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Integrating Tafsir Maqasidi into Environmental Preservation: A Study on Renewable Energy from Al Manar and At-Tahrir wa at-Tanwir Perspective

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Integrating Tafsir Maqasidi into Environmental Preservation: A Study on Renewable Energy from Al Manar and At-Tahrir wa at-Tanwir Perspective

Abstract. The survival of humankind is inseparable from the availability of adequate energy. At the same time, excessive exploitation of natural resources due to high dependence on fossil fuels has worsened environmental conditions and triggered various ecological problems that threaten the balance of the global ecosystem. Therefore, the transition to the use of renewable energy is crucial for achieving environmental sustainability. This study aims to examine the concept of environmental preservation through the perspective of tafsir maqasidi, by studying the tafsir al-Manar and at-Tahrir wa at-Tanwir in the context of energy sustainability. The research method used is descriptive-

analytical, revealing how these two exegeses provide a foundation for sustainable energy policies within the framework of maqasid al-syari'ah. The findings show that the verses on preservation and renewable energy emphasize the importance of maintaining ecological balance, preventing damage, and utilizing sustainable natural resources. This study offers a new perspective on energy transition, viewing it as a technological innovation and a moral mandate that must be fulfilled by humanity to preserve the Earth for future generations.

Keywoards: Tafsir Maqasidi, Renewable Energy, Al-Manar, At-Tahrir wa At-Tanwir

INTRODUCTION

Human survival heavily relies on the availability of energy resources. Without energy, the activities and operations essential for daily life cannot take place.[1] However, the growing demand for energy, coupled with the exploitation of natural resources, has caused significant environmental harm.[2] The UN High-Level Threat Panel has warned that environmental degradation poses a real threat to the entire world.[3] Climate change, driven by global warming, has disrupted the Earth's balance, with phenomena such as floods, landslides, pollution, and other disasters becoming increasingly frequent.

One of the primary causes of environmental damage is the reliance on fossil fuels.[4] Mining, drilling, and burning fossil fuels generate greenhouse gas emissions that drive climate change.[5] These practices also damage ecosystems through deforestation, water pollution, soil degradation, and threats to biodiversity.[6] In this context, transitioning to renewable energy sources has become an urgent solution to reduce environmental impacts and preserve natural sustainability.

Renewable energy sources, such as solar, wind, water, biomass, geothermal, and ocean waves, offer environmentally friendly alternatives aligned with the principles of environmental preservation.[7] In QS. Yunus [10]: 5, Allah SWT describes the sun as a blessing for humanity on Earth, implicitly encouraging the use of solar energy as a source of life. Renewable energy not only provides a practical step for environmental preservation but also reflects humanity's gratitude as stewards of the Earth for Allah's blessings.

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[1] Hamdi, *Energi Terbarukan* (Jakarta: Kencana, 2016), 9-10.

[2] Riza Pratama, "Efek Rumah Kaca Terhadap Bumi," *dalam Jurnal Buletin Utama Teknik* 14, no. 2, (2019): 122.

[3] Inas Affazul Muna, "Perlindungan Hukum Dewan Hak Asasi Manusia Perserikatan Bangsa-Bangsa Terhadap Pengungsi Akibat Perubahan Iklim: Mekanisme Berdasarkan Piagam," 2023.

[4] Aynun Zubaydah et al., "Mengurangi Emisi: Mendorong Transisi ke Energi Bersih untuk Mengatasi Polusi Udara," *BIOCHEPHY: Journal of Science Education* 4, no. 1 (2024): 11–21.

[5] Qanszelir Gabriel Bataranotti dan Agung Kurnia Adipratama, "Peran Dan Tantangan Indonesia dalam Upaya Menghadapi Perubahan Iklim di Tingkat Global," *VERITY: Jurnal Ilmiah Hubungan Internasional* 13, no. 26, (2021): 59.

[6] Eka Budianta, *Eksekutif Bijak Lingkungan* (Jakarta: Dana Mitra Lingkungan, 1997): 3.

[7] Aan Jaelani, Slamet Firdaus, dan Juju Jumena, "Renewable Energy Policy in Indonesia: The Qur'anic Scientific Signals in Islamic Economics Perpsektive," *MPRA: Munich Personal RePEc Archive*, no. 84622, (2018): 9.

Guidance on maintaining environmental balance and avoiding damage to the Earth is also highlighted in the Qur'an. QS. Al-A'raf [7]: 56 emphasizes the prohibition of causing harm on Earth after it has been well-ordered. According to Riḍa and ibn 'Asyur, this verse underscores the importance of caring for the Earth through wise use and avoiding harmful practices. Dependence on fossil fuels, which results in environmental damage, clearly contradicts this Qur'anic message.

Amid these challenges, Indonesia possesses vast potential for renewable energy but has yet to optimize its use. According to a report by the Institute for Essential Services Reform (IESR), Indonesia has struggled to accelerate renewable energy development significantly.[8] In 2023, the country added only 539.52 MW of installed renewable energy capacity,[9] despite its abundant natural resources for renewable energy, such as solar, wind, and geothermal power. This slow transition to renewable energy is hindered by challenges, including high investment costs and the dominance of political and business interests in fossil fuels.

This study aims to explore the logical meanings and objectives of Qur'anic verses related to environmental preservation, focusing on renewable energy use. The research employs a thematic *tafsir maqasidi* approach, referencing *tafsir al-Manar* and *at-Tahrir wa at-Tanwir*. *Tafsir al-Manar* by Muhammad 'Abduh and Rasyid Riḍa, emphasizes social and individual reform as its primary mission, while *tafsir at-Tahrir wa at-Tanwir* by ibn 'Asyur highlights the importance of social welfare and environmental sustainability.

Previous studies on this theme have examined the role of Qur'anic principles in environmental issues and renewable energy concepts. For instance, research by Jaelani, Firdaus, and Jumena[10] identified fundamental Qur'anic concepts regarding renewable energy and energy conservation. Their studies focused more on scientific and energy policy aspects in Indonesia, codifying themes of energy in the Qur'an. Other works, such as Zakiah's[11] study on *tafsir maqasidi* for self-healing techniques in mental health care, and Thahir's[12] work on halal food from a *tafsir maqasidi* perspective, demonstrate the application of *tafsir maqasidi* to contemporary issues. While these studies cover different themes, they enrich perspectives on *tafsir* application in various fields.

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[8] IESR, *Annual Impact 2023: Upaya Mempercepat Transisi Energi Berkeadilan di Indonesia* (2024), 12.

[9] Agus Cahyono Adi, 2024. "Kinerja Sektor ESDM 2023: Perluas Akses Energi, Prioritaskan Kebutuhan Domestik, dan Jaga Daya Saing Lewat Transisi Energi." https://www.esdm.go.id/id/media-center/arsip-berita/kinerja-sektor-esdm-2023-perluas-akses-energi-prioritaskan-kebutuhan-domestik-dan-jaga-daya-saing-lewat-transisi-energi.

[10] Aan Jaelani, Slamet Firdaus, dan Juju Jumena, "Renewable Energy Policy in Indonesia: The Qur'anic Scientific Signals in Islamic Economics Perpsektive," *MPRA: Munich Personal RePEc Archive*, no. 84622, (2018).

[11] Nor Zakiah, "Menjaga Kesehatan Mental dengan *Self-Healing* (Studi Analisis Tafsir *Maqasidi*)", *Tesis*, Institut Ilmu Al-Qur`an (IIQ) Jakarta (2022).

[12] Mursyidah Thahir, Tafsir Maqasidi: Ayat-ayat Makanan Halal dan Implementasinya dalam Fatwa MUI, (Tangerang Selatan: IIQ Press, 2023).

Additionally, Firdaus's[13] research, which examines environmental conservation through intertextual theory and *tafsir maqasidi*, focuses more on general aspects of environmental preservation. Books such as *Islam dan Lingkungan Hidup* by Hermanto and Yuhani'ah,[14] and works by Quraish Shihab,[15] also provide important insights into the relationship between humans and nature but do not specifically address renewable energy.

From the mentioned studies, none have specifically explored environmental preservation using renewable energy from a *tafsir maqasidi* perspective. Thus, this research offers a novel contribution by applying *tafsir maqasidi* through *tafsir al-Manar* and *at-Tahrir wa at-Tanwir* to analyze relevant Qur'anic verses about renewable energy utilization. Through this approach, the study aims to establish a stronger foundation for supporting environmentally friendly renewable energy policies, in alignment with the values contained in the Qur'an.

This study seeks to explore how the Qur'an explains the utilization of natural resources with an orientation toward environmental preservation by analyzing Qur'anic verses using *tafsir maqasidi*. It aims to provide a significant contribution to addressing global challenges related to energy and environmental sustainability, as well as offering a deeper understanding of the Qur'an's concepts in environmental preservation through renewable energy, emphasizing the principles of sustainability and natural balance.

RESEARCH METHOD

This study employs a qualitative research approach with a descriptive-analytical method. This method is used to systematically describe and analyze the Qur'anic verses related to environmental preservation and renewable energy, as interpreted through the lens of *tafsir maqasidi*. The descriptive component presents the content of the two primary tafsir works examined in this study, while the analytical component critically examines how both tafsir provide normative and ethical foundations for renewable energy within the framework of *maqasid al-syari'ah*.

The data sources in this study are divided into primary and secondary sources. The primary sources consist of two major works of *tafsir*: Tafsir al-Manar by Muhammad 'Abduh and Muhammad Rasyid Riḍa, and Tafsir al-Tahrir wa al-Tanwir by Muhammad Ṭahir ibn 'Asyur. These two tafsir were selected due to their distinctive maqasidi orientation and their relevance to contemporary social and environmental issues. The secondary sources include scholarly literature on maqasid al-syari'ah, environmental studies, renewable energy, and related academic research that supports the analysis of this study.

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[13] Muhammad Yoga Firdaus, "*Konservasi Lingkungan pada Teori Intertekstual Julia Kristeva (Analisis dalam Tafsir at-Tahrir wa at-Tanwir dengan Pendekatan Tafsir Maqasidi),*" *Tesis*, UIN Sunan Gunung Djati Bandung, (2023).

[14] Agus Hermanto dan Rohmi Yuhani'ah, *Islam dan Lingkungan Hidup,* (Malang: PT. Literasi Nusantara Abadai Grup, 2023).

[15] M. Quraish Shihab, *Islam dan Lingkungan: Perspektif Al-Qur`an Menyangkut Pemeliharaan Lingkungan,* (Tangerang Selatan: Lentera Hati, 2023).

The data collection technique used is library research, in which relevant texts, verses, and interpretations are gathered, identified, and categorized based on their thematic relevance to environmental preservation and renewable energy. Qur'anic verses that address natural phenomena, such as the sun, wind, water, and the prohibition of causing corruption on earth, serve as the primary textual basis for analysis.

The data analysis technique follows a thematic tafsir maqasidi approach. Relevant Qur'anic verses are first identified and then examined through the interpretations offered by Tafsir al-Manar and al-Tahrir wa al-Tanwir. The analysis proceeds by mapping the maqasidi dimensions found within each interpretation particularly those relating to the preservation of life (*hifz al-nafs*), property (*hifz al-mal*), progeny (*hifz al-nasl*), and the environment (*hifz al-bi'ah*), and connecting them to contemporary issues of renewable energy and environmental sustainability. This process aims to construct a coherent interpretive framework that bridges classical Qur'anic scholarship with modern environmental challenges.

DISCUSSION AND ANALYSIS

The Reality of Environmental Damage

Human activities have caused various negative impacts on both human life and the environment. Although these activities were intended to achieve a decent life without violating environmental rules, negligence and irresponsible actions have disrupted the balance of the environment, changing it from its original condition to a worse state.[16] Jonathan Bate, in his book *The Song of the Earth*, states that by the beginning of the third millennium, the natural world was already in a critical state. Air pollution caused by carbon dioxide emissions from large-scale industries has trapped solar heat, making the planet increasingly warmer.[17] Some clear signs of environmental damage include melting ice at the North and South Poles, rising sea levels, deforestation, acid rain, desertification, the emergence of new diseases, threats to biodiversity, and extreme climate changes.

The environment can be polluted or damaged by various factors, including industrial technology, transportation technology, and energy technologies that continue to develop.[18] This damage is often caused by carelessness in managing natural resources inadequately.[19] The rapid population growth also exacerbates the environmental crisis, as the demand for natural resources increases.[20] According to Law No. 32 of 2009 on Environmental Protection and Management, environmental damage is defined as changes that occur, either directly or indirectly, to the physical, chemical, and/or biological properties of the environment that exceed the criteria for

[16] M. Rasyid Ariman, *Fungsi Hukum Pidana Terhadap Perbuatan Pencemaran Lingkungan Hidup,* (Jakarta: Ghalia Indonesia, 1998), 12.

[17] Jonathan Bate, *The Song of the Earth,* (London: Macmillan Publisher, 2000), 24.

[18] Heryando Palar, *Pencemaran Dan Toksikologi Logam Berat,* (Jakarta: Rineka Cipta, 2004), 11.

[19] Mudhofir Abdullah, *Al-Qur`an Dan Konservasi Lingkungan,* (Jakarta: PT. Dian Rakyat, 2010), 68.

[20] Hadi S. Alikodra, *Konservasi Sumber Daya Alam Dan Lingkungan,* (Bogor: Fakultas Kehutanan IPB, 2009), 6.

environmental damage.[21] This damage results in environmental degradation, including the loss of natural resources, extinction of wildlife, destruction of ecosystems, and harmful changes to human life.

Environmental damage poses a serious threat to human survival, as warned by the United Nations High-Level Threat Panel.[22] When nature suffers destruction and loses its resources, it shows that the environment is undergoing significant damage, the effects of which are not only felt now but will continue into the future. The latest report from the Intergovernmental Panel on Climate Change (IPCC) in 2023 indicates that the Earth's condition is very concerning due to the impact of the global climate crisis. The Earth's temperature is expected to rise by up to 1.5 degrees Celsius, with increasingly severe tropical storms and rising sea levels.[23] This climate crisis is developing faster than previously predicted, with much worse consequences.

Environmental issues are now receiving significant attention at the international level.[24] These issues are becoming more important because of their multidimensional nature and involvement of many parties. The quality of the environment directly affects the quality of human life and will continue to impact life in the future. Countries like Indonesia, which possess abundant natural resources, are facing a significant number of environmental problems. Water, soil, and air pollution, as well as ecosystem destruction, are issues that require serious attention.
Some of the environmental problems faced by Indonesia include:

1. Deforestation: Indonesia's forests are experiencing significant damage due to illegal logging, land conversion into plantations, fires, and over-exploitation. This destruction is intended for urban and industrial development but carries the risk of causing disasters such as floods and global climate change.[25] Indonesia recorded a net deforestation of 104 thousand hectares in the 2021-2022

[21] Undang-undang (UU) Nomor 32 Tahun 2009 tentang Perlindungan dan Pengelolaan Lingkungan Hidup.

[22] Saifullah, *Hukum Lingkungan: Paradigma Kebijakan Kriminal Di Bidang Konservasi Keanekaragaman Hayati* (Malang: UIN Malang Press, 2007), 25.

[23] In 2022, climate change caused deadly heatwaves in South America and South Asia, massive floods in Nigeria and Pakistan, and extreme drought in Western Europe and the United States, according to the World Weather Attribution consortium, which includes several IPCC authors. Over the past decade, critical tipping points in the Earth's climate system, such as certain temperature thresholds, risk transforming the Amazon rainforest into savanna. Furthermore, the ice sheets in Greenland and West Antarctica face the threat of releasing vast amounts of water, potentially causing sea level rise by several meters. See the IPCC Report, "Urgent Climate Action Can Secure A Liveable Future For All," 2023.

[24] The international community has been actively organizing conferences addressing the impacts of climate change and environmental challenges, as well as solutions to tackle them. For instance, the 28th Conference of the Parties (COP) on December 12, 2023, was the United Nations' annual meeting held in the United Arab Emirates to discuss global climate issues.

[25] The traditions of the Abrahamic religions recount the story of the great flood during the time of Prophet Noah (AS), caused by the disobedience and wrongdoing of his people (QS. Al-'Ankabūt [29]: 14). From an ecological perspective, acts of disobedience and wrongdoing can be interpreted as environmentally unwise actions, such as deforestation. M. Agus Muhtadi Bilhaq, "Perihal Deforestasi di Indonesia dalam Tinjauan Al-Qur`an Dan Hadis," Humanistika: Jurnal Keislaman 8, no.1, (2022): 93.

period,[26] although this figure has decreased from the previous year, Indonesia remains one of the countries with the highest deforestation rates.

2. Greenhouse Gases: Greenhouse gases such as carbon dioxide (CO_2), nitrous oxide (N_2O), methane (CH_4), and freon contribute to global warming. These gases come from the burning of fossil fuels for energy, transportation, and industry.[27] Indonesia is one of the largest contributors to global greenhouse gas emissions, accounting for about 2% of global emissions, which leads to climate change and ecosystem damage.[28] This has made it increasingly difficult for people to breathe fresh air.
3. Air Pollution: Air pollution is becoming an increasingly urgent issue, especially in urban areas and industrial zones. The air is polluted by dust particles, vehicle smoke, and toxic gases such as carbon monoxide (CO) and sulfur dioxide (SO_2). According to the 2023 Air Quality Life Index (AQLI) report, more than 93% of Indonesia's population lives in areas with air quality exceeding the WHO's safe limits.[29] Emissions from coal-fired power plants are the main contributors to air pollution, adversely affecting public health and increasing mortality rates.[30] CREA and IESR reported that in 2022, air pollution caused 10,500 deaths and incurred healthcare costs amounting to 109.9 trillion rupiahs.[31] This highlights the significant impact of emissions from major air pollution sources on public health protection as well as the substantial economic burden.
4. Plastic Waste: Plastic waste continues to be a major problem in Indonesia, as plastic takes an extremely long time to decompose and causes pollution of soil and water.[32] Indonesia is one of the countries with the highest plastic consumption, but plastic waste management remains inadequate. Plastic waste also contributes to carbon emissions during its production process.[33]

These threats significantly impact human life, affecting various aspects of health, the environment, and overall well-being. Air pollution, for example, not only endangers lung health but also increases the risk of chronic respiratory diseases such

[26] BIRO HUMAS KLHK, LAJU DEFORESTASI INDONESIA TAHUN 2021-2022 TURUN 8,4%," HTTPS://WWW.MENLHK.GO.ID/NEWS/LAJU-DEFORESTASI-INDONESIA-TAHUN-2021-2022-TURUN-8-4/.

[27] Firdaus Muhamad Iqbal dan Neni Ruhaeni, "Pengaturan Emisi Gas Rumah Kaca Berdasarkan Protokol Kyoto Dan Implementasinya Di Indonesia," 231–233.

[28] Firdaus Muhamad Iqbal dan Neni Ruhaeni, 231–233.

[29] Michael Greenstone dan Christa Hasenkopf, *Air Quality Life Index (AQLI) 2023 Report Global, Annual Update* (Chicago, 2023), 13.

[30] Pollutant particles that can penetrate human blood cells and lead to death include PM 2.5, SO_2, NO_2, and mercury. Yega Serlina, Vera Surtia Bachtiar, and Iqbal Putra, "Analisis Konsentrasi Particulate Matter 2, 5 Di Udara Ambien Dan Rekomendasi Tanaman Pereduksi PM2, 5 Di Perumahan Unand Blok B, Ulu Gadut, Kota Padang," *Jurnal Serambi Engineering* 8, no. 4 (2023): 7516–24.

[31] CREA dan IESR, "Manfaat Kesehatan Dari Transisi Energi Berkeadilan Dan Penghentian Bertahap Batu Bara Di Indonesia," (2023): 43.

[32] SIPSN, "Grafik Komposisi Sampah Tahun 2023," https://sipsn.menlhk.go.id/sipsn/; Yura Witsqa Firmansyah et al., "Keberadaan Plastik Di Lingkungan, Bahaya Terhadap Kesehatan Manusia, Dan Upaya Mitigasi: Studi Literatur," *Jurnal Serambi Engineering* 6, no. 4, (2021): 2280.

[33] Alfitri et al., "Sampah Plastik Sebagai Konsekuensi Modernitas Dan Upaya Penanggulangannya," *Jurnal Sosiologi Andalas* 6, no. 2 (2020): 122–30.

as asthma, bronchitis, and even lung cancer. The worsening air quality in urban and industrial areas diminishes the quality of life, particularly for vulnerable groups such as children and the elderly. Water pollution is another serious threat, causing the spread of infectious diseases such as diarrhea, cholera, and skin infections due to the consumption of contaminated water. Poorly managed industrial and household waste pollutes clean water sources, further limiting public access to this basic necessity.

Deforestation increases the risks of flooding, landslides, and threatens biodiversity, disrupting ecosystem balance. Additionally, deforestation reduces the forests' ability to absorb carbon dioxide, accelerating global warming and triggering extreme climate changes. Technologization and industrialization, while bringing progress, are also major contributors to environmental issues. The massive use of fossil fuels produces greenhouse gas emissions that exacerbate global warming. Poorly managed industrial waste pollutes soil and water, disrupting agricultural productivity and worsening global food security. These interconnected problems present significant challenges to the sustainability of human life on Earth.

Understanding *Tafsir Maqasidi* in the Context of Sustainability

Tafsir maqasidi is a method of interpreting the Qur'an aimed at uncovering the meanings, intentions, and will of Allah through an approach based on the objectives (*maqasid*) of sharia.[34] Etymologically, *maqasidi* derives from the word *maqsad*, meaning purpose or objective oriented toward promoting welfare.[35] This method focuses on understanding the text while emphasizing the primary goals (*maqasid*) of Sharia to achieve justice, public welfare, and sustainable living.

According to scholars such as ibn 'Asyur and Abdul Mustaqim, the *maqasidi* tafsir highlights a balance between the comprehension of the Qur'anic text and the social contexts and needs of humanity. This paradigm offers an interpretive framework capable of realizing tangible benefits in life, both spiritually and practically.[36] In the context of sustainability, the *tafsir maqasidi* addresses modern challenges by providing normative and ethical foundations for environmental preservation and renewable energy management as a form of human responsibility.

Within the *maqasid al-syari'ah*, there are five primary principles (*al-sulh al-khamsah*): the preservation of religion (*hifz al-din*), life (*hifz al-nafs*), intellect (*hifz al-'aql*), lineage (*hifz al-nasl*), and property (*hifz al-mal*).[37] These principles continue to evolve to meet contemporary needs, including the addition of environmental preservation (*hifz al-bi'ah*) to address global challenges such as ecological crises and renewable energy development. The Qur'an underscores the importance of maintaining ecological balance in surah Al-A'raf verse 56:

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[34] Ṭahir ibn 'Asyūr, *At-Tahrir wa at-Tanwir,* Jilid 1 (Tunis: ad-Dar at-Tūnisiyyah, 1984), 39.

[35] Wasfi 'Asyūr Abū Zayd, *At-Tafsir al-Maqasidi li Suwari al-Qur'an al-Karim* (Kairo: Dar al-'Ulūm, 2013), h. 7; M Ainur Rifqi and A Halil Thahir, "Tafsir Maqasidi; Building Interpretation Paradigm Based on Mashlahah," *Millah: Jurnal Studi Agama* 18, no. 2 (2019): 335–56.

[36] Muhammad Ainur Rifqi, "Tafsir Maqasidi," *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir Dan Pemikiran Islam* 1, no. 1 (2020): 81–101.

[37] Jasser 'Auda, *Membumikan Hukum Islam Melalui Maqasid asy-Syari'ah* (Bandung: Mizan, 2015), 32.

وَلَا تُفْسِدُوْا فِى الْاَرْضِ بَعْدَ اِصْلَاحِهَا وَادْعُوْهُ خَوْفًا وَّطَمَعًاۗ اِنَّ رَحْمَتَ اللّٰهِ قَرِيْبٌ مِّنَ الْمُحْسِنِيْنَ ٥٦

"Do not cause corruption on the earth after it has been set in order. Call upon Him with fear and hope. Indeed, the mercy of Allah is near to those who do good." (QS. Al-A'raf [7]: 56)

This verse underscores humanity's responsibility as stewards of the Earth (*khilafah fil-arḍ*) to safeguard nature and avoid destructive actions.[38] In *tafsir maqasidi*, environmental sustainability transcends ecological obligations and reflects devotion to Allah and the fulfillment of trust.

Renewable energy sources such as solar, wind, water, and biomass align with *maqasid* principles by promoting sustainable resource management. Renewable energy helps reduce air pollution, which significantly impacts human health. Pollution from fossil fuels is a primary cause of respiratory and cardiovascular diseases. Therefore, the transition to renewable energy aligns with the *maqasid* principle of preserving life (*hifz al-nafs*), supporting economic efficiency and sustainability (*hifz al-mal*), minimizing carbon emissions, reducing atmospheric damage, and slowing climate change (*hifz al-bi'ah*). Sustainable resource management ensures availability for future generations and protects progeny (*hifz al-nasl*).

Tafsir maqasidi also offers relevance for public policies supporting sustainability. Policies promoting renewable energy technologies and reducing fossil fuel subsidies exemplify *maqasidi* steps. These measures benefit both the economy and environmental balance. Ibn ʿAsyur, in *tafsir at-Tahrir wa at-Tanwir*, highlights humanity's role as responsible Earth managers. He argues that all human actions must be guided by wisdom and public interest, including natural resource management.[39] This *maqasid* approach advocates innovation in renewable energy technology as a concrete form of ecological responsibility.

Tafsir maqasidi encourages individual and collective responsibility for sustainability. Individuals can contribute through small actions like conserving energy, reducing waste, and supporting eco-friendly initiatives. Collectively, governments, communities, and international cooperation play critical roles in combating climate change and advancing renewable energy development.

Tafsir maqasidi offers a robust ethical and normative framework for integrating Qur'anic teachings with sustainability issues. Through this approach, Muslims are reminded that preserving the environment and managing renewable energy are not just worldly needs but also acts of worship and spiritual responsibility. By blending Islamic values with sustainability principles, *tafsir maqasidi* presents relevant and practical solutions to contemporary global challenges.

Maqasidi Aspects in *Tafsir Al-Manar* and *At-Tahrir wa at-Tanwir*

The *Maqasidi* approach in the interpretation of the Qur'an is an effort to understand the sacred text by exploring the main objectives of Islamic law (*syari'ah*).

[38] Muhammad Rasyid Riḍa, *Tafsir al-Manar* (Kairo: Dar al-Ma'arif, 1968): 406–407.
[39] 'Asyūr, *At-Tahrir wa at-Tanwir,* 173–175.

This approach is not limited to legal aspects but also includes ethical, social, and spiritual dimensions aimed at improving human life comprehensively.[40] *Tafsir al-Manar* by Muhammad 'Abduh, continued by Muhammad Riḍa, and *at-Tahrir wa at-Tanwir by* ibn 'Asyur serve as key representations of this methodology. Both contribute to developing an interpretive model that addresses the issues of the time while staying grounded in the universal values of the Qur'an.

Muhammad Riḍa in *tafsir al-Manar* applies the *maqasidi* paradigm to create an understanding focused on reform (*islah*) and empowerment (*tamkin*). His thinking reflects a vision to improve the condition of the Muslim community through preaching and empowering the values of sharia. Some *maqasid* aspects that Riḍa focuses on include: *maqasid islah al-aqa'id* (strengthening the understanding of revelation and prophethood as the main pillars of Islam), *maqasid islah al-fikr* (guiding the community's mindset towards rationality and productivity), *maqasid islah al-ijtima'i* (strengthening the unity of the community through social harmony), *maqasid islah al-tasyri'i* (demonstrating the relevance of Islamic law in modern life), *maqasid islah al-huquq* (paying attention to women's rights and the liberation of slaves as part of social justice).[41] Riḍa emphasizes that the Qur'an aims to create a harmonious society, in line with Allah's command in Surah Ali Imran [3]: 104:

وَلْتَكُنْ مِّنْكُمْ اُمَّةٌ يَّدْعُوْنَ اِلَى الْخَيْرِ وَيَأْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗوَاُولٰۤىِٕكَ هُمُ الْمُفْلِحُوْنَ ١٠٤

"Let there be among you a group that invites to goodness, enjoins what is right, and forbids what is wrong. It is they who are successful". (QS. Ali 'Imran [3]: 104)

In this verse, Riḍa focuses on the importance of preaching as an instrument to maintain unity within the community. He distinguishes two levels of preaching: inviting to goodness (*yad'una ila al-khair*) as the initial stage and enjoining what is right and forbidding what is wrong (*amar ma'ruf nahy munkar*) as the next stage.[42] This preaching aims to create an educated society, preserve social integrity, while preventing conflicts and hostilities.

Riḍa also stresses that every individual has a responsibility in sustaining the preaching, whether through advice, education, or active participation in the community.[43] The *maqasidi* perspective in *tafsir al-Manar* makes the Qur'an a practical guide to addressing the social and spiritual challenges faced by the community.

Ibn 'Asyur in *tafsir at-Tahrir wa at-Tanwir* adopts an approach that combines linguistic analysis with an understanding of *maqasid al-syari'ah*. He views the Qur'an as a book revealed to comprehensively improve human affairs, as reflected: *"(Remember) the day (when) We will bring forth a witness (a messenger) for every*

[40] Matsna Afwi Nadia and M Riyan Hidayat, "Fiqh Lingkungan: Analisis Atas Qs. Ar-Rum'[30]: 41 Prespektif Maqasidi," *At-Tahfidz: Jurnal Ilmu Al-Qur'an Dan Tafsir* 5, no. 1 (2023): 35–48.

[41] Muhammad Rasyid Riḍa, *Al-Wahyu al-Muhammadi (Wahyu Ilahi kepada Allah),* transl. Josef C.D. (Jakarta: Dunia Pustaka Jaya, 1983), 273-589.

[42] Riḍa, *Tafsir al-Manar,* 23.

[43] Hilmi Yahya Ayyasi dan Acep Ariyadri, "Urgensi Dakwah menurut Muhammad 'Abduh: Analisis Pendekatan Tafsir Maqasidi di dalam Tafsir al-Manar," *Izzatuna: Jurnal Ilmu Al-Qur`an dan Tafsir* 4, no. 2 (2023): 113–132.

nation from among themselves, and We will bring you (O Prophet Muhammad) as a witness over them. We have sent down the Book (the Qur'an) to you to explain everything as guidance, mercy, and glad tidings for the Muslims". (QS. An-Nahl [16]: 89)

Ibn 'Asyur identifies three main goals of the Qur'an, is: *salah al-fardiyyah* (improving the individual through the enhancement of morals and spirituality), *salah al-jama'iyyah* (improving social life by instilling values of justice and solidarity), *salah al-'umraniyyah* (achieving global social improvements for prosperity and sustainability).[44]

Through linguistic analysis, such as in QS. Al-Baqarah [2]: 2, ibn 'Asyur interprets the word "al-huda" (guidance) as the path to goodness in this world and the hereafter, and "al-muttaqin" (the pious) as those who follow Allah's commands and avoid His prohibitions.[45] This analysis shows how the Qur'an serves as the primary source for achieving happiness both in this world and the afterlife.

Ibn 'Asyur's *maqasidi* approach also emphasizes the dialectic between the individual, society, and the global environment. With this interpretive model, he offers practical guidance for addressing contemporary issues such as social justice, sustainable development, and international relations.

Tafsir al-Manar and *at-Tahrir wa at-Tanwir* offer *maqasidi* interpretive models that are relevant to answering the challenges of the modern era. Both focus not only on legal aspects but also on universal values aimed at improving human life as a whole.[46] *Tafsir al-Manar* highlights social empowerment through preaching, while *at-Tahrir wa at-Tanwir* emphasizes linguistic analysis to understand the objectives of sharia. With this approach, both *tafsir*'s contribute significantly to developing solutions to various contemporary issues, including environmental preservation and the use of renewable energy, as part of the implementation of *maqasid al-syari'ah* in modern life.

Integration of Renewable Energy with *Tafsir Maqasidi* from the Perspective of *Al-Manar* and *At-Tahrir wa at-Tanwir*

In the midst of global challenges related to climate change and increasing environmental degradation, the adoption of renewable energy has become crucial. Islam, as a religion that emphasizes balance between the worldly life and the hereafter, provides guidance on how humanity should utilize natural resources wisely, without causing excessive harm or exploitation of the earth. *Tafsir maqasidi* which focuses on achieving the greater good for humanity through an understanding of divine revelation, is highly relevant in directing the application of renewable energy in alignment with Islamic teachings.

Within this framework, the *tafsir* works of *al-Manar* and *at-Tahrir wa at-Tanwir* offer profound insights into sustainability and human responsibility toward the earth.

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[44] 'Asyūr, *At-Tahrir wa at-Tanwir,* Jilid1, 38–39.

[45] 'Asyūr, *At-Tahrir wa at-Tanwir,* Jilid1, 225–226.

[46] Muhammad Husain al-Żahaby, *Tafsir wa al-Mufassirūn* (Kairo: Dar al-Kutub al-Hadiṡ, 1976), 547; Riḍa, *Tafsir al-Manar,* jilid 11, 206.

The interpretations of Riḍa and Ibn 'Asyur emphasize that renewable energy is not only a technological solution but also a moral and spiritual responsibility of Muslims.

Tafsir maqasidi approach to understanding divine revelation seeks to uncover the objectives behind each of Allah's teachings that are relevant to human life. In the context of renewable energy, several key principles within *tafsir maqasidi* support its implementation:

First, the well-being of humanity (*maslahah*). A fundamental principle of *tafsir maqasidi* is *maslahah*, which ensures that all actions must bring benefit to humankind, whether directly or indirectly. In *al-Manar*, Riḍa explains that QS. Al-A'raf [7]: 56 reminds people of the necessity of preserving the earth and preventing destruction. [47] This principle is highly relevant to renewable energy, as solar, wind, and hydro energy offer sustainable solutions to meet energy needs while protecting the environment.

Second, sustainability. *At-Tahrir wa at-Tanwir* highlights sustainability across various aspects of life. This concept is reflected in the use of renewable energy, which not only fulfills present energy demands but also secures resources for future generations. Ibn 'Asyur asserts in *at-Tahrir wa at-Tanwir* that Islam encourages its followers to safeguard the earth for the future.[48] This aligns with the principle of utilizing environmentally friendly and renewable energy sources.

Third, social justice. *Tafsir maqasidi* also upholds the value of social justice, advocating for an equitable distribution of natural resources. According to Ibn 'Asyur, this is reinforced in QS. An-Nahl [16]: 90, which emphasizes fairness in resource allocation.[49] The transition to renewable energy presents an opportunity to foster a more just society, particularly in regions lacking access to conventional energy. By deploying renewable energy technologies such as solar and wind power plants in remote areas, social and economic disparities can be reduced.

The use of renewable energy within the *tafsir maqasidi* framework reflects Islam's support for technology that promotes environmental sustainability and human well-being. In *tafsir al-Manar*, humans are described as *khalifah* (stewards) on earth, entrusted with the duty to protect nature. As stewards, humans must safeguard and maintain the earth, which Allah has created in perfect balance.[50] This responsibility includes efforts to ensure environmental sustainability and avoid damage that could harm future generations.

The utilization of renewable energy such as solar, wind, and hydro power can be seen as a manifestation of humanity's moral obligation. These energy sources are environmentally friendly and naturally renewable, preventing excessive exploitation or harm. Consequently, renewable energy contributes to maintaining ecological balance and preserving the earth's sustainability, in line with Islamic teachings on environmental stewardship.

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[47] Riḍa, *Tafsir al-Manar,* Jilid 1, 406.

[48] ibn 'Asyūr, *At-Tahrir wa at-Tanwir,* Jilid 13, 113-114.

[49] Jauhar Azizy et al., "The Term ' Adl in the Qur 'an Perspective of Tafsir Maqasidi Ibn ' Asyūr," in *Proceedings of the 5th International Colloquium on Interdisciplinary Islamic Studies (ICIIS 2022), Lombok, Indonesia, 19-20 October 2022* (London, 2024), 61–65.

[50] Riḍa, *Tafsir al-Manar,* Jilid 1, 401–402.

Ibn 'Asyur further emphasizes that every action of Muslims should prioritize the well-being of both humanity and the environment. This principle is highly relevant in the adoption of renewable energy, which benefits people while also protecting nature. For instance, solar energy can be converted into electricity through photovoltaic power plants (PLTS), offering a viable alternative to fossil fuels, which are more detrimental to the environment.[51] Thus, transitioning to renewable energy is an embodiment of the *maslahah* principle preserving human welfare and environmental sustainability.

Moreover, the universe, as created by Allah, is a provision for humanity, as reflected in various Qur'anic verses. Allah has created the heavens, the earth, water, and other natural elements as essential sources of life. These provisions appear in multiple forms, including fruits, water, air, and energy derived from nature. With these blessings, humans bear the responsibility to utilize them wisely without causing destruction. The development of renewable energy is one of the blessings that must be appreciated and harnessed in ways that do not harm the environment.

The sun, as a primary energy source is mentioned in several Qur'anic verses as a source of light and energy for life on earth. For example, Allah Swt states: *"By the sun and its morning brightness (when the sun rises to its zenith)".* (QS. Asy-Syams [91]: 1)

This verse signifies that the sun, with its immense radiance, is one of Allah's creations filled with wisdom and purpose. The sun enables the process of photosynthesis, which supports plant life and generates oxygen necessary for other living beings.[52] Additionally, solar energy can be harnessed and converted into electricity through advanced technologies such as solar power plants (PLTS).[53]

The use of solar energy as a renewable resource aligns with Islamic teachings on environmental conservation. Islam instructs humans to use natural resources including solar energy wisely, ensuring both human welfare and the earth's sustainability. This includes optimizing resource utilization while preserving the planet for future generations.[54] The transition to renewable energy, guided by maqasidi principles, represents a crucial step toward a more just, prosperous, and sustainable world.

Additionally, in QS. Yunus [10]: 22 Allah describes how the wind propels ships across the seas, highlighting its significant benefits for human travel.[55] This is relevant to modern technologies that harness wind energy to generate electricity. The wind, which was a source of relief for sailors in the past, now plays a similar role in driving wind turbines to produce clean energy. In QS. Ar-Rum [30]: 46, the wind is also described as a bearer of glad tidings, bringing rain as a manifestation of Allah's

[51] Hendi Bagja Nurjaman and Trisna Purnama, "Pembangkit Listrik Tenaga Surya (PLTS) Sebagai Solusi Energi Terbarukan Rumah Tangga," *Jurnal Edukasi Elektro* 6, no. 2 (2022): 136–42, https://doi.org/10.21831/jee.v6i2.51617.

[52] Ibn 'Asyūr, *At-Tahrir wa at-Tanwir,* Jilid 30, 366.

[53] Abdul Moqsith Ghazali, et al., *Fikih Energi Terbarukan: Respon Islam atas Pembangkit Listrik Tenaga Surya,* (Jakarta: Lakpesdam-PBNU, 2017), 133.

[54] Ibn 'Asyūr, *At-Tahrir wa at-Tanwir,* Jilid 30, 366.

[55] Riḍa, *Tafsir al-Manar,* Jilid 11, 276.

mercy.[56] In the context of renewable energy, wind can likewise be seen as a divine blessing, providing both ecological and economic advantages. By utilizing wind power, dependence on fossil fuels can be reduced, thereby supporting environmental preservation.

Furthermore, QS. Ar-Rum [30]: 48 explains how the wind moves clouds and brings forth rain, illustrating one of Allah's mechanisms for sustaining life.[57] The harnessing of wind energy reflects this natural process, as wind drives turbines that generate electricity.[58] Just as wind moves to sustain life, wind energy contributes to human welfare by providing a sustainable and renewable source of power.

Thus, these Qur'anic verses depict natural processes created by Allah while also instructing humanity to utilize natural resources wisely. The use of wind energy as a renewable resource serves as a concrete example of how humans can adhere to Qur'anic guidance in preserving environmental balance while fulfilling energy needs.

The Implementation of Renewable Energy from the Perspective of *Al-Manar* and *At-Tahrir wa at-Tanwir*

Every type of renewable energy identified in the Qur'an reflects recognition of Allah's power while also supporting human well-being and environmental preservation. Its sustainable utilization, in accordance with Qur'anic teachings, represents an effort to maintain ecosystem balance, reduce dependence on fossil fuels, and improve quality of life. Therefore, the perspectives of *tafsir al-Manar* and *at-Tahrir wa at-Tanwir* on renewable energy illustrate that humanity can pursue technological advancement while adhering to moral and ecological responsibilities, ensuring that renewable energy contributes positively to human welfare and environmental sustainability.

The *maqasidi* interpretation highlights its relevance in modern practices and renewable energy policies by providing recommendations for effective implementation. The *eco-green* concept is one of the key principles in environmental management, emphasizing ecological balance as a human responsibility.[59] *Eco-green* encompasses environmental protection, ecosystem balance, sustainable resource utilization, pollution reduction, and the welfare of all living beings. In contrast, excessive coal exploitation contradicts these principles.[60] To address this issue, the global community must become aware of the need to move away from fossil fuel dependency and fully embrace clean, renewable energy sources.

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[56] Ibn 'Asyūr, *At-Tahrir wa at-Tanwir,* Jilid 21, 118.

[57] Ibn 'Asyūr, Jilid 21, 120–121.

[58] Andi Mulkan, "Analisis Pemanfaatan Energi Angin Sebagai Sumber Pembangkit Energi Listrik," *Jurnal Ilmiah Teknik Unida* 3, no. 1 (2022): 74–83.

[59] Noor Hilmah, "Tanggung Jawab Manusia Sebagai Khalifah Di Bumi Menurut Ajaran Islam Dalam Menjaga Dan Memelihara Alam Semesta," *Jurnal Ilmiah Keagamaan, Pendidikan Dan Dakwah* 29, no. 2 (2023): 103–19.

[60] Lovina Meyresta Wijaya, Muhammad Iqbal Fasa, and Suharto, "Etika Pengelolaan Sumber Daya Alam Berkelanjutan Dalam Perspektif Islam," *Jurnal Dinamika Ekonomi Syariah* 9, no. 2 (2022): 85–96.

Additionally, the *green economy* presents new opportunities for the empowerment of renewable energy. This concept promotes a balance between economic growth, social well-being, and environmental sustainability.[61] The transition from fossil fuels to renewable energy not only reduces carbon emissions but also creates job opportunities in the green energy sector.[62] Various new professions, such as solar panel engineers, energy research analysts, and energy procurement specialists, can thrive within the green economic ecosystem. By leveraging renewable energy, nations can enhance their energy security, reduce reliance on imports, and promote equitable energy access in remote areas. Furthermore, investment in *smart grid* technology and energy transition policies plays a crucial role in realizing an inclusive and sustainable green economy.[63]

In the transportation sector, Indonesia's transition to electric vehicles represents a strategic step toward reducing greenhouse gas emissions. The adoption of electric motorcycles is not merely a modern lifestyle choice but also a demonstration of commitment to environmental conservation.[64] Supportive policies, such as incentives for electric vehicle purchases and the development of charging infrastructure, must be strengthened to accelerate the adoption of renewable energy-based transportation. Moreover, integrating solar and wind power into electric vehicle charging systems will further enhance the sustainability of the national energy ecosystem.[65] Through these efforts, Indonesia can reduce its dependence on fossil fuels, create a cleaner environment, and foster prosperity and economic growth based on green energy.

CONCLUSION

This study demonstrates that *tafsir maqasidi,* as represented in Tafsir al-Manar and at-Tahrir wa at-Tanwir, provides a robust theological and ethical foundation for integrating renewable energy into the framework of environmental preservation. The analysis reveals that Qur'anic verses addressing natural phenomena such as sunlight, wind, and water are not merely descriptive of Allah's creation but carry normative implications that support the responsible and sustainable utilization of natural resources.

Tafsir al-Manar, through the interpretations of Muhammad 'Abduh and Rasyid Riḍa, emphasizes the principle of *islah* (reform) and the role of humanity as *khalifah* on earth, underscoring that the exploitation of fossil fuels and the resulting

[61] Eny Latifah and Rudi Abdullah, "Perspektif Maqashid Syariah: Peran Ekonomi Hijau Dan Biru Dalam Mewujudkan Sustainable Development Goals," *JISEF: Journal of International Sharia Economics and Financial* 2, no. 1 (2023): 1–22.

[62] Tumiran, *Perspektif Akademik Menuju Industri Kelistrikan Yang Sehat Untuk Mendukung Transisi Energi* (Yogyakarta: ERIC, 2023).

[63] Rahmatina A Kasri et al., "Islamic Financing For Renewable Energy In Indonesia: Unlocking Potential Demand From Gcc Investors," *Journal of Islamic Monetary Economics and Finance* 10, no. 2 (2024): 301–28.

[64] Zubaydah et al., "Mengurangi Emisi: Mendorong Transisi Ke Energi Bersih Untuk Mengatasi Polusi Udara."

[65] Dede Aji Mardani, "Wakaf Dan Ekonomi Hijau: Upaya Mengurangi Perubahan Iklim Dan Emisi Gas Karbon," *LA ZHULMA: Jurnal Ekonomi Syariah* 2, no. 1 (2023): 23–34.

environmental damage contradict the Qur'anic imperative to avoid corruption on earth (QS. Al-A'raf [7]: 56). Meanwhile, Tafsir at-Tahrir wa at-Tanwir by ibn 'Asyur highlights the principle of *salah al-'umraniyyah* (the well-being of civilization) positioning environmental sustainability and renewable energy adoption as collective moral obligations aligned with the objectives of Islamic law (*maqasid al-syari'ah*).

Both *tafsir* converge on the view that the transition to renewable energy fulfills multiple maqasid simultaneously: preserving life (*hifz al-nafs*) by reducing pollution, preserving property (*hifz al-mal*) through sustainable economic development, preserving progeny (*hifz al-nasl*) by securing resources for future generations, and preserving the environment (*hifz al-bi'ah*) as an expanded contemporary *maqsad*. This study thus offers a novel contribution by demonstrating that the energy transition is not merely a technological or policy matter, but a moral mandate rooted in Qur'anic teachings. Future research may further explore the application of *tafsir maqasidi* to specific renewable energy policies at the national and international level.

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