

## Original Research Article

## The Quranic perspective about Go Green, Islamic Ecology, Commemorating Islamic Holidays, Preventing Drugs and AIDS

Moh. Ali Abdul Shomad V.E.A<sup>1\*</sup>, Elfi Mu'awanah<sup>1</sup><sup>1</sup>UIN Sayyid Ali Rahmatullah, Tulungagung Indonesia

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**Abstract:** support for environmental maintenance and physical health can be done when environmental awareness arises and maintaining it so as not to damage the environment requires religious support, especially from the main source of the teachings of the Quran. by finding a number of verses of the Quran that support environmental preservation so that religious adherents are increasingly convinced to carry out the missions of teachings for the good and survival of human life through a heuristic study of the Quran and theoretical support found in the Quran related to Go Green (5 verses), Islamic Ecology (4 verses), Commemorating Islamic Holidays (10 verses), Preventing Drugs and AIDS (15 verses).

**Keywords:** protecting the environment, physical health, maintaining religion.

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### 1. INTRODUCTION

Performing jihad, changing negative behavior into positive behavior that occurs before the eyes, especially behavior that is less and not in accordance with Islamic teachings. To carry out this choice is sometimes full of risks, but it requires a strong mental ability to accept all risks and increase patience in carrying it out because it is a choice. What is done can be

more appropriately called jihad and Allah teaches in QS Luqman: 17. In the perspective of QS Liqman 17, changing behavior begins with ibda'binafsik through the power of Islamic instructors in performing prayers, even amar ma'ruf nahi munkar begins with prayer, then continues with changing behavior and should be mental, spiritual, economic, and even physical, all the risks of jihar. The text of QS Liqman: 17 is as follows.

يَا بَنِيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ ۗ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ

Currently, several things that are being treated or targeted for guidance and counseling about Go Green, Islamic Commemorating Islamic Holidays prevention of NAPZA HIV AIDS are challenges that need to be faced in providing social and religious counseling guidance in society.

**RQ:** How Quranic Verses about Go Green, Islamic Ecology, Commemorating Islamic Holidays, Preventing Drugs and AIDS?

### 2. LITERATURE REVIEW

Go Green is an environmentally conscious

activity and lifestyle that aims to reduce the negative impact of humans on the earth by treating the environment in practical ways, for example, saving energy, reducing waste, using public transportation/electricity, planting trees, and supporting environmentally friendly products to preserve natural resources for future generations. This movement can start from small daily actions such as plastic waste by shopping alone or sorting waste, to larger lifestyle changes to create a sustainable future. The discovery of Quranic verses related to going green will encourage individuals to go green. The discovery of Quranic verses related to going green will encourage individuals to go

green, even becoming go green pioneers for themselves and others to do so.

Islamic ecology is an environmental approach to empowering nature, based on the teachings of the Qur'an and Sunnah. It views nature as a creation of Allah SWT that must be protected responsibly, with full confidence that by doing good to nature, the heavens will be good to the individual. It positions humans as "khalifah" (leader) on earth, and prioritizes the principles of justice, balance, and preventing damage, thus creating a mass movement that mobilizes all resources to simultaneously protect nature. Restoring humans to their role as khalifa and basing them on the Qur'anic verses as guidelines for protecting the environment are the starting points for environmental conservation activities. Although not all humans want to simultaneously do good to the environment, rules need to be socialized to all citizens so that they all do good to nature.

Islamic religious holidays are ceremonies to celebrate a happy day because they carry out certain sacrifices. Eid al-Fitr occurs after sacrificing oneself by fasting for a month. Rice donations explain Eid al-Fitr. Eid al-Adha is celebrated with sacrifice or extreme charity, namely sacrificing a goat by one person, and a group of seven cows. And the in-laws day is related to the birthday of the Prophet Muhammad, Rajabiyah, and other days. As for strengthening these holidays, it is necessary to find Quranic verses to be more confident and steady in carrying out the worship.

### 3. METHODOLOGY

The method of interpreting (Maladi, 2201) the Qur'an by collecting verses related to a particular topic

or theme, then interpreting them comprehensively to gain a complete understanding of the topic, in contrast to the tafsir which interprets the Qur'an sequentially (tahlili) per verse or per chapter. This method focuses on discussing one title from the perspective of the Qur'an, such as justice, education, or nature, by arranging the verses chronologically according to the time of their revelation. The data of this research are in the form of verses of the Quran related to topics or themes related to Go Green (5 verses), Islamic Ecology (4 verses), Commemorating Islamic Holidays (10 verses), Preventing Drugs and AIDS (15 verses) which are found through Google Search, then verses are selected that are close in meaning to the topic and meet the criteria for the selected verses, namely a. Determining the problem to be discussed (topic). b. Collecting verses related to the problem. c. Classifying into themes and interpreting. d. Outlining the implications of the findings into everyday life.

It is a jihad against individual lusts and diseases caused by violating God's rules, drinking and consuming illegal drugs, and having sex with more than one partner and not being a legal partner. Efforts to combat both require a collective jihad. Environmental cleanliness and health are needs that must be addressed together, so that life is happier by following God's teachings according to good living habits and a good environment.

### 4. RESEARCH RESULT & DISCUSSION

Result go green is an action or deed aimed at saving the earth from all damage caused by human actions, where the method of saving is carried out with a program that places more emphasis on greening the environment.

Table 1: QS Go Green

QS	Go Green
Ar Rum: 1	ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ
Al Isra: 26	وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تَبْذُرْ نَبْذِيرًا
Al Isra: 27	إِنَّ الْمُبْدِرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ ۗ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا
Al-Baqarah: 205	وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ
QS Al Baqarah: 7-8	وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿٧﴾ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ ﴿٨﴾

In QS Ar Rum: 41 it is stated that the destruction of the earth or going green lies in the hands of humans themselves. Utilizing all potential as needed, zero waste means nothing is wasted—no trash. Using water and protecting plants is Go Green in the Quran. As expressed in QS Al Isra: 26. Where the command to be frugal is placed, wasteful people are enemies of Allah, including wasteful people who harm the environment. As stated in QS Al Isra: 27. Using water sparingly, plants, and livestock is a necessary aspect of preparing for our future health, as doing otherwise would be following in the footsteps of God's enemies and could deprive us of the

blessings of our sustenance.

Furthermore, God's command to protect and nurture the earth's community, including plants and livestock, is a solution to implementing Go Green, as stated in QS Al-Baqarah: 205. Likewise, by returning to examining the word of Allah, Go Green is actually an effort to correct our mistakes in protecting our environment. Sometimes we are negligent and have damaged nature and made mistakes in repairing our environment as Allah warned in QS Al Baqarah: 7-8. Some examples of Go Green campaigns are as follows.



Figure 1: Go green campaign

For example, the Go Green Laboratory movement (Masyarakat, Merapi, Kebun, & Bengkulu, 2018) utilizes yards for medicinal purposes, such as turning the Mahkota Dewa plant into a potent drink to reduce diabetes mellitus, as well as herbal ingredients that can be grown in pots. The manufacturing process involves separating the skin and fruit, chopping the skin, drying, boiling, and making it edible. Mahkota Dewa plants can be consumed by diabetes sufferers to reduce blood sugar levels.

Therefore, adopting an environmentally friendly lifestyle is a Go Green effort to combat global warming, or the rise in global temperatures caused by the greenhouse effect, which traps solar heat energy in the Earth's atmosphere due to the accumulation of carbon dioxide, sulfur dioxide, and methane. Uncontrolled use of fossil fuels by all human activities will undoubtedly exacerbate the phenomenon of global warming. In everyday life (Omar Defeo, Anton McLachlan, Derek Armitage, Michael Elliott, 2021), we can experience increasing global temperatures, unpredictable climates, prolonged droughts, and heavy rainfall.

Cultivating a shared awareness of environmental issues and sensitivity (Omar Defeo, Anton McLachlan, Derek Armitage, Michael Elliott, 2021) raises awareness among people around the world to participate in providing solutions to provide energy for the next generation, through Go Green, public policy in the environmental sector, and the development of science and technology based on Green Technology. The resulting environmental protection solutions are realized through implementation in daily life by all elements of society.

A Go Green lifestyle is not the responsibility of a select group but a shared responsibility of all elements of society. It requires cooperation and commitment from all parties, from the government and industry to the general public. The government, as the holder of power, must certainly create environmentally friendly public policies and be firm in addressing actions that could damage the environment. For example, building regulations must consider sustainable development aspects.

A Go Green lifestyle is not a burden on life but will provide various benefits. Benefits that can be gained

by adopting an environmentally friendly lifestyle include health, savings on expenses, maintained environmental quality, and energy reserves or resources that can be used by future generations. Easy-to-implement eco-friendly lifestyles include using public transportation more often for long distances and walking or cycling for short distances, implementing the 3Rs (Recycle, Reuse, Reduce) such as using refillable packaging, using items that are still usable, and recycling waste, using electricity

wisely, using energy-efficient electronic devices, and building green buildings.

Constantly campaign for Go Green and can also use Gameplay media (Fathurrohman, Ikbal, & No, n.d.) for educational Go Game Go Green games, including game content. You can create or choose media that already exists online.



Fig. 2: Example of game play

Ecology is a fundamental science for understanding and investigating the functioning of ecosystems (Zoeller, K. C., G. G. Gurney, N. Marshall, 2021), the life of living things within their systems, their survival and habitat, meeting their needs, forms of interaction with other components and species, adaptation and tolerance to changes that occur, and the natural growth and reproduction within an ecosystem (Mufid, 2010). Although there are sometimes gaps (Omar Defeo, Anton McLachlan, Derek Armitage, Michael Elliott, 2021) between ecosystem ideals and socialization within society. In China (Guo, 2021), local

and spiritual culture are combined in developing national parks to preserve the ecology.

Understanding Islamic ecology means understanding the environment as a religious command to preserve it for our enjoyment and for future generations. In this context, the relationship between nature (hablu ma'a Allah, ma'a nafsi, ma'a nnash ma'al bid'ah) should be perfected. As long as humans are alive in the world, they are given the freedom to manage the natural ecology around them with all its predicates as stated in QS Al Isra: 70.

Table 2: Islamic Ecology

QS	Islamic Ecology
Al Isra: 70	* وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا
Al Baqarah 20	الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۗ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ
Al Araf: 56	وَلَا تَفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ
Al An'am 73	وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۗ وَيَوْمَ يَقُولُ كُن فَيَكُونُ ۚ قَوْلَهُ الْحَقُّ ۚ وَلَهُ الْمُلْكُ يَوْمَ يَنْفُخُ فِي الصُّورِ ۗ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ۚ وَهُوَ الْحَكِيمُ الْغَنِيُّ

Protecting the environment is a jihad hifd aldiin, ecological sustainability is the same as carrying out the command of our Allah as khalifah fil ardh as well as hifd al aql as proof of human intelligence, hifd al mal by protecting the ecology (JB Ruhl, James Salzman, Craig Anthony Arnold, Robin Craig, Keith Hirokawa, Lydia Olander, Margaret Palmer, 2021) will be a savings of fortune in the present and future for our future generations. QS Al Baqarah: 20 above inspires us about human ecology in the form of earth, sky, water, plants and is a blessing from Allah.

QS Al-Araf: 56 states that we should

continuously preserve our ecological environment. The environment is not ours but a trust for future generations. The existence of ecosystems is mentioned in QS Al-An'am: 73, which states that they were precisely created by God in accordance with His power. Any damage to them is, of course, the responsibility of humans themselves.

It is a clean and healthy lifestyle in accordance with Islamic teachings, with the Quran and Islamic teachings as its guide. It begins with paying attention to dietary balance, as stated in QS Abasa: 24.

**Table 3: Commemorating Islamic Holidays**

QS	Commemorating Islamic Holidays
Abasa 24	فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ
Yasin 24	وَجَعَلْنَا فِيهَا جَنَّاتٍ مِنْ نَخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ
An Nahl 69	ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلَالًا يَخْرُجُ مِنْ بَطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ
Al A'raf 31	* يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ
Al A'raf 31	* يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ
Al Baqarah 172	يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ
An Nahl 114	فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ
AL Maidah 88	وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ
An Nahl 78	يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُواتِ الشَّيْطَانِ إِنَّهُ لَكُرْ عَدُوٌّ مُبِينٌ
Al Qalam 4	وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ

Choosing a diet and type of food is important for maintaining a healthy life, as explained in QS Yasin: 24, that healthy food choices such as dates and grapes at a certain age are intended to maintain health. When fruits are available for our health, we are commanded to eat them moderately to maintain our health and not to overdo

it. We should prioritize the psychology of gratitude, that whatever we can eat, some of it is charity for others, and we should always prioritize gratitude. As stated in QS Yasin 25.

Besides health benefits, honey from bees is said to be a cure for disease. In QS An Nahl: 69, Allah commands us to consume fruits and honey as a cure, and there are important indications of honey and fruit for those who wish to research or seek wisdom from them. As for what we eat, it should be food that is good in terms of its source and type and healthy, accompanied by enjoying what we can eat with gratitude. Besides that, the food we eat is halal and its acquisition and preparation are also halal, accompanied by the concept of gratitude for what we can eat to prove our faith as stated in QS An Nahl: 114.

Eating halal good fortune is Allah's command as proof of gratitude for our blessings and worship lillahi ta'ala and only worshiping Allah as in QS Al Maidah: 88. We should seek our fortune properly and choose the right food, don't just hunt for "tasty" food or follow the devil's desires so that we don't fulfill the elements of balanced nutrition. Besides eating, a healthy life also includes the soul and body as in QS An Nahl: 78 which is innate to each individual and needs to be strengthened so that the hearing, sight, conscience/psyche are healthy and function optimally and the concept of gratitude should accompany all forms of physical and psychological that are given to each human being. A person is considered healthy if his morals are good, optimally following the morals of the Prophet as stated in QS Al Qalam: 4.

**Table 4: Preventing Drugs and AIDS**

QS	Preventing Drugs and AIDS
An Nahl 67	وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ
An Nahl 32	وَلَا تَقْرَبُوا الزَّيْنَةَ ۚ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا
Al Baqarah 219	* يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۚ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا ۚ وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ
Al Baqarah 219	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا ۚ وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ ۗ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا
An Nisa' 43	الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ ۚ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ
Al Maidah 90	يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

Al Maidah 91	<p>إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ ۗ فَهَلْ أَنْتُمْ مُنْتَهُونَ</p>
An Nuur 2	<p>الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ ۖ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ وَلَيَشْهَدَ عَذَابُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ</p>
An Nur 43	<p>الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ ۖ وَحَرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ</p>
Az Zalzalah 7-8	<p>فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ</p>

NAPZA is Narcotics, Psychotropics and other addictive substances. Other terms often used are Narcotics and psychoactive substances. HIV stands for Human Immunodeficiency Virus. AIDS stands for Acquired Immunodeficiency Syndrome. Always remember Allah and read psychological verses, read, believe, and sincerely live them. Understanding the temptation of NAPZA and HIV AIDS is 1. The temptation of momentary hedonism and the wrong path, 2) always remember and remember Allah to always be inspired to get out by reading the Quran or strengthening prayers in the Quran, 3) always put in the mind that NAPZA & AID are the path of Satan as revealed in QS Al Isra: 32.

In the context of the Quran, narcotics fulfill the prohibited elements because their harm is greater than their benefits as stated in QS an Nahl 67. Dates and grapes are essentially good drinks, but when they are made into intoxicating drinks, they become the opposite. The affirmation of narcotics from the perspective of QS Al Baqarah: 219 contains the consequence method in dealing with narcotics, cognitive countermeasures, analysis of positive and negative impacts, and arguments for why it is necessary to leave narcotics.

That dates and grapes are basically good drinks, but then made into intoxicating drinks then become the opposite. The affirmation of narcotics from the perspective of QS Al Baqarah: 219 contains the consequence method in overcoming narcotics, cognitive counter, analysis of positive and negative impacts, arguments why it is necessary to leave narcotics.

A similar affirmation is found in QS an Nisa: 43 to prevent the need for brainstorming about the dangers and benefits of narcotics and the harm is greater. Another supporting argument is QS Al Maidah 90 that when someone chooses to vent and suppress their feelings with narcotics, then they are being controlled by Satan who will destroy that person in the future. Furthermore, when someone sinks into following Satan and chooses drugs, he is actually controlling himself to forget worship and God, triggering uncontrollable emotions, especially controlled thoughts, which trigger people to suffer because of their actions using drugs.

As stated in QS Al Maidah 91. To avoid things that lead to HIV AIDS (Pelaez *et al.*, 2021) it is necessary to have a NO TGKS, No tough+Give+Kiss+Sex campaign until married. The prohibition of adultery and anything that smells like adultery in QS AL Isra: 32. In QS AN Nuur: 2, it is emphasized that the punishment for adultery is to sever all feelings by releasing pity for the adulterer so that those who believe in Allah will not follow suit. Adulterers are encouraged to deny Allah's commands, therefore, a consistent approach to worship and training to resist the temptation of sexual immorality through fasting or brainwashing is necessary. And if someone engages in free sex in QS an Nur: 3, they tend to partner with the same type, or sometimes make friends with similar behavior. Besides that, almost 80-90% of the door to HIV AID (Mothe, Beatriz; Brander, 2021) is adultery, therefore frequently instilling QS az zalzalah 7 & 8 can pressure people to accumulate sinful acts against Allah. Several arguments (Magyar-Russell, Gina; Pargament, Kenneth I.; Grubbs, Joshua B.; Wilt, Joshua A.; Exline, 2021) regarding the belief in the emergence

of Quranic solutions to problems related to the prevention of NAPZA AIDS encourage people to

explore and remember Allah and read Quranic verses that strengthen psychologically.



Figure 4: Preventing Drugs and AIDS

Tabel 5

AL Isra': 82	وَنَزَّلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۖ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا
Ar Ra'du :28	الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ
Al Isra : 9	إِنَّ هَٰذَا الْقُرْآنَ يَهْدِي لِلَّذِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا
Fushilat : 44	وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ ۖ أَأَعْجَمِيٌّ وَعَرَبِيٌّ ۗ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ ۗ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ۗ أُولَٰئِكَ يُنَادُونَ مِن مَّكَانٍ بَعِيدٍ
Jasiah:20	هَٰذَا بَصَائِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ
At Taubah: 128	لَقَدْ جَاءَكَ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ
At taubah 129	فَإِن تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۚ عَلَيْهِ تَوَكَّلْتُ ۗ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

Health and environmental instructors should and teachers in general : 1. Identifying and an lyzing field facts, mapping the data to be explored, and analyzing the

organizations or institutions that have handled the situation, where it has been handled, and how it has been handled so far. Seeking lessons learned from experts in

the field. 2). Logicizing the importance of environmental protection and healthy living, including continuously exploring and exploring supporting Quranic and Hadith verses, as well as literacy verses and examples from everyday life. 3). Selecting and incorporating keywords for the concept of environmental health. 4) Optimizing all cognitive, affective, and physical energy to become role models for the environment, 5) Personalizing Go Green - Islamic Ecology, Islamic Clean and Healthy Living and drug and AIDS prevention. 6). Characterizing Quranic values and/or Islamic teachings to be transferred to clients, of course, starting with strengthening the religious beliefs of the counselor or teacher.

## 5. CONCLUSIONS

During a pandemic, healthy living habits such as frequent handwashing with soap or hand sanitizer, wearing a mask, maintaining physical distance, and maintaining faith and immunity are essential. These practices can help maintain the continuity of the human ecosystem and ensure survival during this pandemic. Regarding HIV/AIDS, Islam has several mechanisms to address this issue. First, preventing the emergence of risky behaviors for HIV/AIDS (Catherine Moravac et.al., 2026) through Islamic education and character development. This can be achieved through comprehensive Islamic education, where every Muslim is taught to adhere to Islamic laws in social interactions. These include the prohibition against approaching adultery and committing adultery itself, the prohibition against khalwat (seclusion), the prohibition against ikhtilat (mixing of men and women), always covering the genitals (awrah), averting the gaze from the genitals (awrah), the prohibition against entering homes without permission, and so on. Furthermore, efforts are also needed to create a conducive environment and eradicate non-conducive environments.

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