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The Qur'anic Perspective On Marine Resource Conservation: A Human Responsibility

Miftah Ulya¹, Sukiyat², Muhammad Yasir³, Nurliana⁴

^{1,4}Institut Agama Islam Diniyyah Pekanbaru, Indonesia

^{2,3}Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia

miftah@diniyah.ac.id, sukiyat@uin-suska.ac.id, muhammad.yasir@uin-suska.ac.id,
nurliana@diniyah.ac.id

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Abstract

The conservation of marine resources is an important issue in maintaining the balance of ecosystems and the sustainability of life on earth. The Qur'an provides clear guidance on human responsibility in protecting nature, including marine resources. This article seeks to reveal the messages contained in the Qur'an related to the ocean. The Qur'an emphasises the importance of maintaining the balance of nature (mizan) and prohibits destruction (fasad) on earth. QS. Al-A'raf [7:56] and QS. Al-Baqarah [2:30] emphasise the role of humans as khalifahs responsible for environmental sustainability. These principles include the protection of marine resources through conservation measures and sustainable management. Therefore, a friendly attitude towards the environment and sustainable utilisation is a shared responsibility. This research was conducted through a literature study using qualitative, descriptive methods, relying on deductive and inductive approaches and then analysed structurally and sociologically ethnographically. These findings underscore that marine resource conservation in Islam is not only an ecological obligation but also a rewarding act of worship. Implementing these principles in everyday policies and practices can help address global environmental challenges and ensure the sustainability of marine resources for future generations. The Qur'anic perspective on marine resource conservation emphasises human responsibility for maintaining the balance of nature and preventing damage. These principles are relevant to be applied in modern conservation efforts to achieve environmental sustainability

Kata Kunci

Al-Qur'an, Perspektif, Konservasi, Sumber Daya, Laut, Tanggung Jawab, Manusia

Abstrak

Konservasi sumber daya laut merupakan isu penting dalam menjaga keseimbangan ekosistem dan keberlanjutan kehidupan di bumi. Al-Qur'an memberikan panduan yang jelas mengenai tanggung jawab manusia dalam menjaga alam, termasuk sumber daya laut. Artikel ini berupaya mengungkapkan pesan-pesan yang terkandung dalam al-Quran terkait dengan laut. Al-Qur'an menekankan pentingnya menjaga keseimbangan alam (mizan) dan melarang perusakan (fasad) di bumi. QS. Al-A'raf [7: 56] dan QS. Al-Baqarah [2: 30] menegaskan peran manusia sebagai khalifah yang bertanggung jawab atas kelestarian lingkungan. Prinsip-prinsip ini mencakup perlindungan terhadap sumber daya laut melalui tindakan konservasi dan pengelolaan yang berkelanjutan. Maka dari itu, sikap yang ramah terhadap lingkungan dan pemanfaatan berkelanjutan menjadi tanggung jawab bersama. Penelitian ini dilakukan melalui studi literatur dengan menggunakan metode kualitatif, deskriptif, dan mengandalkan pendekatan deduktif serta induktif kemudian dianalisis secara struktural dan sosiologis etnografis. Temuan ini menggarisbawahi bahwa konservasi sumber daya laut dalam Islam bukan hanya kewajiban ekologis tetapi juga ibadah yang mendatangkan pahala. Implementasi prinsip-prinsip ini dalam kebijakan dan praktik sehari-hari dapat membantu mengatasi tantangan lingkungan global dan memastikan keberlanjutan sumber daya laut bagi generasi mendatang. Perspektif Al-Qur'an tentang konservasi sumber daya laut menekankan tanggung jawab manusia dalam menjaga keseimbangan alam dan mencegah kerusakan. Prinsip-prinsip ini relevan untuk diterapkan dalam upaya konservasi modern guna mencapai keberlanjutan lingkungan

Introduction

Indonesia, as an archipelagic country, has vast territorial waters and is rich in natural resources. More than three-quarters of the national territory is ocean, which not only connects the islands, but also serves as an economical transportation route.¹ The country's oceans hold a wealth of natural resources that can be utilized, including building materials such as sand, glass

and gravel; various minerals such as manganese and cobalt, and mineral mud deposits.² In addition, the ocean is also a source of food with fish and a variety of marine plants, as well as chemicals such as sodium and potassium. Wave energy and thermal energy conversion are also potentials that can be developed.³ In addition, at the marine level, Indonesia is rich in minerals such as gold, silver, tin, manganese, quartz sand, monazite, zircon, manganese nodules, chromite, and iron ore. Not to

¹ Fajar Ramadhan and Dwi Aryawan, "Making Usv Design" 6, no. 2 (2017).

² Hastuti Hastuti et al., "Indonesia's Marine Economic Potential As A Maritime Country," *International Journal of*

Science, Technology & Management 4, no. 4 (2023): 813–25, <https://doi.org/10.46729/ijstm.v4i4.897>.

³ et.al Lucenteza Napitupulu, "Ocean," 2022, <https://doi.org/http://doi.org/10.46830/wrirpt.20.00064>.

forget, Indonesia has seas that are also rich in petroleum and offer recreational and health benefits.⁴

There have been many discussions about the ocean by oceanographers. However, most of these studies are based on secular scientific perspectives, which often do not consider deep Islamic values. Therefore, it is important to understand how the Quran conveys an educative message to mankind to manage, research and utilize the ocean and its abundant resources. This is expected to bring prosperity and happiness to their lives. Islamic idealism demands that these problems be addressed by providing education derived from the Quran and the Prophetic traditions, so that the Quran can continue to serve as a guide in daily life.⁵

Because this paper deals with the sea as a gift of Allah swt that is very valuable to mankind that has not been able to be utilized and managed optimally to support the widest possible benefit for the community. This problem is then solved by looking at the educational messages of the Qur'an towards the sea in maintaining and caring for its existence for the continuation of human life in the future.

This research method is through a literature study (library reasech) with maudhu'i (thematic) explanation using qualitative, descriptive methods, and prioritizing deductive and inductive approaches based on problems and current events. After that, it captures maritime messages in the Qur'an, which are then analyzed structurally and ethnographically sociologically.

Results and Discussion

One of God's gifts to humans is the sea. God has bestowed the sea to the Indonesian people very wide stretches. This is a sign that humans play an important role to be able to preserve and manage it properly, including to preserve it.⁶ One of the urgencies of preserving nature in question is how humans are able to balance what God has given them, as well as being a source of sustenance for them.⁷ In other words, humans must be able to be friendly and friendly with the natural environment around them, including in this regard the oceans. This attitude will safeguard nature, which in turn humans can just take the maximum benefit for the benefit of mankind itself.⁸

Dalam al-Qur'an dapat dijumpai sederetan ayat berkenaan dengan kelautan. Info yang dibeberkan Allah ini berhubungan dengan potensi dan fungsi laut secara global, sampai kepada bencana yang bisa saja timbul dari laut apabila manusia tidak lihai dalam pemanfatann dan pengelolalannya.

Terms of Expression of the Sea in the Qur'an

In the Qur'an there are at least two words expressing and mentioning the sea, namely bahr and the word al-yamm. The word al-bahr is repeated 33 times,⁹ with all its derivations, as in QS. Al Baqarah [2]: 50, Al Maidah [5]: 96, Al 'An'am [6]:59 63 and 97. Al-A'raf [7]: 138 and 163, Yunus [23]: 23 and 90, Ibrahim [14]: 32, An Nahl [16]: 14, Al Isra' [17]: 66, and 70, QS. Al Kahfi [18]: 61, 63, 79, and 109. While the word al-yamm is repeated 7 times, for example in QS. Al-

⁴Faudzan Farhana, *Asean Maritime Security*, ed. Khanisa (BRIN, 2022), <https://link.springer.com/book/10.1007/978-981-19-2362-3>.

⁵ Muhammad Abd al Zarqani, *Manahilul Irfan*, 1st ed. (Kairo: Maktabah al Arab, 1972).

⁶ Dewa Gede Sudika Mangku, "Protection and preservation of the marine environment under international law," *Tanjungpura Law Journal* 4, no. 2 (2020): 161, <https://doi.org/10.26418/tlj.v4i2.41910>.

⁷ Drafting Team, "Tafsir Ringkas / Tafsir Wajiz," in *Tafsir Al Quran*, 1st & 2nd ed. (Jakarta: Lajnah Pentashihan Mushaf Al Quran, 2016), 341.

⁸ L. E. Fleming et al., "Oceans and Human Health: A Rising Tide of Challenges and Opportunities for Europe," *Marine Environmental Research* 99, no. 30 (2014): 16–19, <https://doi.org/10.1016/j.marenvres.2014.05.010>.

⁹ Muḥammad Fuâd 'Abdul Baqî, *Al-Mu'jam Al-Mufahrâs Li Al-Fâz Al-Qur'an* (Beirut: Dar al Fikr, 1994).

A'raf [7]: 136, QS. Thaha [20]: 39 and 97, QS. Al Qshahs [28]: 7 and 40, QS. Az-Zariyat [51]: 40.¹⁰

Wisdom of the Creation of Marine Resources

Among the wisdom that can be drawn from the creation of the sea for humans are;

Bringing gratitude

The various potentials that have been bestowed on humans must be able to be a human reflection so that they can then be grateful for their existence. In this regard, Allah, in QS. an-Nahl [16]: 14, has explained that the purpose of creating the ocean is actually inviting humans to be grateful for it. In addition, Allah Swt inspires all of His servants to be able to make ships that can sail the ocean for the benefit of the blessings given in an effort to seek sustenance.¹¹ In this regard, in line with QS. Ibrahim [14]: 7, when humans are always grateful for their gifts by utilizing them well. But when people deny it, then bad retribution will be inflicted on them as seen in QS. al-Syura [42]: 32-34.

Buya Hamka in Tafsir Al-Azhar, provides an explanation related to Surah Ibrahim verse 7 by emphasizing the importance of being grateful for the blessings that Allah gives. This verse reminds us that if humans are grateful, Allah will complete His blessings, but if they disobey, then Allah's punishment is very painful. Buya Hamka elaborates that gratitude is not only by speech, but also by utilizing the blessings in accordance with Allah's will and not using them for immoral or injustice. This tafsir also relates the verse to the story of Prophet Musa and the Children of Israel, where after being freed from the oppression of Pharaoh, they are reminded to be grateful for the liberation and other favors that Allah has bestowed on them.¹²

Competent in utilizing the Gifts of Allah SWT

The position of man as a caliph, should be wise in utilizing the favors that Allah has given him. Repeatedly Allah emphasizes the favors listed in QS. Ibrahim [14]: 32-34. Tafsir Muhammad Rashid Rida on Surah Ibrahim verses 32-34 highlights the various favors that Allah gives to humans. The above verse describes how Allah created the heavens and the earth, sends down rain that produces fruits as sustenance, subdues the ark to sail the seas, and subdues the rivers, the sun, and the moon that circulate continuously. This verse also emphasizes that if humans try to count the blessings of Allah, they will not be able to, because humans tend to be unjust and often deny these blessings. This interpretation invites people to contemplate and be grateful for these favors as proof of Allah's greatness and mercy. It is also a call to use these favors in the right and responsible way.¹³

Exploration of Maritime Wealth

The Allah, through information in the Qur'an, encourages mankind to pay close attention to all the creations that he has laid out for mankind. For example, in QS. An Nahl [16]: 36. In relation to the word al-Bahr QS. At-Thur [52]: 6, it refers to the sea of fire on the Day of Judgment. The same thing is also stated in QS. At Takwir [81]: 6. With regard to the creation of the sea, there is clear evidence regarding the nature of fresh and salty sea water. All that happens in order to support creatures and all kinds of creatures that are there. At the same time, it also invites humans to think about and participate in exploring nature as an expression of the benefits of nature for humans themselves. In Tafsir Fi Zilalil Quran by Sayyid Qutb in Surah At-Takwir verse 6 unfolds information related to natural phenomena that will occur on the Day of Judgment. This verse talks

¹⁰ Baqi.

¹¹ M. Quraish Shihab, *Wawasan Al-Qur'an: Tafsir Maudhu'i On Various Issues of the Ummah*, 13th ed. (Bandung: Mizan Pustaka, 1996).

¹² Buya Hamka, *Al Azhar* (Jakarta: Gema Insani, 2020).

¹³ Muhammad Rasyid Ridha, *Tafsir Al Manar* (Mesir: Matba'ah al Manar bi Misr, 1909).

about the ocean being heated to a fire, which is one of the great signs of the Last Day. In this tafsir, Sayyid Qutb describes how this event shows the power of Allah and the end of the life of the world as known by humans.¹⁴

Qur'anic Messages on Marine Conservation

The Qur'an often mentions the sea as one of the signs of Allah's greatness and power. The vast and deep sea reflects the infinite power of God. Various verses of the Qur'an mention the beauty and majesty of the sea as a sign of God's power, especially in QS. An-Nahl: 14 and QS. Al-Jathiyah: 12. The latter verse emphasizes that the sea is one of the signs of Allah's power that humans should be grateful for.

The beauty and majesty of the sea also reflect Allah's wisdom and power in creation. The sea, teeming with life and biodiversity, shows how perfect Allah's creation is. This invites humans to reflect on the greatness of Allah and be grateful for the blessings given. The sea also plays an important role in maintaining the balance of the earth's ecosystem,¹⁵ and the Qur'an reminds humans not to destroy this balance. The vast and deep sea reflects Allah's infinite power and reminds humans of their responsibility in protecting nature. Therefore, the above verses invite humans to always be grateful for the blessings given by Allah, including the sea. The realization of Allah's majesty and power through His creations, such as the sea, should increase human faith and piety.

The Function of the Sea for Humans

Humans as caliphs are directly responsible for prospering and utilizing the sustenance given by

Allah through the potential that Allah bestows upon them. The potential in question is found in the things that appear as follows;

Potential of the sea in Food and Jewelry

In the sea there are various kinds of marine biota that are sustainable and continue to grow as part of the ecosystem and consumption supplies for humans, as well as food needs, there are also various beautiful and valuable jewelry, as recorded in QS. An Nahl [16]: 14 and QS. Fathir [35]: 12. At-Tabari explains that this verse shows the favor of Allah given to humans in the form of subduing everything in the sea, both material and immaterial. Humans can use the sea for food, jewelry, transportation, and beauty. The sea is also a means to recognize Allah, because the sea shows His power, wisdom and mercy. Therefore, humans must take care of the sea and not damage it with sinful acts or violate the Shari'ah.¹⁶

This verse contains several wisdoms, among which are: Allah shows that He is the Lord who created and manages everything, including the vast and deep seas, which cannot easily be conquered by any other creature. Allah also teaches people to be grateful for His many and varied blessings, which cannot be counted or repaid by humans. Likewise, Allah reminds humans that He is the Giver of abundant sustenance, which no one can refuse or prevent Him. Allah also invites people to worship Him sincerely and sincerely, and not to associate Him with anything, because He is the One who gives all the good and avoids all the bad.¹⁷

Imam Ibn Kathir states that this verse is one of the verses that describe the majesty and beauty of Allah's creation, which includes the oceans that are the source of life for many creatures. Allah created the oceans with different characteristics, such as

¹⁴ Sayyid Qutb, *Fī Zilāl Al-Qur'ân*, 4th ed. (Beirut: Dâr Ihya' al-Turas al-'Arabiyy, n.d.).

¹⁵ Miftah Ulya and Ali Makhfudz, "Qur'anic Multicultural Insights on Islamic Religious Education Learning," 2023, 4–5.

¹⁶ Muhammad ibn Jarir al-Tabari, *Tafsir At Tabari* (Mesir: Matba'ah al Manar bi Misr, 1909).

¹⁷ Abî `Abdillâh Muḥammad bin Aḥmad Al-Qurthûbî, *Al-Jâmi'li Ahkâm Al-Qurân*, 10th ed. (Kairo: Dar al Hadis, 2002).

color, taste, temperature, and depth. Allah also created various types of creatures that live in the ocean, such as fish, shrimp, squid, whales, and others. Allah also created jewelry from the ocean, such as pearls and marjan, which have high value and beauty. Allah also created various ships that can sail the seas, which are a means for mankind to be able to trade, travel, and research. All this is evidence of Allah's power, wisdom and bounty, which should be thanked and used as motivation to obey and believe in Him.¹⁸

The two verses above mention two benefits of the sea, which are used as a source of food and also a source of jewelry. The description of fresh fish meat essentially makes it a term that can represent all types of food produced by the sea and can be consumed by mankind, such as shellfish, oysters, shrimp, squid and also includes salt.¹⁹

Fishes in the ocean are known for their high protein content, which is very beneficial in overcoming malnutrition. In general, fish has a lower fat content when compared to other animal meats, and is also a source of omega-3 fatty acids which are essential for the development of nerve cells, including brain cells in infants, especially during the first two years of life, as well as playing a role in preventing hypercholesterolemia.²⁰

In addition, macroalgae or seaweed also provides significant health benefits. Based on analysis, seaweed contains about 39%-51% carbohydrates, 17.2%-27.15% protein, and is rich in vitamins A, B1, B2, B12, C, and minerals such as potassium, calcium, phosphorus, sodium, and iodine in high amounts. The use of crustacean waste such as shrimp, crab, and lobster to produce

chitin and chitosan has been widely applied in the textile industry, adhesives, thickeners, and as a wound healing material. Recent biotechnological innovations utilize chitosan from shrimp waste as a body-safe substitute for formalin, which can not only preserve food but also maintain the quality of products stored in cold conditions.²¹

In a historical and cultural context, pearls and marjan (coral) have long been valued as jewelry. Pearl oysters, which are cultivated to produce pearls, produce natural pearls that are of high quality and highly prized as jewels. The Quran records how Prophet Sulaiman used supernatural beings to dive to the bottom of the sea and retrieve precious gemstones to adorn his palace. QS. Al Anbiya' [21]: 82 describes this incident.

Potential of the Sea as a means of transportation Since ancient times, humans have used boats to navigate the oceans without machines, and trade between continents has been going on for centuries using sea transportation..²² In QS. Al Isra' [17]: 66 states that Allah has made it easy to sail the seas. The scholars of tafsir interpret this as the ease given by Allah to us in sea travel, enabling humans to seek His bounty. This indicates that Allah SWT makes it easy to seek sustenance through sea routes, including trade and travel.

The verse shows Allah's compassion for mankind, providing them with the means to seek livelihood and blessings. The verse also reminds us of the favors that Allah has bestowed, such as the subjugation of ships and the sea, which enables voyages and the utilization of the sea. This is evidence of Allah's care and compassion for mankind. Allah SWT has the power to facilitate

¹⁸ Abû al-Fidâ' Ismâ'îl Ibn Kasîr, *Tafsîr Al-Qur'ân Al-'Azîm*, ed. Abd al-Qâdir al-Arnâûṭ (Riyad: Dar al Salam, 1998).

¹⁹ Muchlis M. Hanafi, *Al-Qur'an Tematik, Amar Makruf Nahi Mungkar* (Jakarta: Lajnah Pentashihan Mushaf al Qur'an, 2013).

²⁰ Ahmad Yusnan Thobroni, "Fiqh from a Quranic Perspective on Managing the Potential of the Sea," *Al Fikra* 4, no. 2 (2015): 138.

²¹ Tem Kemenag, *Lajnah Pentashihan Mushaf Al-Qur'an Badan LITBANG Dan DIKLAT Depertemen Agama RI,*

Thematic Qur'anic Interpretation of Environmental Conservation (Lajnah Pentashihan Mushaf al Qur'an, 2009), <https://lajnah.kemenag.go.id/>.

²² Jurnal Kelautan et al., "Study of Oceanographic Characteristics as a Recommendation for Mangrove Planting Time (Case Study: Dompak Island) Seasonal Oceanography Study for Planting Mangroves (Case Study: Dompak Island)" 17, no. 1(2024): 2476-9991, <http://doi.org/10.21107/jk.v17i1.22182Abstract>.

the sailing of ships in the ocean, which is beneficial to humans, and has created natural laws that allow ships to sail easily to obtain marine products and as a means of transportation and trade. However, humans also have the responsibility to master maritime science and technology, so that modern ships and various fishing gear can be developed, and marine resources can be maximally utilized.²³

Potential of the Ocean as an Energy Source

There are four sources of renewable energy derived from the ocean, including wave energy, thermal energy due to the temperature difference between the surface and the depth of the ocean, tidal energy generated by changes in sea water level, and energy generated by ocean currents. Developed countries have been researching and utilizing these energy sources, especially wave, tidal and thermal energy, with the hope of developing wave power plants and similar technologies.²⁴

On the other hand, the sea also holds potential dangers such as natural disasters including storms, large waves, coastal erosion and tsunamis. This has been mentioned in the Qur'an, especially in QS. Al-An'am [6]: 63 and QS. Al-Isra' [17]: 67. According to M. Quraish Shihab, these verses describe how humans beg Allah with humility when facing difficulties or dangers, both on land and at sea, and promise to be grateful if saved. The interpretation of the Ministry of Religious Affairs of the Republic of Indonesia emphasizes that in difficulties, humans will ask for help only from Allah. QS. Al-Isra' [17]: 67, according to M. Quraish Shihab, shows that when at sea and facing danger, humans will realize that only Allah can help. However, after surviving, they often forget to thank Him..²⁵ The

interpretation of the Ministry of Religious Affairs of the Republic of Indonesia illustrates that humans tend to remember Allah only when they are in danger, but after surviving, they often do not appreciate the blessings that have been given.²⁶

Fulfilling the Needs of Human Life

In QS. Al Baqarah [2]: 87 and QS. Al Jatsiyah [45]: 13 provide an understanding that humans are given the freedom to utilize existing natural resources, including in the oceans. Although scholars' interpretations may differ, both verses generally indicate that the universe and everything in it has been organized for the benefit of humans, with the natural laws that Allah has set and the abilities given to humans. According to Al-Qurthubi's interpretation, QS. Al Baqarah [2]: 87 emphasizes that Allah gave the Torah to Moses and sent messengers after him, including Jesus the son of Mary who was strengthened by Ruhul Qudus. However, often when the messengers came with messages that were not to their liking, many acted arrogantly and even went as far as rejecting and killing some of the messengers. Ibn Kathir also states something similar, adding that Jesus was given miracles as proof of his truth.²⁷

Imam Al-Qurthubi explains QS. Al Jatsiyah [45]: 13 as Allah subjecting all that is in the heavens and the earth to man, as a sign of His compassion and as evidence of His greatness for those who contemplate. Ibn Kathir interprets this verse as Allah giving everything in the heavens and the earth as a gift and mercy, and as a sign of His power for those who think about His verses.

Science Development

In QS. al-Jatsiyah [45]: 13 confirms that Allah created everything in the universe, including

²³ Muhammad Jamal al-Din al Qasimiy, *Tafsir Al Qasimi*, 13th ed. (Beirut: Dar al Fikr, 1978).

²⁴ Hanafi, *Al-Qur'an Tematik, Amar Makruf Nahi Mungkar*.

²⁵ Muhammad Quraih Shihab, *Stories in the Qur'an: A Hermeneutical Analysis*, 1st ed. (Jakarta: Lentera Hati, 2003).

²⁶ Compilers, "Tafsir Ringkas / Tafsir Wajiz."

²⁷ M. Quraish Shihab, *Wawasan Al-Qur'an: Tafsir Maudhu'i Atas Pelbagai Persoalan Umat*.

the atmosphere, land, and oceans, to be utilized by humans. This gift eventually triggered the development of science and technology.²⁸

The verse underscores the importance of the sea as God's gift to mankind, particularly as a source for the development of marine science. The verse also highlights that the creation of the universe, including the heavens and the earth and the alternation of day and night, as well as the ships that sail the seas, are not only beneficial for humans but also as lessons for those who use reason. Reasonable people are defined as those who constantly read, research and understand the characteristics of things. They are people who can understand the times, the universe, history, and themselves, whether written or not.²⁹ If these reading and learning activities are carried out continuously, they will produce new knowledge and broader insights, which will then be developed. The command to read is in line with the teachings of the Qur'an in Surat al-'Alaq [96]: 1-5.

The Qur'an Surah Al-'Alaq verses 1-5, emphasizes the importance of knowledge and learning in Islam. These verses, which are part of the first revelation received by Prophet Muhammad (PBUH), call upon humanity to read and learn in the name of Allah who has created man and taught him what is unknown. These verses are interpreted as a call to acquire knowledge and to use writing instruments as a means to document and disseminate knowledge. This shows that Islam strongly encourages the pursuit of knowledge and considers it one of the noblest forms of worship.³⁰ The verse also highlights the generosity of Allah SWT who has given humans the ability to learn and understand, which distinguishes humans from other creatures.

In the modern context, this verse is often associated with the importance of education and intellectual development in society.³¹ It also serves as a basis for Muslims to value and pursue knowledge, both religious and secular, as a way to better themselves and contribute to the progress of humanity.

Ibn 'Ashur explains that the command 'iqra' in this context does not specifically target a particular object to be read because there are two interpretations: First, the command can be considered as a complete verb without the need for an object, which means 'do the reading'. Secondly, the object of the reading is not mentioned as it is understood that it is the Qur'ān that will be revealed to the Prophet. Surah Al-'Alaq is important because it is the beginning of the revelation and prophetic mission of Muhammad SAW. These verses highlight the greatness of Allah SWT as the creator and educator of humans by using qalam, which is a symbol of knowledge.³²

So it is with the sea, which has been the subject of unrelenting research by scientists for the good of mankind. If they succeed in systematically formulating marine science that enables mankind to utilize the sea that has been conquered by God, then success in utilizing the sea is the result of technological progress.

From this, we can see that the Qur'an strongly emphasizes the importance of developing knowledge. This can be seen from the frequency of the word "knowledge" and its derivatives appearing 854 times, which shows the importance of the process of acquiring knowledge and the object of knowledge itself. The Quran explicitly states that knowledge is an advantage that

²⁸ M.Quraish Shihab, "Tafsir Al Misbah."

²⁹ Ade Jamarudin et al., "Implementing Religious Moderation Using the Perspective of the Qur'an," in *KnE Social Sciences*, vol. 2022, 2022, 579–90, <https://doi.org/10.18502/kss.v7i8.10776>.

³⁰ Miftah Ulya Nurliana, "Childhood Education from a Psychological Perspective," *Islamic Education* 3, no. 2 (2019):1–13,

<https://jurnal.stitalishlahbondowoso.ac.id/index.php/tsaqofah/article/view/86/77>.

³¹ Nurliana et al., "Islamic Law Perspective on the Role of the Family towards Children ' S Education," *Islamic Education Scientific Journal* 11, no. 1 (2022): 22–35.

³² Muhammad at Tahir Ibn Ashur, "At Athrir Wa at Tanwir," in *Tafsir Al Quran* (Tunisia: Dar ibn Hazm dan Dar Sahnoun (Tunisia), 1342), 257.

distinguishes humans from other creatures and helps them in carrying out their role as khalifah, as mentioned in QS. Al-Baqarah [2]: 31-32.

According to the Qur'an, humans have the potential to discover and develop their knowledge with the permission of Allah. This shows how high the value of people who have knowledge is in achieving this goal.³³ The development of marine science goes hand in hand with technological advances that enable the utilization of marine resources to meet the needs of human life. This scientific activity, which is also encouraged in the Qur'an, invites humans to contemplate and make observations and observations of the universe.³⁴

Tafsir Al-Munir on QS. Al-Baqarah [2]: 31-32 reveals that Allah SWT gave knowledge to Prophet Adam AS about the names of all things. Then, Allah showed these things to the angels and asked them to mention the names if they indeed knew them. This shows the superiority of Prophet Adam AS in knowledge compared to the angels who did not know these names. This verse confirms that man was given knowledge that was not given to the angels, signifying man's privilege in knowledge.³⁵

From this, it can be seen that the utilization of marine potential through the development of science, especially in the marine field, is important. Nevertheless, the process of various scientific activities, including observation and research of the oceans, is still carried out. This development is not only in line with the Qur'anic injunction, but also enhances the progress of the fisheries sector and other potential sectors. Thus, it is hoped that the improvement of the fisheries sector will lift the economic status of the fishermen directly involved, so that they can be freed from poverty. This is the purpose of the creation of

nature for humans, so that it can be utilized properly for the common welfare.

Prohibition of Destroying the Environment

The Qur'an explicitly prohibits the destruction of the environment, both on land and in the sea (QS. Ar-Rum: 41)..

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ
بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

“There is corruption on land and in the sea because of the deeds of men, so that Allah may taste to them some of the consequences of their deeds, that they may return (to the right path).”

The damage includes drought, famine on land, and ecological damage in the sea such as reduced marine products and damaged coral reefs. This damage is caused by man's ungodly deeds.³⁶ God created nature with a system that is harmonious and suitable for human life. However, humans often do bad deeds that damage the balance of nature. This interpretation highlights the importance of maintaining the balance of the ecosystem as part of human responsibility.³⁷ The verse aims to create prosperity and prevent environmental damage. The fundamental values raised include humanity, justice, and responsibility. The verse reminds humans of the importance of protecting the environment and avoiding acts that damage nature. In other words, that environmental damage is a direct result of human actions, and invites us to return to the right path by maintaining

Humans as caliphs on earth are responsible for preserving nature. This is stated in (QS. Al-Baqarah: 30).

³³ M.Quraish Shihab, *Insight of the Qur'an: Maudhu'i Interpretation of Various Problems of the People*.

³⁴ Y. Ningshi, “The Concept of Lifelong Education According to the Qur'an and the Sunnah.,” *Journal of Islamic Education*, 6 (1) (2017): 1–16.

³⁵ Wahbah Az-Zuhaili, *Tafsir Al Munir*, 15th ed. (Beirut: Dar al Fikr, 1991).

³⁶ M.Quraish Shihab, *Insight of the Qur'an: Maudhu'i Interpretation of Various Problems of the People*.

³⁷ Muhammad at Tahir Ibn Ashur, “At Athrir Wa at Tanwir.”

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

“And when your Lord said to the angels, 'Surely I will make a caliph on earth.'”

The above verse explains that humans as caliphs have a great responsibility to protect and maintain the earth. This includes managing natural resources wisely and sustainably, as well as maintaining the balance of the ecosystem.³⁸ In this regard, humans as caliphs on earth have two main tasks: to prosper the earth (imaratul ardh) and to worship Allah (ibadatullah). The task of prospering the earth includes preserving nature and ensuring that natural resources are used fairly and wisely.

Therefore, maintaining the balance of nature as seen in QS Al-Mulk : 15 is very important.

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا
مِنْ رِزْقِهِ وَإِلَيْهِ النُّشُورُ

“It is He who has made the earth easy for you, so walk in all its paths and eat of His sustenance. And to Him alone do you return after being raised up.”

The above verse explains that Allah made the earth easy for humans to occupy and cultivate. Humans are commanded to walk the earth, seek sustenance, and utilize the natural resources that have been provided by Allah. However, this must be done responsibly and without destroying the balance of nature.³⁹ This verse shows Allah's mercy in making the earth easy for humans to explore and utilize. However, humans must remember that they will return to Allah and will be held accountable for how they utilize the earth and maintain its balance. In this verse, it is seen that Allah created the earth with all its conveniences so that humans can live well. Humans should walk the earth, seek sustenance, and utilize natural resources wisely. This verse also reminds humans

of their responsibility to maintain the balance of nature and not to do damage.⁴⁰ Therefore, this verse reminds humans of the importance of maintaining the balance of nature as part of their responsibility as caliphs on earth. It is also a statement that humans must utilize natural resources wisely and responsibly, and maintain the balance of the ecosystem.

In conservation, there are ethics and morals that must be carried out in accordance with the teaching principles conveyed in the Qur'an. The ethical principles in protecting the marine environment are enshrined in (QS. Al-Baqarah: 205).

وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ
وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ

“And when he turns away (from you), he walks the earth to make mischief in it, and to destroy crops and livestock, and Allah loves not mischief.”

This verse reminds humans not to do damage to the earth, including the sea. The damage in question includes any form of over-exploitation that damages the ecosystem. The ethical principle raised is the responsibility of humans to maintain the balance of nature and prevent damage.⁴¹ Also, the above verse emphasizes that the main purpose of the prohibition of damage is to safeguard the public good. In the context of the marine environment, this means that humans must act wisely in utilizing marine resources, ensuring that their actions do not damage the marine ecosystem and threaten sustainability. The verse also teaches us not to do damage on earth, including in the sea, and emphasizes the importance of maintaining the balance of the ecosystem. It goes on to emphasize that protecting the marine environment is an integral part of Islamic ethics and humanity's responsibility as khalifah on earth.

³⁸ M.Quraish Shihab, “Tafsir Al Misbah.”

³⁹ Abî `Abdillah Muhammad bin Ahmad al-Qurthubî, *Al-Jâmi`li Ahkâm Al-Qurân*, 5th ed. (Kairo: Dar al Hadis, 2002).

⁴⁰ Muhammad ibn Jarir al-Tabari, *Tafsir At Tabari*.

⁴¹ M.Quraish Shihab, “Tafsir Al Misbah.”

Raising awareness and education about the importance of ocean conservation means educating people about the vital role of the ocean in the global ecosystem and the negative impacts of human activities that damage the marine environment. This includes disseminating information on the importance of keeping the ocean clean, reducing pollution and protecting marine biodiversity.

This awareness can be raised through various educational programs, ranging from school curricula that include material on marine ecology to public campaigns involving social media, seminars and workshops. Effective education will help people understand how their daily actions, such as plastic use and fishing practices, can affect ocean health.

By raising awareness and education, it is hoped that people will take more responsibility in protecting the marine environment. This will also encourage active participation in conservation efforts, such as beach cleanups, coral reef preservation and support for sustainable environmental policies. High awareness of the importance of marine conservation is key to ensuring the sustainability of marine resources for future generations.

Human Responsibility in Marine Resources According to the Qur'an

The sea is a gift from Allah to humans who are entrusted with the mandate of the khalifah so that humans can explore the great potential that is there. Both the potential for the welfare of the environment around the sea and the welfare of mankind together. The Qur'an refers to humans as caliphs who are responsible for managing the earth wisely (QS. Al-Baqarah [2]: 30). This verse emphasizes that the Qur'an calls humans as caliphs

on earth, which means that humans have a great responsibility to manage and protect the earth wisely. As khalifah, humans are entrusted with maintaining the balance of nature and ensuring that natural resources are used sustainably and fairly.

The role of khalifah includes ecological responsibility. Humans must protect the environment and prevent the destruction of nature. This means managing natural resources wisely, avoiding overexploitation, and protecting ecosystems. As khalifah, humans must ensure that their actions not only benefit themselves but are also fair to all living beings. In this context, humans are reminded that as caliphs, humans have an important role in safeguarding and maintaining the earth, emphasizing that this responsibility must be carried out wisely, fairly, and sustainably.⁴²

The responsibility of humans in managing and protecting the earth is a trust given by God. As a trust, this responsibility must be carried out with full awareness and a sense of responsibility, because humans will be held accountable for how they manage the earth. Maintaining this trust means that humans must act wisely in utilizing natural resources, ensure that their actions do not damage the environment, and strive to maintain the balance of the ecosystem. Awareness of this mandate encourages humans to always consider the long-term impact of their actions on the environment and future generations.⁴³

In addition to humans as khalifah, the utilization of marine resources is also recommended by the Qur'an to be wise and not excessive (QS. al-A'raf: 31). This is aimed at the sustainability of marine resources for future generations, which appears in QS. Al Mulk: 15. This verse emphasizes the importance of balance and moderation in all aspects of life, including in the utilization of natural resources, while

⁴² M.Quraish Shihab, *Tafsîr Al-Mishbâh* (Tangerang: Lentera Hati, 2017).

⁴³ Miftah Ulya, "Pluralist Education In The Context Of A Coastal Community," *Madania: Journal of Islamic Studies*

3, no. 2 (2013): 165–79, <http://ejournal.uin-suska.ac.id/index.php/madania/article/view/4753>.

interpreting this verse as a guide to maintain environmental sustainability.⁴⁴

While the prohibition of destroying the environment by the Quran remains a concern for humans (QS. Ar Rum: 41). The Qur'an expressly prohibits the destruction of the environment, both on land and in the sea. It emphasizes that humans have responsibility for the damage done to the earth. This means that human actions, such as deforestation, pollution, and exploitation of natural resources, have a direct impact on the environment. Humans are mandated as caliphs on earth to protect and care for it, not destroy it. Therefore, the balance of natural ecosystems is emphasized by the Qur'an as very important to be maintained. (QS. al Mulk: 15). This verse highlights that humans have a great responsibility to protect and utilize the earth wisely. This means that humans must use natural resources sustainably and responsibly, avoiding over-exploitation that can damage the balance of nature.⁴⁵

In this context, maintaining the balance of nature means protecting ecosystems from damage caused by human activities such as deforestation, pollution and climate change. It also calls on Muslims to think long-term and consider the impact of their actions on the environment. This principle is particularly relevant in the face of current global environmental challenges, such as the climate crisis and biodiversity loss.⁴⁶ Therefore, the Ummah is urged to raise awareness of the importance of maintaining the balance of nature by taking concrete actions to protect it. This can be done through various means, such as supporting sustainable environmental policies,

reducing carbon footprints, and participating in conservation efforts. This is a reminder that every small action taken to protect the environment is a form of worship and a moral responsibility that will be accounted for before God. Thus, maintaining the balance of nature is not only an ecological obligation but also a spiritual one.

In order to support the above balance, ethics and morals are needed in conservation efforts. Ethical principles in protecting the marine environment are contained in (QS. Al-Baqarah: 205). This verse emphasizes that this damage includes all forms of exploitation and destruction of the environment, including the sea.⁴⁷ The ocean is an important part of the ecosystem that must be protected from pollution, overfishing and other destructive activities. There is also a need for conservation and protection. This is part of Islamic ethics. This includes efforts to reduce marine pollution, protect marine habitats such as coral reefs and mangroves, and regulate fishing to avoid overfishing. These principles are in line with the teachings of Islam, which teaches balance and harmony in all aspects of life.⁴⁸ Through conservation actions, humans can fulfill their responsibility as stewards of the earth and ensure the sustainability of the marine environment for future generations.

Conclusion

Conservation of marine resources is an important responsibility emphasized in the Qur'an for humans to play an active role in maintaining the balance of nature (mizan) and prohibiting

⁴⁴ Ulya and Wijaya, Subur, "Multicultural Contextualization Based on the Quran in Islamic Religious Education Learning."

⁴⁵ Jufri Miftah Ulya, Nurliana, "An Al-Qur'an Perspective On Gender Inclusion For Women's Empowerment," *Proceeding International ESCO* 1, no. 0 (2023): 1–23, https://www.stainf.ac.id/wp-content/uploads/2024/03/Ebook-Prosiding-Esco_1.pdf#page=135.

⁴⁶ Miftah Ulya et al., "The Principle of Religious Moderation From the Qur'an in the Context of Modern Society,"

Proceeding International Conference on Islam and Education (ICONIE) 3, no. 1 (2024): 1621–34.

⁴⁷ Abî `Abdillah Muḥammad bin Aḥmad al-Qurthubî, *Al-Jâmi`li Ahkâm Al-Qurân*.

⁴⁸ Stovika Eva Darmayanti and Udik Budi Wibowo, "Evaluation of Character Education Programs in Elementary Schools in Kulon Progo Regency," *Journal of Prima Edukasia* 2,no.2 (2014):223, <https://doi.org/10.21831/jpe.v2i2.2721>.

destruction (fasad) on earth. QS. Al-A'raf [7: 56] and QS. Al-Baqarah [2: 30]. Humans as caliphs on earth must maintain the balance of nature and prevent damage. Through conservation and sustainable management, humans not only fulfill their ecological obligations but also perform acts of worship that bring rewards. The implementation of these principles in daily life can help address global environmental challenges and ensure the sustainability of marine resources for future generations.

The Qur'an, which is summarized in many verses, describes the sea in various terms and emphasizes its various benefits for humans, both as a source of materials, minerals, food, chemicals, energy and so on. Humans have a great responsibility to utilize the sea wisely and sustainably, as stipulated in various verse messages scattered in the Qur'an. The sea also plays an important role in transportation and meeting human daily needs. In addition, the development of marine science is highly recommended to be utilized for the welfare of mankind.

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