.

These findings underscore that the interdisciplinary dialogue between revelation and empiricism strengthens humanity's commitment as *khalifah fil ardhi* (vicegerents on earth). Therefore, a holistic approach is needed that combines religious education, scientific research, and ethical policies to achieve a sustainable balance in nature.

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