

The Ecological Sustainability of The Earth System: Classical and Contemporary Interpretation of Surah Ar-Rum (Chapter 30), Verse 41

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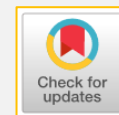
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ABSTRACT

The environmental crisis is a problem of human sustainability. Human life cannot be separated from religious teachings that govern divinity, humanity, and the environment. Some religions teach the value of living in harmony with nature. In Islam, there are also several verses that talk about the preservation of nature. Besides that, there are verses explaining the causes of natural damage. This research is library research. The research aims to find out the comparative interpretation of Q.S. Rum verse 41 and the context of Q.S. Rum verse 41. The results of the study are as follows: First, humans are the main actors in environmental damage, both on land and in the sea. Second, humans are able to destroy nature individually and collectively. Collaborative destruction is carried out by making systems and laws that do not care about the preservation of nature.



ABSTRAK

Krisis lingkungan merupakan permasalahan keberlangsungan kehidupan manusia. Kehidupan manusia tidak lepas dari ajaran agama yang mengatur kebutuhan, kemanusiaan, dan lingkungan. Beberapa agama mengajarkan nilai-nilai hidup serasi dengan alam. Dalam agama islam juga terdapat beberapa ayat yang berbicara tentang kelestarian alam. Di samping itu terdapat ayat menjelaskan penyebab kerusakan alam. Penelitian ini merupakan penelitian kepustakaan. Penelitian bertujuan untuk mengetahui tafsir komparasi Q.S. Rum ayat 41 dan kontekstualisasi Q.S. rum ayat 41. Hasil penelitian sebagai berikut: pertama, manusia merupakan aktor utama dalam kerusakan lingkungan baik di daratan maupun lautan. kedua, manusia merupakan dapat merusak alam secara pribadi maupun bersama. Perusakan secara bersama dilakukan dengan pembuatan sistem dan undang-undang yang tidak memperdulikan kelestarian alam.

Kata Kunci: Krisis Lingkungan, Surah Ar Rum, Tafsir Komparasi.

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Introduction

Environmental problems are the main impact of technological progress (Husna Nashihin et al., 2020) and science. Prevention of environmental damage is carried out by always preserving the environment. Environmental sustainability in human life has a big role in its survival, that is why nature and humans need each other ('Ulyan, 2023). The needs for clothing, shelter, and food come from the surrounding nature. Humans also, as creatures, depend on the materials provided and available in the ecosystem of life. So, when humanity's destructive behavior is allowed to run rampant in the technological and modernist era like today, natural preservation will be threatened so preventive measures are needed. (Muhyiddin, 2010) These preventive steps can be carried out in theological, scientific, and humanist ways. The theological method in question is studying and interpreting verses from the Koran and hadiths related to ecological themes or environmental sustainability (Julkifli, 2022). The scientific method in question is carrying out environmental studies from a scientific perspective and the impact of environmental damage on the future of the earth and its inhabitants. The humanist method in question revives local wisdom in the form of values and customs that can preserve the environment.

These three steps are used to foster human environmental awareness which has various variations (Robbaniyah et al., 2022). Environmental awareness is divided into four. The division of four consciousnesses is adapted from the division of human consciousness according to Marcuse. The four human awareness of the environment is as follows (Nashihin, 2019): first, theological awareness which means humans understand environmental damage. This damage is associated with signs of the end times. This has the effect of humans being resigned and unable to do anything regarding environmental damage. Second, what is meant by naive awareness is that humans are aware of environmental problems and their impact on human life, but humans just don't do anything because the system and the majority of society don't care about this (Sarwadi, 2023). Third, the critical-transformative awareness that is meant is that humans begin to fight for environmental awareness and promote environmental awareness.

This awareness occurs with the existence of strong concepts and systems. Strong systems and concepts for environmental sustainability can be studied by contextualizing verses from the Koran related to ecological themes (Husna Nashihin, 2022). One of the verses of the Qur'an related to the theme of the environmental crisis is Q.S. Rum verse 41. This research aims to compare classical and contemporary interpretations of Q.S. Rum verse 41 and know the contextualization of Q.S. Rum verse 41 from an environmental sustainability perspective.

The research related to environmental sustainability and the holy Qur'an includes: First, research by Dwi Runjani Juwita which explains that the concept of environmental fiqh is essentially the concept of rules formulated by Islam to regulate utilization that is oriented towards environmental sustainability. in accordance with the guidance of the Qur'an and al-Sunnah. Environmental preservation must be understood based on maqasid al-syari'ah, namely based on utilization and avoiding harm. (Juwita, 2017) This research analyzes verses from the Koran and the hadith of the Prophet which explains the basis of environmental jurisprudence. Compared with this, this research examines comparative interpretation studies of one of the verses which explains the main elements of environmental damage. Second, Muhammad Yusuf Qardlawi's research explains that Islam is a religion that cares about the environment. So it is not surprising that Islam is categorized as a green religion. This can be proven by the many verses of the Qur'an and Nabawi Hadith which recommend revitalizing and prospering the earth. Therefore, Muslims should be pioneers in caring for the environment. (Perspeksi et al., 2023) This research collects verses and hadiths with the theme of prospering the earth. The approach used is thematic interpretation (Nashihin et al., 2022). Compared to this research, this research focuses on one verse and is approached with comparative interpretation and contextualization of the verse.

Third, Muslim Djuned's research explains that the legal texts for environmental protection and preservation are mandatory as is the obligation to protect the pillars of Islamic law, namely: al-dîn, al-nafs, al-nasl, al-mâl, al-'aql and al-bî'ah. Punishment sanctions for perpetrators of environmental crimes according to the Qur'an are the maximum punishment, namely stoning or the cross, and the minimum punishment, namely the sentence of cutting off the hands of takzir. (Djuned, 2016) This research emphasizes the importance of hifdzul biah as one part of maqashid sharia. Compared to that research, this research further strengthens the hifdzul biah contained in Q.S. rum verse 41.

Method

This research is library research (Nashihin et al., 2022). The primary sources of interpretation used include; Tafsir Thabari, Tafsir Ar-Razi, Tafsir Maraghi, and Tafsir Jalain. There are several translations and tafsir of Indonesian ulama', including al-Furqan translation and tafsir of the Qur'an by A.Hassan, al-Qur'an and its meaning by Quraish Shihab, tafsir of the Qur'an by Zainuddin Hamidy and Fachruddin, and Al-Qur'an Karim translation and interpretation of the Arabic and Latin Al-Qur'an by Bachtiar Surin. Secondary sources are in the form of articles or research (Nashihin, 2023) related to the theme of environmental sustainability in Islam. The comparative interpretation steps are a simplification of the ma'na cum maghza approach as follows: first, a general explanation of the letters and verses. Second, a comparison of the interpretation of Q.S. rum 41 from various interpretations. Third, contextualize the verse which is guided by the moral idea of the verse.

Results and Discussion

1. Tafsir Muqarran Q.S. ar-Rum ayat 41

Q.S. al-Rum belongs to the group of Makkiyah letters, revealed in the period before the Prophet Muhammad migrated to Medina. However, it is not known for certain how this verse was revealed. However, if seen in its position as part of the Makkiyah Surah, this verse has very theological nuances. This is by the general character of Makkiyah letters. Verse 41 of al-Rum is a continuation of the discussion in the previous verse, namely that Allah asked the Quraish infidels whether the allies (idols) they created could carry out exactly what Allah did, such as creating humans, giving them sustenance and even killing them. (QS. al-Rum (30): 41). Meanwhile, the verse that follows talks about many of the previous communities who associated partners with Allah (QS. Al-Rum (30): 42). Then, it ends with a verse that commands humans to adhere firmly to Allah's path before the doomsday that has no turning point comes (QS. al-Rum (30): 43). (Hakim & Munawir, 2020)

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

The interpretations of this verse according to commentators include: first, damage on land and at sea due to human behavior itself. Allah will inflict punishment on humans as a result of some of the bad things they do. With this punishment, hopefully, they will repent to Allah. (Talib, 2012, p. 326) Second, (There has been visible damage on land) due to the cessation of rain and the depletion of vegetation (and in the sea), meaning countries with many rivers become dry (caused by the actions of human hands) in the form of immoral acts. (so that Allah feels for them) can be read liyudziqahum and linudziqahum; if you read linudziqahum, it means that We will feel for them (some of the consequences of their actions) as punishment (so that they will return) so that they will repent of their immoral actions. (Al-Mahalli & As-Suyuthi, 2016, pp. 1729–1730) Third, there has been damage on the earth and in the sea due to the efforts of human hands, which ultimately God feels to them the reward for the part they have done so that they return. (Hassan, 2021, p. 408)

Fourth, damage has been seen on land and at sea caused by human hands, so as a result, Allah makes them feel some of the bad consequences of their actions so that they return to the right path. (Shihab, 2013, p. 408) Fifth, damage on land and at sea is caused by the efforts of human hands because God wants them to feel some of the consequences of their actions so that they return to the path of truth. (Hamidy & Fachruddin, 1980, p. 592) Sixth, damage has arisen

in on land and in the sea due to the actions of human hands, so that God feels for them part of the retribution for their sins, hopefully, they will return to the right path. (Surin, 1978, p. 901)

Seventh, Al-Maraghi explains the verse above that people who have done damage both at sea and on earth will be warned directly by Allah, the world with floods, drought, food shortages, and forest fires. So that they want to return to the right path and repent, but after Allah gave a warning in the world they ignored it, so Allah warned them to wait for the day of judgment. (Al-Maraghi, 1987, p. 100) Eighth, Razi explains that this verse is textual and discusses that the damage that occurs on Earth is the result of human actions. In this verse, the meaning of damage is indicated by the word *al-fasad*. The word *al-fasad*, its meaning refers to the condition of something that is damaged or shifted from its proper order or changed from its original form. (Al-Ashfahani, 2009, p. 636) Al-Razi is of the opinion that what is meant by all damage that occurs due to the actions of human hands is the result of human *shirk*. Al-Razi saw that *shirk* was not only about belief or theology. But it is also done by body parts. This second polytheism has two forms, namely *fasiq* and *ma'shiyah*. Al-Razi emphasized that disobedience committed by a person does not have a bad impact on Allah, in fact, it will have a bad impact on himself. (Al-Razi, 1862, p. 129)

Ninth, Thabari explained that what he meant was that immoral acts were visible on the land and seas of the earth as a result of humans committing acts that were prohibited by Allah. Some *takwil* experts believe that the meaning of *al-barr* is desert plains, while *al-bahr* is cities and countries that have water and rivers. Some others explain that *al-barr* means *ahlul barr*, namely Bedouin people, while *al-bahr* means *ahlul bahr*, namely city dwellers. The meaning of *al-barr* according to Arabs is empty land. The waters are divided into two; salty and bland. According to the Arabs, the two waters are called *al-bahr* without specifying where the damage occurred (in which waters), so the meaning is that damage occurs in all waters, both fresh and salty. If so, then it is a country in which there are rivers and seas. Acts of disobedience to Allah have been visible in various places, both on land and in the waters. Caused by the actions of human hands," with the sins committed by humans. Injustice is widespread on land and waters. Allah feels for them some of (the consequences of) their actions," the meaning is, so that Allah will inflict punishment on some of their actions and immoral acts So that they return to the truth and immediately repent, abandoning immoral acts to Allah. (Thabari, 2007, pp. 680–685)

2. Contextualization of Tafsir Ar-Rum Verse 41

Based on several interpretations from classical scholars and contemporary scholars in Q.S. Rum verse 41 contains the main causes that cause the environmental crisis on earth, including: first, humans are the main actor who causes environmental damage and crisis. This damage can be seen from the destruction of land consisting of mountains, rivers, lakes, plantations, forestry, and agriculture. This is done both individually and collectively. Personally, humans generally do not yet have an awareness of the importance of the natural environment as the main thing that supports human life. Collectively, humans create systems to utilize nature irregularly. This system can be viewed from regulations or laws made by governments or countries that prioritize corporate interests. These two behaviors are based on the human perspective on nature which is subject-object. Humans are subjects who have complete power over nature, while nature is an object that is always exploited without limits. This is confirmed by BNPB stating that over the last 20 years, 98 percent of disasters in Indonesia were hydro-meteorological disasters. Floods, landslides, droughts, and forest and land fires take turns following the extreme weather that occurs. BNPB also stated that Indonesia was already in an ecological emergency. The disaster that occurred was triggered by increasingly massive environmental damage. (Khalid, 2021)

Second, behavior that destroys nature is essentially a form of human evil that does not take into account future generations. Humans think that nature is only for themselves. The natural surroundings are a legacy of previous humans who were able to live in harmony with nature. Humans who are unable to live in harmony with nature result in various disasters both

on land and at sea. This disaster is the result of environmental damage. This relationship is based on analytical-empirical methodology as well as technical interests of an exploitative nature. Human actions related to nature are rational-purposeful actions. (Hardiman, 2021, pp. 211–212) These exploitative actions have an increasingly uncomfortable impact and damage to the environment on this earth. The data on environmental damage ranges from the climate crisis, forest crisis, and plastic waste emergency. According to the Indonesian Environmental Agency (WALHI), the climate crisis has threatened Indonesia. This is the statement written on the Walhi website as follows; In the past, the issue of human security was driven by the issue of war. but currently, the issue of human security is driven by the climate crisis, where humans are threatened by rising sea levels. In Eastern Indonesia, the climate crisis has threatened to submerge thousands of coastal villages. (WALHI, 2022)

Third, environmental problems are a reflection of problems in human divinity. Humans who have monotheism are humans who are able to live in harmony with the universe. Living in harmony with the universe is the embodiment of humans as servants and caliphs. The balance of functions as servant and caliph can create behavior that is friendly to the environment. This environmentally friendly behavior is part of the prophetic message. There are several hadiths related to the environment or the importance of living in harmony with nature, including: first, a hadith about protecting trees and the survival of humans and animals by planting trees and plants. The text of the hadith is as follows:

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَفُتَيْبَةُ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ عَبْدِ الْغُبَرِيِّ، - وَاللَّفْظُ لِيَحْيَى - قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الْأَخْرَانِ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَيْهِيمَةٌ إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ "

Anas reported that Rasulullah SAW said: Never has a Muslim planted a tree or cultivated the land and birds or humans or animals eat it but it is a charity in his name. (an-Naisaburi, n.d., p. 1553)

Second, the hadith prohibits cutting down trees. The hadith text is as follows::

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، أَخْبَرَنَا أَبُو أُسَامَةَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عُثْمَانَ بْنِ أَبِي سُلَيْمَانَ، عَنْ سَعِيدِ بْنِ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ حُبَيْشٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ قَطَعَ سِدْرَةً صَوَّبَ اللَّهُ رَأْسَهُ فِي النَّارِ ". سَأَلَ أَبُو دَاوُدَ عَنْ مَعْنَى هَذَا الْحَدِيثِ فَقَالَ هَذَا الْحَدِيثُ مُخْتَصَرٌ يَعْنِي مَنْ قَطَعَ سِدْرَةً فِي فَلَاحَةٍ يَسْتَتَلُّ بِهَا ابْنُ السَّبِيلِ وَالْبَهَائِمُ عَبَثًا وَظُلْمًا بغيرِ حَقٍّ يَكُونُ لَهُ فِيهَا صَوَّبَ اللَّهُ رَأْسَهُ فِي النَّارِ .

The Prophet SAW said: Whoever cuts down a bidara tree, Allah will immediately take him to Hell. Abu Dawud was asked about the meaning of this hadith. He said: This is a short tradition. This means that whoever cuts down a lote tree in vain, unjustly, and without any rights in which travelers and wild animals take shelter, Allah will take him to Hell quickly. (As-Sijistani, n.d., p. 530)

These two hadiths explain that trees are the most important part of environmental sustainability. Trees have a major function in human survival. The main function of trees is to convert carbon dioxide into oxygen. Oxygen is a necessity for living creatures.

Conclusion

The environmental crisis is explicitly explained in Q.S. Rum verse 41. This verse is a verse explaining the negative side of humans which is capable of causing deep damage through the behavior and systems created. Human behavior tends to be destructive because the relationship established between humans and nature is subject-object. This is reinforced by

humans' duties as caliphs on earth. The caliph's duties are understood as a form of human legality to exploit nature without limits. This has a direct impact on human life a generation or generations later.

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