

**MAQĀSID SYARĪ'AH APPROACH TOWARD ECOLOGICAL VERSES POINT OF
VIEW ABDUL MUSTAQIM**



THESIS

Submitted to Faculty of Ushuluddin and Humanities

In Partial Fulfillment of the Requirements

The Degree of S-1 of Islamic Theology

On Qur`anic Science and Tafseer

By:

FATMA NUR`AINI

NIM: 1904026075

FACULTY OF USHULUDDIN AND HUMANITIES

STATE ISLAMIC UNIVERSITY WALISONGO

SEMARANG

2023

DECLARATION

Name : Fatma Nur `Aini
Student ID Number : 1904026075
Course : Qur`anic Science and Tafseer

Declare that the thesis entitled:

**“MAQĀŞID SYARĪ’AH’AH APPROACH TOWARD ECOLOGICAL VERSES POINT
OF VIEW ABDUL MUSTAQIM”**

Is definitely my own work. I am responsible for the whole content of this thesis. Other writer’s arguments of findings included within it are quoted or cited in accordance with ethical standards.

Semarang, 17th May 2023

The Writers,



Fatma Nur `Aini

1904026075

**MAQĀSHID SYARĪ'AH APPROACH TOWARD ECOLOGICAL VERSES ABDUL
MUSTAQIM'S IN POINT OF VIEW**

THESIS

**Submitted to Faculty of Ushuluddin and Humanities in Partial Fulfilment of the
Requirements for the Degree of S1 of Islamic Theology In Qur'anic Science and Tafsir**



Submitted By:

Fatma Nur `Aini

NIM: 1904026075

Semarang, 17th May 2023

Approved by:

Advisor I



Moh. Masruri M.Ag

NIP. 197208092000031003

APPROVAL OF THESIS

The top script below:

Name : Fatma Nur 'Aini

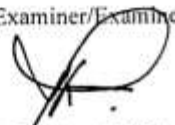
Student ID Number : 1904026075

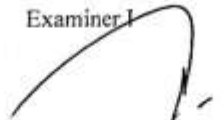
Title : Maqāṣid Syarī'ah Approach Toward Ecological Verses Point of View
Abdul Mustaqim

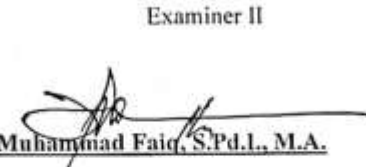
It has been approved by the Thesis Examination Board of the Faculty of Ushuluddin and Humanities UIN Walisongo Semarang on 21 of June 2023 and has been accepted as one of the requirements for obtaining a Bachelor of Religion in Ushuluddin and Humanities.

Semarang, 03rd July 2023


Chairman of Examiner/Examiner
Dr. Ahmad Tajuddin Arafat, M.S.I

Secretary of Examiner/Examiner

Moh. Syakur, M.S.I

Examiner I

H. Sukendar, M.A., PhD.

Examiner II

Muhammad Faiq, S.Pd.L., M.A.

Advisor I

Moh. Masruk, M.Ag
NIP. 197208092000031003

MOTTO

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

“And do not do damage to the earth after it was (created) well. Pray to Him with fear and hope. Indeed, God's mercy is very close to those who do good”. (QS. Al-A'raf: 56)

TRANSLITERATION

The transliteration of Arabic words used in writing this thesis is guided by the "Arab-Latin Transliteration Guidelines" based on the Joint Decree of the Minister of Religion and the Minister of Education and Culture of the Republic of Indonesia number: 158/1987 and number 0543b/U/1987. dated January 22, 1988, as follows:

1. Consonant Words

Arabic consonant phonemes which in the Arabic writing system are denoted by letters, in this transliteration some are represented by letters and some are represented by signs and some by letters and signs at the same time.

Huruf Arab	Name	Latin word	Information
ا	Alif	Not symbolized	Not symbolized
ب	Bā'	B	Be
ت	Tā'	T	Te
ث	Śā'	Ś	es (with dot above)
ج	Jīm	J	Je
ح	Hā'	Ḥ	ha (with dot below)
خ	Khā'	Kh	ka dan ha
د	Dāl	D	De
ذ	Žāl	aŽ	zet (with dot above)
ر	Rā	R	Er
ز	Zai	Z	Zet
س	Sīn	S	Es
ش	Syīn	Sy	es dan ye
ص	Śād	ş	es (with dot below)
ض	Dād	ḍ	de (with dot below)
ط	Ṭā	ṭ	te (with dot below)
ظ	Žā'	ž	zet (dengan titik di bawah)
ع	'Ain	‘	Inverted comma on top
غ	Gain	G	Ge
ف	Fā'	F	Ef
ق	Qāf	Q	Qi

ك	Kāf	K	Ka
ل	Lām	L	El
م	Mīm	M	Em
ن	Nūn	N	En
و	Wāw	W	W
ه	Hā'	H	Ha
ء	Hamzah	'	Apostrof
ي	Yā'	Y	Ye

2. Vowel

Arabic vowels like Indonesian vowels, consist of a single vowel or monphthong and multiple vowels or diphthongs.

a. Single Vowel

The Arabic single vowel whose symbol is in the form of a sign or vowel, the transliteration is as follows:

Huruf Arab	Name	Latin word	Information
--◌◌◌	Fathah	A	A
--◌◌◌	Kasrah	I	I
--◌◌◌	Dhammah	U	U

b. Double Vowel

Arabic double vowels whose symbols are a combination of vowels and letters, transliteration in the form of a combination of letters, namely:

Huruf Arab	Name	Latin word	Information
--◌◌◌ي	Fathah and ya'	Ai	a-i
--◌◌◌و	Fathah and wau	Au	a-u

قَلَمٌ qalama

رَأَيْتَ raaita

نَهْرٌ nahara

يَوْمٌ yauma

بَيْنَ baina

3. Maddah

Maddah or long vowels whose symbols are vowels and letters, transliteration in the form of letters and signs, namely:

Huruf Arab	Name	Latin word	Information
ا	Fathah and alif	Ā	A and top line
ي	Fathah and ya	Ā	A and top line
ي	Kasrah and ya	Ī	I and top line
و	Dhammah and wau	Ū	U and top line

حَاجِبٌ Ḥājibun

يَسْعَى yas`ā

الْيَمِّ alīm

مَفْتُونٌ maftūnu

4. Ta'marbutah

There are two transliterations for ta marbutah:

- a. Ta marbutah live

Ta marbutah who live or get harakat fathah, kasrah and dhammah, the transliteration is /t/

- b. Ta marbutah dies:

Ta marbutah who dies or gets sukun, the transliteration is /h/

- c. If the last word with ta marbutah is followed by a word that uses the article al and the reading of the two words is separate, then ta marbutah is transliterated with ha (h)

Example:

رَوْضَةُ الْأَطْفَالِ - raudah al- aṭfāl

رَوْضَةُ الْأَطْفَالِ - raudatul aṭfāl

5. Syaddah

Syaddah or tasydid which in the Arabic writing system is symbolized by a sign, shaddah sign or tasudid sign, in this transliteration the shaddah sign is denoted by a letter, which is the same letter as the letter marked with the shaddah.

Example:

رَبَّانَ	rabbanā
نَزَلَ	nazzala
الْبِرِّ	al-birru

6. Article

Articles in the Arabic writing system are denoted by letters, but in this transliteration, articles are distinguished by articles followed by the letter syamsiyah and the word sandnag followed by the letter qamariah.

- a. The article is followed by the letter syamsiyah

The article followed by the letter syamsiyah is transliterated according to its sound, namely the letter /i/ is replaced with the same letter as the letter that immediately follows the article.

السَّمَاءِ	As-Sama'
الشمس	Asy-Syamsu

- b. Articles followed by the letter qamariah

Articles followed by the letter qamariah are transliterated according to the rules outlined in front and according to their sound. Whether followed by the letter syamsiyah or the letter qomariah, the article is written separately from the word that follows and is connected to the article.

الْقُرْآنُ	al-Qur`ān
الْقِيَّاسُ	al-Qiyās

7. Hamzah

It is stated in advance that hamzah is transliterated with an apostrophe, but that only applies to hamzah which is located in the middle and at the end of the word. If the hamzah is located at the beginning of the word, it is not symbolized, because in Arabic it is an alif.

Example:

تَأْخُذُونَ ta' khuzūna

أَكَلَ akala

النَّوْءُ an-nau'

8. Word Writing

Basically every word, whether fi'il, isim, maupyn harf, is written separately, only certain words written in Arabic letters are usually combined with other words because there are letters or vowels that are omitted, so in this transliteration the writing of these words is also arranged in other words following it.

وان لله لهو خير الرازقين wa innallāha lahuwa khai arrāziqīn

والله على الناس حج البيت walillāhi nāsi 'alan nāsi hjju al-baiti

9. Capital Letters

Although in the Arabic writing system capital letters are not recognized, in this transliteration they are used as well. The use of capital letters is like what is done in EYD, including: capital letters are used to write the first letters of self-names and the beginning of sentences. If the personal name is preceded by an article, then what is written in capital letters remains the initial letter of the personal name, not the initial letter of the article.

Example:

وما محمد الا رسول wa mā Muhammadun illā rasul

الحمد لله رب العالمين alhamdu lillāhi rabbi al-ālamīn

Alhamdulillāhi rabbil ālamīn

The use of capital letters for Allah only applies if the Arabic script is complete and if the writing is combined with other words, so that letters or vowels are omitted, capital letters are not used.

Example:

الله الامر جميعا lillahi al-amru jami'an

Lillahi amru jami'an

والله بكل شيء عليم

wallahu bikulli syai'in alim

10. Tajweed

For those who want fluency in reading, this transliteration guide is an integral part of the Science of Tajweed. Therefore, the inauguration of the Latin Arabic transliteration guidelines (international version) needs to be accompanied by recitation guidelines.

DEDICATION

Glory be to Allah, the only Essence worthy of receiving all forms of praise from all mankind. With an abundance of His love, grace, grace, and mercy which has never been interrupted the writing of this thesis can be completed smoothly. Alhamdulillahirabbil' Alamin.

Prayers are always recited to the greatest man on earth, namely the Prophet Muhammad and all his family and friends. With his patience and persistence in spreading the religion of Islam, so that the blessings of Islam and faith can be felt.

This thesis entitled ***MAQĀŞID SYARĪ'AH APPROACH TOWARD ECOLOGICAL VERSES POINT OF VIEW ADBUL MUSTAQIM*** which was compiled to fulfill one of the requirements to fulfill a bachelor's degree (S1) in the Faculty of Ushuluddin and Humanities, State Islamic University (UIN) Walisongo Semarang.

During the preparation of this thesis, the writer received a lot of guidance, advice, and support from various parties so that the preparation of this thesis could be completed smoothly. So the author needs to express his gratitude to:

1. Dear Prof. Dr. H. Imam Taufiq, M.Ag, as rector of UIN Walisongo Semarang, Prof. Dr. Hasyim Muhammad, M.Ag, as the Dean of the Faculty of Ushuluddin and Humanities UIN Walisongo Semarang who has approved the discussion of the themes in this thesis, Mr. Dr. Mundhir, M.Ag as chairman of the Department of Qur'an Science and Tafseer, and Mr. M. Sihabudin, M.Ag as secretary of the Department of Qur'an Science and Tafseer of the Faculty of Ushuluddin and Humanities UIN Walisongo Semarang, who has given permission and advice in writing this thesis.
2. For the lecturers of the Faculty of Ushuluddin and Humanities UIN Walisongo Semarang who are patient and sincere in providing knowledge to the writer, as well as to all staff and employees of the Faculty of Ushuluddin and Humanities UIN Walisongo Semarang for their good and very helpful service.
3. To Mr. Moh. Masrur, M.Ag as the supervisor as well as the guardian of the lecturer who is willing to take the time, effort, and mind to guide and provide direction during the preparation of this thesis.
4. My parents, (Buang Sodikin and Zumrotul Muksodah) and my extended family have always provided support every step of the way, very sincere affection, and prayers so that I can get to this point.

5. To Prof. Dr. H. Abdul Mustaqim, M.Ag who is willing to take the time to provide information and suggestions regarding the theme of this thesis through an interview via Whatsapp.
6. To a big family of FUPK 15 classmates especially those who have been a source of enthusiasm, motivation, and inspiration in learning from the beginning to the end of the semester.
7. For all IPS TQ friends who are the distributors of goodness from God in every situation, especially Humairo` Inda Ikmalina, Alfiatussa`adah, Latifatul Munawaroh, Etika Silvi Husnia, Aminatur Rohmania and Amalia Bella Wandira.

After going through a long process, in the end, this thesis can be completed smoothly. However, the writer is very aware that the writing of this thesis is not without mistakes, so the writer accepts criticism and suggestions for improving the writing in the future.

Semarang, 17th May 2023

Writer

Fatma Nur`Aini

NIM: 1904026075

TABLE OF CONTENTS

TITLE PAGE	i
DECLARATION	ii
SUPERVISOR’S AGREEMENT	iii
APPROVAL OF THESIS	iv
MOTTO	v
TRANSLITERATION	vi
DEDICATION	xii
TABLE OF CONTENTS	xiv
ABSTRACT	xvi

CHAPTER I INTRODUCTION

A. Background.....	1
B. Research Questions.....	3
C. Research Objectives and Benefits.....	3
D. Literature Review.....	4
E. Research Method	8
F. Thesis Outline	9

CHAPTER II DISCOURSE ON ECOTHEOLOGY AND MAQASHIDI INTERPRETATION

A. Discourse on Ecotheology	
1. Ecology in the Qur`an.....	12
2. Ecotheological Paradigm	14
B. Maqashidi Interpretation	
1. Overview of Maqashid Syari`ah	
a. Historical of the Emergence of Maqashid Syari`ah.....	16
b. Definition of Maqashid Syari`ah	19

c. The Urgency and Benefits Maqashid Syari'ah	20
2. The Maqashidi Interpretation Paradigm	
a. Maqashidi Interpretation Terminology	21
b. Maqashidi Interpretation Implementation Pattern	23

CHAPTER III INTERPRETATION OF ECOLOGICAL VERSES ACCORDING TO ABDUL MUSTAQIM IN THE BOOK *AL-TAFSIR AL-MAQASHIDI*

A. Biography and Works of Abdul Mustaqim	30
B. Background for Writing Book	33
C. Book Writing Systematics	34
D. Interpretation Abdul Mustaqim Against Ecological Verses	35

CHAPTER IV INTERPRETATION OF ECOLOGICAL VERSES IN THE BOOK *AL-TAFSIR AL-MAQASHIDI* AND RELEVANCE WITH ELEMENTS OF MAQASHID SYARI'AH

A. Interpretation of Ecological Verses in the Book of <i>Al-Tafsir Al-Maqashidi</i>	40
B. Relevance of Interpretation of Ecological Verses With Elements of <i>Maqashid Syari'ah</i>	44

CHAPTER V CLOSING

A. Conclusion.....	48
B. Suggestion.....	49
C. Closing	49

BIBLIOGRAPHY 52

ATTACHMENT 56

CURRICULUM VITAE..... 60

Abstract

Ecological-based interpretation of the verses of the Qur`an by scholars still tends to be theological. Even today the issue of ecology has become a problem which until now has not yet found the right solution to overcome it. In addition, issues regarding ecology still sound foreign in various kinds of literature, especially in sources of Islamic literature, especially in the form of interpretations. Not many have been found that explicitly discuss or raise theological issues. This can be seen from the products of classical to contemporary interpretation, not many consider the issue of ecology as one of the considerations in interpreting the verses of the Qur`an. Meanwhile, the discourse of interpretation with the *maqāṣid syarī'ah approach* is considered an alternative to developing the interpretation of the Qur`an to answer contemporary problems and current issues. One of the commentary books that discuss ecological issues with the *maqāṣid Syarī'ah approach* is the book *Al-Tafsīr Al-Maqāṣidi* by Abdul Mustaqim. Through this background, it is necessary to know how Abdul Mustaqim's interpretation of ecological verses in the book *Al-Tafsīr Al-Maqāṣidi*, and how is the relevance of Abdul Mustaqim's interpretation of ecological verses with the elements of *maqāṣid syarī'ah*.

This research is a qualitative type which is *library research*. Data collection techniques in this study used document study and interview methods. The data analysis method used is to describe the data regarding the interpretation of ecological verses in the book *Al-Tafsīr Al-Maqāṣidi* which is then analyzed and concluded to get answers about the problem. The conclusion of the results of research on the interpretation of ecological verses in the book *Al-Tafsīr Al-Maqāṣidi* by Abdul Mustaqim is that the concept of *maqāṣid syarī'ah* was previously limited to five concepts, namely protecting religion, soul, mind, money, and offspring. So, at this time it is necessary to add a new concept, namely preserving the environment or *حفظ البيئة*. Because environmental issues have become one of the contemporary issues that must be aware of by scholars. It should be underlined that the book *Al-Tafsīr Al-Maqāṣidi* is a product of interpretation that emerged in response to contemporary issues, one of which is the issue of environmental or ecological damage. The results of Abdul Mustaqim's interpretation contribute to and complement the results of previous interpretations, especially those of Yusuf Al-Qardawi, Tanthawi Jauhari, and Muhammad Quraish Shihab who in general say that maintaining ecological balance is very important to and protecting the environment is part of a good religious attitude.

Keywords: Ecological Verses, Maqāṣid Syarī'ah & Tafsir Maqāṣidi

CHAPTER I

INTRODUCTION

A. Background

The interpretation of the verses of the Qur`an is influenced by changes in times and places. So the dialectic between the text of the Qur`an and reality must always experience development, following the developments of time and place, even changes in the environment¹. What's more, the al-Qur`an and its interpretations in social spaces continue to experience very dynamic movements². If in the past, interpretations were often only concerned with interpreting verses in a deductive-normative way, even giving the impression of only repeating (*qira`ah matakarrirah*) the meanings of the past, then it is time for the products of interpretation to be able to read productively and creatively so that they can become a solution to contemporary religious social problems³.

Al-Qur`ān as a book that is *righteous for all times* (appropriate in every time and place) demands the creativity of interpreters to renew the understanding of religion in the face of the challenge of change through the process of creative *ijtihad*. But so far the scholars' interpretation of the ecologically based verses of the Qur`an still tends to be theological. One of them is like in the book *Tafsir Al-Ibriz Lī Ma`rifati Tafsir al-Qur`ān al-`Azīz bi Lughāt al-Jāwi* by KH. Bisri Musthofa, who interprets the verses related to the environment, emphasizes theological analysis rather than scientific analysis. This is very visible when explaining that the damage on this earth is at the hands of humans according to KH. Bisri Mustofa is due to immorality⁴.

Besides that, as in his book Ibn Kathir who interprets QS Ar-Rum verse 41⁵:

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

Meaning: "It has been seen that damage on land and at sea is caused by the actions of human hands so that Allah will feel for them some of the (results of) their actions so that they return (to the right path)". (QS Ar-Rum: 41)

¹ Abdul Mustaqim, *Epistemologi Tafsir Kontemporer*, (Yogyakarta: LKiS, 2010), Pg. 15

² Abdul Mustaqim, *Metode Penelitian Al-Qur`an dan Tafsir*, (Yogyakarta: IDEA Press, 2022), Pg. 6

³ Abdul Mustaqim, *Epistemologi Tafsir Kontemporer*, (Yogyakarta: LKiS, 2010), Pg. 22

⁴ Muhammad Naimuddin, *Penafsiran Ayat-Ayat Yang Menyangkut Lingkungan Hidup Dalam Kitab al-Ibriz Lī Ma`rifati Tafsir al-Qur`ān al-`Azīz bi Lughāt al-Jāwi*, in Thesis Sunan Kalijaga State Islamic University, Kalijaga Yogyakarta, 2020, Pg. 88

⁵ Al-Qur`an Kementerian Agama Republik Indonesia, 2019, Pg. 408

In this verse, Ibn Kathir interprets that what is meant by damage (*fasad*) is acts of shirk, murder, immorality, and all forms of violations against Allah. This was because at that time there was no environmental damage as it is now, so that *facade* is interpreted as social damage and spiritual damage⁶.

This issue of ecology still sounds foreign in various kinds of literature, especially in Islamic literature sources. Not many have been found that explicitly discuss or raise theo-ecological issues. This can be seen from the products of classical to contemporary interpretation, not many consider the issue of ecology as one of the considerations in interpreting the verses of the Qur`an⁷. Even today the issue of ecology has become a problem that until now has not yet found the right solution to overcome it.

Seeing the existing reality, it becomes a necessity to present the idea of a new interpretation methodology that can reveal the meaning of ecological verses in the Qur`an with the *maqāṣid syarī'ah approach* so that it can present the face of Islam that is environmentally friendly. The interpreter must not only be able to explore the literal meaning of the text, but also be able to grasp the meaning that goes beyond what the text says. So by exploring the dimension of *maqāṣid syarī'ah*, the interpretation of the Qur`an will become more lively, productive, and dynamic so that it is not confined within the framework of textualism⁸. Like Abdul Mustaqim who responds to ecological issues and environmental damage in his commentary book entitled *Al-Tafsīr Al-Maqāṣidi*. In addition to contributing to the presence of interpretation products that are relevant to actual issues at the theoretical level, the presence of interpretation with the *maqāṣid syarī'ah approach* is also expected to be able to play a role at the practical level.

Abdul Mustaqim responded to the issue of environmental damage in the book *Al-Tafsīr Al-Maqāṣidi* which is discussed in a special chapter. A little explanation in the chapter is that good treatment of the environment is part of religion and there are moral values that humans must obey in behaving and dealing with the

⁶ Ahmad Saddam, "Paradigma Tafsir Ekologi", in the *Jurnal Kontemplasi*, Vol. 05, No. 01, Agustus 2017, Pg. 57

⁷ Alif Jabal Kurdi, "Tafsir Ekologi: Telaah Atas Penafsiran Yusuf Al-Qaradawi Dalam Kitab Al-Bi'ah fi Syari'ah Al-Islam", in Thesis Sunan Kalijaga, State Islamic University, Yogyakarta, 2019, Pg. 2

⁸ Abdul Mustaqim, "Argumentasi keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam", in Dissertation, Sunan Kalijaga State Islamic University, Yogyakarta, 2019, Pg. 8

environment⁹. According to the author of the interpretation Abdul Mustaqim has touched the realm of *maqāshid syarī'ah* because it includes several principles from *maqashid shari'ah*, namely having a purpose or objective, issuing *maslahat* and *mafsadat*¹⁰.

The discourse of interpretation with the *maqāshid syarī'ah approach* developed by Abdul Mustaqim is an alternative form of developing the interpretation of the Qur'an to answer contemporary problems and challenges at this time. Maqāshidi's interpretation is important as an alternative to the epistemological deadlock of al-Qur'an interpretation which is always textual on the one hand and liberal on the other. In addition, the interpretation of the Qur'an using the maqāshidi interpretation approach is not meant to marginalize and shift other approaches, but rather to complement existing models of approach. By grouping the verses of the Qur'an and the Prophet's hadith according to the theme or which in the method of exegesis is often known as the thematic method, Abdul Mustaqim explained from a maqashid perspective, responding to contemporary issues so that there are arguments between religious texts and the facts that happened.

In interpreting the verses of the Qur'an, Abdul Mustaqim tends to reveal maqashid dimensions even though only implicitly and in general terms. So that the author intends to study more deeply the dimensions of maqashid verses based on ecology through the preparation of a thesis with the title "**Maqāshid Syarī'ah Approach Toward Ecological Verses Point of View Abdul Mustaqim**".

B. Research Question

From a few descriptions that explain the theme, the formulation of the problem is formulated as follows:

1. How is the interpretation of Abdul Mustaqim about ecological verses in the book *Al-Tafsīr Al-Maqāshidi*?
2. How is the relevance of Abdul Mustaqim about ecological verses with maqāshid syarī'ah elements?

C. Research Objectives and Benefits

The research was conducted intending to achieve several objectives and benefits as follows:

⁹ Abdul Mustaqim, *التفسير المقاصدي : القضايا المعاصرة في ضوء القرآن والسنة النبوية*, Daarul Fikroh, Second Edition: Mei 2020, Pg. 60

¹⁰ Ghofar Shidiq, "Teori Maqāshid syarī'ah Dalam Hukum Islam", in *Jurnal Sultan Agung*, Vol. XLIV, No. 118, Juni-Agustus Year. 2009, Pg. 126

1. Research Purposes

Some of the objectives to be achieved in this research are as follows:

- a. To find out the interpretation of Abdul Mustaqim about ecological verses with the *maqāsid syarī'ah* approach in the book *Al-Tafsīr Al-Maqāšidi*
- b. To find out the relevance of Prof.'s interpretation Abdul Mustaqim about ecological verses with *maqāsid syarī'ah* dimension

2. Benefits of Research

By doing this research it is hoped that it will be useful, both for the writer himself and the readers, as follows:

- a. The results of this study are expected to contribute to the body of knowledge, especially with this theme which is still relevant.
- b. Useful to complement previous studies on the same theme and as references in the academic literature

D. LITERATURE REVIEW

Many studies on ecology have been carried out and references to ecology are also numerous, starting from looking at ecology from an ethical, legal, to religious point of view. However, there is not much discussion of ecology in commentary books. One example of a book that alludes to ecology is the book *Al-Tafsīr Al-Maqāšidi* by Abdul Mustaqim. The following are some studies that have significance in the major themes that the authors examine.

In the journal entitled "*Lingkungan Dalam Kajian Al-Qur`ān: Krisis Lingkungan dan Penanggulangannya Perspektif Al-Qur`ān*" written by Muhammad Qamarullah that humans as caliphs of Allah on earth are guardians of the universe so that it remains beautiful and comfortable because the earth with all its ecosystems are for human use that God made the earth a place for humans. If damage is done by humans, *sunnatullah* will play a role there in the form of disasters such as floods, hurricanes, droughts, and others. Damage to nature such as illegal logging, and destruction of the ozone from various human activities is miserable for humans themselves. The impact made by humans will damage the earth. Therefore, the *Qur`an* emphasizes to humans to always preserve nature so that the sustainability of

the earth as a place for humans to live will always be maintained and sustainable so that natural disasters do not occur again on earth¹¹.

It was also stated in a journal entitled “*Wawasan Al-Qur`ān Tentang Ekologi*” written by Rifqi Muntaqo that ethical principles towards the environment need to be applied properly and correctly to overcome ecological destruction as well as the human environment itself, such as respect towards nature, responsibility towards nature, cosmic solidarity, compassion and concern for nature, living simply and in harmony with nature, justice, democracy, and moral integrity.

Islam teaches humans to protect and preserve the environment to support the balance of the ecosystem. Al-Qur`ān has placed several verses that contain moral (ethical) values that can guide humans to preserve their environment. The original Islamic concept of the environment is an attempt to revitalize the original mission of ecology, namely to maintain the reciprocal relationship between ecosystem components¹².

Furthermore, in a journal written by Saefullah with the title “*Nalar Ekologi Dalam Perspektif Islam*” it is stated that damage to nature or the environment has reached an alarming limit. This can be seen in increasing global temperatures, water, land, and sea pollution, and various other damages. These various damages were caused by direct disasters and indirect aspects of *human error*. However, from these two causes, aspects of human errors and mistakes in managing and treating nature have contributed more to the destruction of nature, either through economic activities, meeting increased needs, or other development processes carried out without considering the balance of nature.

Error in treating nature is influenced by his anthropocentric view of the universe. The anthropocentric paradigm dominates the way people think about nature, including their neglectful behavior toward environmental sustainability. Therefore, the Islamic spirit and local wisdom need to be further promoted for the sake of quality and quality environment, and ecology¹³.

¹¹ Muhammad Qamarullah, “Lingkungan Dalam Kajian Al-Qur`an: Krisis Lingkungan dan Penanggulangannya Perspektif Al-Qur`an”, in *Journal Studi Ilmu-Ilmu al-Qur`an dan Hadits*, Vol. 15, No. 1 (Januari 2014), <https://ejournal.uin-suka.ac.id/ushuluddin/alquran/article/download/1501-07/1080>, accessed Oktober 25 2022

¹² Rifqi Muntaqo, “Wawasan Al-Qur`an Tentang Ekologi”, in *Journal Manarul Qur`an*, Vol. 15, No. 1 (Januari 2015), <https://ojs.unsiq.ac.id/index.php/mq/article/view/900>, accessed Oktober 25 2022

¹³ Saefullah, “Nalar Ekologi Dalam Perspektif Islam”, in *Journal Penelitian*, Vol. 13, No. 2, (Agustus 2016), <https://e-journal.iainpekalongan.ac.id/index.php/penelitian/article/view/1196>, accessed Oktober 25 2022

In another thesis written by Mamluatun Nafisah with the title “*Al-Qur`an dan Konservasi Lingkungan (Suatu Pendekatan Maqasid Al-Syari`ah)*” that the Al-Qur`an has concern for environmental sustainability, both in terms of its utilization and maintenance. However, the maintenance aspect becomes an important study in the Qur`an. This can be seen from the number of verses regarding the command to protect the environment, rather than the verses ordering its utilization. The many verses regarding environmental preservation aim to realize universal justice. The concept of universal justice in the Qur`an is to put benefit as the main goal of human activity. Caring for environmental sustainability is not only oriented towards the benefit of the environment itself, but more so, namely as a guarantee for human survival. Human care, if analyzed through the concept of *Maqasid Al-Syari`ah*, becomes an important thing, even carrying out obligatory laws¹⁴.

Furthermore, a journal written by Parid Ridwanuddin entitled “*Ekoteologi Dalam Pemikiran Badiuzzaman Said Nursi*” found its relevance when looking at the condition of modern human religious awareness which is far from ecological wisdom. In many ways, the religious views of modern humans have been unconsciously infiltrated by the consciousness of capitalism in understanding nature, where profit and loss considerations are more prioritized.

The construction of Said Nursi's thoughts on ecology makes him aware that the ecological crisis begins with the human perspective in understanding nature. Thus, to recover from the crisis, the first thing that must be treated as humans, starting by improving their minds and hearts. The view of materialism must be replaced with spiritual awareness or faith that is firmly planted in the heart and mind. Furthermore, reviving the ecological interpretation of religious texts is necessary considering that religion has extraordinary power in driving changes in human life¹⁵.

A journal written by Eko Zulfikar with the title “*Wawasan Al-Qur`ān Tentang Ekologi: Kajian Tematik Ayat-Ayat Konservasi Lingkungan*” explained ecology and environmental conservation. Various ecological terms referred to by the Qur`an include the environment (*Al-Bi`ah*), all of nature (*Al-'Alamin*), the sky or the universe (*Al-Sama`*), the earth (*Al-Ardh*), fauna (*Al-An'am* or *dabbah*), flora (*Al-Nabat* or *Al-*

¹⁴Mamluatun Nafisah, *al-Qur`an dan Konservasi Lingkungan (Suatu Pendekatan Maqashid Syari`ah)*, in thesis, Sunan Syarif Hidayatullah, State Islamic University, Jakarta, 2017, <https://repository.uinjkt.ac.id/dspace/handle/123456789/34728>, accessed 25 Oktober 2022

¹⁵ Parid Ridwanuddin, “Ekoteologi Dalam Pemikiran Badiuzzaman Said Nursi”, in *Journal Lentera: Ilmu Dakwah dan Komunikasi*, Vol. 01, No. 01, (Mei 2017) <http://journal.uinsi.ac.id/index.php/lentera/article/view/832>, accessed November 1 2022

Harts), water (*Maa`*), human (*Al-Insan*), sun (*Al-Syams*), moon (*Al-Qamar*), stars (*Al-Buruuj*) and mountains (*Jabal*). Discussion of environmental conservation has been revealed in several verses of the Qur`an as an order for humans to protect and maintain the surrounding environment properly. The efforts recommended by the Qur`an in conserving the surrounding environment include keeping the environment clean, maintaining the balance of nature, planting trees for reforestation, managing dead and vacant land, caring for and protecting animals, and most importantly trying not to damage them¹⁶.

In other literature in the form of a thesis entitled “*Tafsir Ekologi: Telaah Atas Penafsiran Yusuf al-Qardawi Dalam Kitab Ri`ayah al-Bi`ah fi Syari`ah al-Islam*” written by Alif Jabal Kurdi explains the position between humans and Nature is the position of humans and the environment in an interactive context. According to Yusuf al-Qardawi, in the interactive context between humans and nature, the position of humans is above nature because humans are entrusted as *caliphs* due to their superiority in the cognitive aspect (reason), but this mandate should be carried out properly by humans and cannot be separated from the fact that humans will be held accountable by the Trustee. Furthermore, in the context of being creatures, humans and nature have the same position in the eyes of God and have the same obligation, namely worship¹⁷.

Ahmad Muttaqin also mentioned in his journal entitled “*Al-Qur`an dan Wawasan Ekologi*” that the Qur`an reveals many ecological issues in which more than 750 verses and 14 surahs of the Qur`an are also named after animals and animals. certain natural events which are the environmental components that make up the ecosystem.

While the Qur`anic principles related to the environment are: 1) the principle of monotheism, namely the understanding of understanding the unity of God and His creation (environment), 2) the principle that nature and the environment are part of the signs (verses) of Allah on earth, 3) the principle of human position as God's representative on earth (*Khalifah fii al-ardhl*), 4) the principle of trust, in which in his capacity as caliph humans are given the mandate to make the best use of this nature

¹⁶ Eko Zulfikar, “Wawasan Al-Qur`an Tentang Ekologi (Kajian Tematik Ayat-Ayat Konservasi Lingkungan”, in Journal *QOF: Jurnal Ilmu al-Qur`an dan Tafsir*, Vol. 2, No. 2 (Desember 2018) <https://jurnal.iainkediri.ac.id/index.php/qof/article/view/578>, accessed 25 Oktober 2022

¹⁷ Alif Jabal Kurdi, “Tafsir Ekologi: Telaah Atas Penafsiran Yusuf al-Qardawi Dalam Kitab Ri`ayah al-Bi`ah fi Syari`ah al-Islam”, in thesis Sunan Kalijaga, State Islamic University, Yogyakarta, 2020, <https://digilib.uin-suka.ac.id/id/eprint/38417/>, accessed 25 Oktober 2022

and be full of responsibility, 5) the principle of justice and 6) the principle of harmony and balance so that the environment is damaged because humans ignore the principle of natural balance¹⁸.

Judging from some of the literature listed above, there are similarities and differences in the discussion. Within the scope of the discussion of ecology in general and the outline of this research has a position as a complement to the previous literature that has been done. Meanwhile, what distinguishes this research from others is that this research is the first time it has been conducted within the scope of discussing the interpretation of ecological verses in the perspective of the book *Al-Tafsīr Al-Maqāṣidi* by Abdul Mustaqim.

E. RESEARCH METHODS

In the process of compiling this thesis, research methods are needed so that the research carried out is structured and directed and achieves maximum results. The steps taken in this research, namely:

1. Types of Research

This research is a type of qualitative research with library research (*library research*), namely the method of collecting data by understanding and studying theories from various literature related to research¹⁹. The material compiled in this study is the result of reading and reviewing books, articles, journals and commentaries, and literature related to the theme of this research. In this type of qualitative research, an in-depth understanding of the object of study being studied is required.

2. Data Source

Sources of research data include primary and secondary data, which include:

a. Primary Data Source

Sources are data sources that directly provide data to the data collector²⁰. The primary or main data used in this research is the

¹⁸ Ahmad Muttaqin, "Al-Qur`an dan Wawasan Ekologi", in Journal *AL-DZIKRA: Jurnal Studi Ilmu al-Qur`an dan al-Hadits*, Vol. 14, No. 2, (Desember 2020), <http://ejournal.radenintan.ac.id/index.php/al-dzikra/article/view/7442>, accessed 25 Oktober 2022

¹⁹ Muhammad Rijal Fadli, "Memahami Desain Metode Penelitian Kualitatif", *Humanika: Kajian Ilmiah Mata Kuliah Umum*, Vol. 21, No. 1, Thn. 2021, Pg. 35

²⁰ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R & D*, (Bandung: ALFABETA, 2015), Pg. 225

Qur`an and the book *Al-Tafsīr Al-Maqāṣidi* by Prof. Dr. KH. Abdul Mustaqim, M.Ag.

b. Secondary Data Sources

Meanwhile, secondary data sources are sources that do not directly provide data to data collectors, for example through other people or documents²¹. In this study, in addition to taking primary data sources from the Al-Qur`an and other books *Al-Tafsīr Al-Maqāṣidi*, the author also takes secondary data sources as support in this research in the form of written literature such as books, journals, scientific papers, and some views of scholars or experts related to the theme of this research.

3. Data Collection Method

The data collection method is the most strategic step in research, because the main goal of research is to get data²². To get the data sources needed in this research, namely by using interview techniques and document studies. The study of documents used here can be in the form of writing or other works related to the research theme²³. While the interview technique serves as a reinforcement of the data that has been obtained through document study.

4. Data Analysis Method

Data analysis is the process of systematically searching for and compiling data obtained from interviews, field notes, and documentation, by organizing data into categories, describing them into units, synthesizing them, compiling them into patterns, selecting which ones are important and what will be learned, and make conclusions so that it is easily understood by oneself or others²⁴. The method of data analysis used in this research is analytical descriptive, which describes how Prof. Dr. KH. Abdul Mustaqim regards ecological verses from the perspective of the book *Al-Tafsīr Al-Maqāṣidi*.

Then analyze the data that has been collected both in the form of primary and secondary data. Then from the various data obtained the author

²¹ *Ibid*, 225

²² *Ibid*, 224

²³ Nursapiah, *Penelitian Kualitatif*, (Medan: Wal Ashri Publishing, 2020), Pg. 85

²⁴ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R & D*, (Bandung: ALFABETA, 2015), Pg. 244

sorts the data to be categorized based on the type of data. Furthermore, the classified data is combined according to the pattern that has been prepared in the research outline.

F. Thesis Outline

In presenting the research results, it is necessary to write systematically so that it is easier to understand and understand. The systematics of writing that the writer arranges is by dividing it into five discussion chapters. The five chapters consist of several sub-chapters which are all interconnected with one another and cannot be separated. The systematics, are as follows:

The first chapter explains the reasons and background for writing research on this theme. The first chapter is divided into several sub-chapters, namely: background, problem formulation, research objectives, and benefits, literature review, research methodology, and research writing systematics.

Then proceed to chapter two which discusses the discourse on ecotheology and maqāshidi interpretation. In the second chapter, it is divided into two sub-chapters, namely the sub-chapter of the ecotheological discourse which consists of two points, namely the ecology in the Qur`an and the ecotheological paradigm. Followed by the second sub-chapter regarding maqāshidi interpretation. The maqāshidi interpretation sub-chapter is further divided into two, namely the general description of the maqāshid syarī'ah and the maqāshidi interpretation paradigm. The discussion on the general description of maqāshid syarī'ah consists of several more detailed discussions, namely the history of the emergence of maqāshid syarī'ah thought, the meaning of maqāshid syarī'ah and then the last point discusses the urgency and benefits of maqashid shari'ah. Then in the discussion of the paradigm of maqāshidi interpretation, it is further detailed into the discussion, including the terminology of maqāshidi interpretation and the pattern of implementation of maqāshidi interpretation.

Furthermore, chapter three, discusses the object of this research, namely the book *Al-Tafsīr Al-Maqāshidi* by Prof. Dr. H. Abdul Mustaqim, M.Ag, especially regarding the interpretation of ecological verses. There are several sub-chapters including the first sub-chapter containing his biography and works. Next, the second sub-chapter contains the background of the writing of the book, the next sub-chapter explains the systematics of writing the book, and the last sub-chapter discusses the interpretation of Prof. Dr. H. Abdul Mustaqim, M.Ag regarding ecology-based verses. These verses include QS. Al-Fatihah: 2, QS. Al-Baqarah: 30, QS. Al-Baqarah: 22,

QS. Ar-Ra'ad: 3, QS. Al-An'am: 38, QS. Ar-Rum: 41, QS. Al-A'raf: 56, QS. Al-Baqarah: 35, QS. Ar-Rahman: 7 and QS. Al-Isra': 7

Then chapter four consists of two sub-chapters, namely the first sub-chapter explains the results of the analysis regarding the interpretation of ecological verses in the book *Al-Tafsīr Al-Maqāṣidi* by Prof. Dr. H. Abdul Mustaqim, M.Ag, and the second sub-chapter, an analysis of the relevance of Prof. Dr. H. Abdul Mustaqim, M.Ag on ecological verses in the book *Al-Tafsīr Al-Maqāṣidi* with elements of maqasid shari'ah.

Chapter five is the last chapter which contains the conclusions of all research results and suggestions that are expected to complement this research.

CHAPTER II

DISCOURSE ON ECOTHEOLOGY AND MAQĀŞIDI INTERPRETATION

A. DISCOURSE ON ECOTHEOLOGY

1. Ecology in the Qur`an

From the perspective of the Qur`an, the term ecology is introduced by various words. There are at least thirteen words for ecology in the Qur`an, including the environment (*al-bi`ah*), all of nature (*al-'alamin*), the sky or the universe (*al-sama`*), the earth (*al-ardh*), humans (*al-insan*), fauna (*al-an'am* or *dabbah*), flora (*al-nabat* or *al-harts*), water (*ma`*), air (*al-rih*), sun (*al-syams*), the moon (*al-Qamar*), stars (*al-buruĵ*), and mountains (*jabal*)¹.

Meanwhile, according to Thanthawi Jauhari, there are 750 verses indicating explanations about nature in the Qur`an, fourteen letters in the Qur`an related to animals and certain natural events, such as *Al-Baqarah* (cow), *Al-Ra`ad* (thunder), *An-Nahl* (bees), *An-Naml* (ants), and others. From the various terms used by the Qur`an to introduce the concept of the environment, it can be understood that the concept of the environment in the Qur`an has a broad meaning, which includes the living environment of all species, both on earth and in space, even the one in outer space².

In the perspective of the Qur`an, the notion of the environment is mentioned in various terms, such as *al-'alamin*, *as-sama`*, *al-ardh*, and *al-bi`ah*. In the Al-Qur`ān the word *al-'alamin* is mentioned 73 times with details of 46 which connote all species and 25 which connote the human species.

The Qur`an also introduces the universe with the word *as-sama`* which in quantity is used 387 times with details of 210 in the singular and 177 in the plural³. Etymologically the word *as-sama`* is derived from the *same word -yasmu-sumuwun-wa sama`an* which means to rise, sublimate, and do something high. Meanwhile, terminologically, the word *as-sama`* and its derivatives mean the sky, the universe, outer space, and space-time⁴.

The word *as-sama`* which connotes the universe as mentioned in the Al-Qur`ān QS . Al-Baqarah verse 22⁵ as follows:

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً

¹ Eko Zulfikar, Wawasan Al-Qur`an Tentang Ekologi, in Journal *QOF: Jurnal Ilmu al-Qur`an dan Tafsir*, Vol. 2, No. 2, Juli 2018, Pg. 115

² Ahmad Muttaqin, Al-Qur`an dan Wawasan Ekologi, in Journal *AL-DZIKRA: Jurnal Studi Ilmu Al-Qur`an dan Hadits*, Vol. 14, No. 2 Desember 2020, Pg. 338

³ Mamluatun Nafisah, Tafsir Ekologi: Menimbang Hifz al-Bi`ah Sebagai Ushul Ash-Syari`ah Dalam Al-Qur`an, *Al-Fanar: Jurnal Ilmu Al-Qur`an dan Tafsir*, Vol. 2, No. 1, 2019, Pg. 96

⁴ Fauzan, Metode Tafsir Mudhu`I (Tematik): Kajian Ayat Ekologi, in Journal *AL-DZIKRA: Jurnal Studi Ilmu Al-Qur`an dan Al-Hadits*, Vol. 13, No. 2, Desember 2019, Pg. 220

⁵ Al-Qur`an Kementerian Agama Republik Indonesia, 2019, Pg. 4

Meaning: "It is He (God) who made the earth a stretch for you and the sky (the universe) as a roof (room) for you ..." (QS. Al-Baqarah: 22)

While the word *as-sama`* which has the connotation of airspace is mentioned in the Al-Qur`ān letter An-Nahl verse 79⁶ as follows:

أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ مَا يُمْسِكُهُنَّ إِلَّا اللَّهُ

Meaning: "Do they not pay attention to the birds that are made easy to fly in the free sky, there is nothing to hold them apart from Allah ..." (QS. An-Nahl: 79)

And finally, the word *as-sama`* which connotes space is mentioned in the Al-Qur`ān surah Al-Furqan verse 61 as follows:

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا

Meaning: "Glory be to Allah who made in the sky clusters of stars and He also made the sun and moon shine in them". (QS. Al-Furqan: 61)

So from all the variations in the connotation of the meaning of the word *as-sama`* that has been listed in the Qur`ān refers to the meaning of the universe. Because the universe itself consists of air space and outer space⁷.

Furthermore, the term earth in the Qur`ān is introduced with the word *al-ardh* which is mentioned 461 times in 80 letters with the mention of the word in the mufrad form. word meaning *al-ardh* can connote land as a space for organisms, a place for human life and geological phenomena, or it can mean a planetary environment⁸. Meanwhile, according to Abdillah, in terms of quality, the word *Al-Ardh* has two meanings. *First*, it has the meaning of the planet Earth's environment that has been occupied by humans and various geological phenomena. And *secondly*, it means that the planetary environment is in the process of becoming, namely the process of creating nature and the occurrence of planet Earth⁹.

Another word that offends related to the term ecology is *Al-Bi`ah* which is mentioned in the Al-Qur`ān 18 times with details of 6 verses which directly mean the environment as a living space. Mentioned in QS. Ali Imran: 21, QS. Al-A'raf: 74, QS. Yunus: 93, QS. Yusuf: 56, QS. An-Nahl: 41, and QS. Al-'Ankabut: 58. In

⁶ Al-Qur`ān Kementerian Agama Republik Indonesia, 2019, Pg. 365

⁷ *Ibid*, Hlm. 221

⁸ Muhammad Qamarullah, Lingkungan Dalam Kajian Al-Qur`ān: Krisis Lingkungan dan Penanggulangannya Perspektif Al-Qur`ān, in *Journal Studi Ilmu-Ilmu Al-Qur`ān dan Hadits*, Vol. 15, No. 1, Januari 2014, Pg. 150

⁹ Eko Zulfikar, Wawasan Al-Qur`ān Tentang Ekolog, in *Journal QOF: Jurnal Ilmu al-Qur`ān dan Tafsir*, Vol. 2, No. 2 Juli 2018, Pg. 116

terminology, according to Yusuf Al-Qardawi the word *Al-Bi`ah* is an environment in which humans live and live in it. The environment here is meant to include static (dead) environments, such as the universe and various buildings as well as dynamic (living environment), such as humans, animals, and plants¹⁰.

From the several terms used by the Qur`an to mention the concept of the environment, it can be concluded that the concept of the environment in the perspective of the Qur`an has a broad meaning, which includes the living environment of all species, both those on earth and outer space. even in outer space. Because actually, the balance of ecosystems on Earth is related to ecosystems outside the Earth's space. So according to the Qur`an, humans are obliged to preserve the environment.

2. Ecotheological Paradigm

Ecology was first introduced in the field of biology by a German biologist named Ernts Hackel (1869). Initially, ecology was a part of biology that studied the interrelationships between organisms and the environment, both biotic and abiotic. But then it has developed so that it has become a separate scientific discipline whose studies are increasingly complex and multidisciplinary. In his study, it is not only about the reciprocal relationship between all organisms and their environment but also examines the impact of attitudes and behavior of organisms on their environment¹¹.

Etymologically, ecology comes from the Greek word *oikos* which means household, and the word *logos* which means science. So that developed a scientific discipline called ecology. Ecology is the science that studies the relationship between one organism and another, and between these organisms and their environment¹².

In Arabic, ecology is known as علم البيئة (*ilm al-bi`ah*) which etymologically the word *bi`ah* is taken from the word *fi`il* بوا which means to stay, stop and settle. The ism form of the word *fi`il* is البيئة which means house or place to live. Meanwhile, in terminology, علم البيئة is the study of the environment. From this, it can be concluded

¹⁰ Ahmad Muttaqin, Al-Qur`an dan Wawasan Ekologi, in Journal *AL-DZIKRA: Jurnal Studi Ilmu Al-Qur`an dan Hadits*, Vol. 14, No. 2, Desember 2020, Pg. 337-338

¹¹ Nur Rofiq, Kerusakan di Bumi Dalam Al-Qur`an: Kajian Tafsir Tematik Dalam Tafsir Anwar al-Tanzil wa Asrar al-Ta`wil Karya al-Baydawi, in Journal *Diya Al-Afkar*, Vol. 6, No. 1, Juni 2018, Pg. 161

¹² Nur Arfiyah Febriani, *Ekologi Berwawasan Gender Dalam Perspektif Al-Qur`an*, (Bandung: PT. Mizan Pustaka, 2014), Pg. 44

that what is meant by البيئة is the environment and the entire ecosystem included therein¹³.

Meanwhile, in Islamic teachings, ecology means the relationship between God, humans, and nature. God is in the position of being the creator of both who perfects all human forms and manifestations, as well as perfects and completes the characteristics, characteristics, and provisions for all creatures¹⁴. These characteristics, characteristics, and provisions are called *sunnatullah* and natural law. Thus, the relationship between God and humans is a relationship based on obedience to rules and laws, including natural laws written in the Qur'an¹⁵.

According to Abdul Mustaqim that eco-theology is a combination of awareness of the natural environment and awareness of divinity. So these things have to go hand in hand. Human piety with God will not be perfect if it is not manifested in piety with a friendly attitude towards the environment. Conversely, a friendly attitude towards the environment will not be perfect if there is no theological awareness of God with perfect worship. This universe is God's verses, so if you destroy nature it means destroying God's greatness¹⁶.

According to Yusuf Al-Qardawi in his book *Ri'ayat al-Bi`at fi Shari'at al-Islam*, it is stated that Islam places environmental preservation as the basis for maintaining the main goals of religion (*ad-daruriyat al-khamsa*). Environmental benefits not only have positive implications for human survival but also for the environment itself¹⁷. In Islamic teachings, natural resources must be managed following the benefit and not allowed to cause damage. Islam gives freedom to humans to manage nature, but this freedom is a just and responsible freedom.

However, since ancient times humans have been very practical, meaning that humans view the environment only as meeting their needs. This is exacerbated by the greedy attitude inherent in humans and the wrong perspective of humans which leads to the application of anthropocentrism ethics. The understanding of anthropocentrism is contrary to the principles of Islamic ecology which places humans as the center of

¹³ *Ibid*, Hlm. 45

¹⁴ Nur Rofiq, Kerusakan di Bumi Dalam Al-Qur'an: Kajian Tafsir Tematik Dalam Tafsir Anwar al-Tanzil wa Asrar al-Ta`wil Karya al-Baydawi, in *Journal Diya Al-Afkar*, Vol. 6, No. 1, Juni 2018, Pg. 162

¹⁵ Ahmad Muttaqin, Al-Qur'an Dan Wawasan Ekologi, in *Journal Al-Dzikra: Jurnal Studi Ilmu Al-Qur'an dan Hadits*, Vol. 14, No. 2 Desember 2020, Pg. 341

¹⁶ Interview with Prof. Dr. H. Abdul Mustaqim, M.Ag on Friday 24 March 2023

¹⁷ Mamluatun Nafisah, Tafsir Ekologi: Menimbang Hifz al-Bi`ah Sebagai Ushul Ash-Shar`iah Dalam Al-Qur'an, in *Journal Al-Fanar: Jurnal Ilmu Al-Qur'an dan Tafsir* Vol, 2, No. 1, 2019, Pg. 95

the universe. The anthropocentrism ethic in question positions humans as the center and ruler of the universe so that they may do anything to nature so that their needs are met. It is built on the principle that places humans as the center point in the realm of reality¹⁸.

Human behavior that is wrong in looking at the existence of the environment is influenced by mindsets that tend to be wrong. As a result, humans take advantage of natural resources that are used excessively without considering balance, sustainability, and continuity in the future. The balance between nature and living things has an impact on harmony and human well-being. Irresponsible human behavior by destroying the environment or using resources excessively greatly affects the balance of the surrounding nature. So that it has an impact on natural disasters that occur such as floods caused by blocked water flows, landslides due to deforestation, forest fires, drought of water sources, and other natural disasters caused by human activities.

Once the importance of protecting the environment, because the environment affects human life. Even in the Qur`an, it is emphasized that there must be a balance, as stated in QS. Ar-Rahman verses 7-8:

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ (7) أَلَّا تَطْغَوْا فِي الْمِيزَانِ (8)

Meaning: "7.) *And He has exalted the heavens and created a balance*, 8.) *So that you do not break that balance*," (QS. Ar-Rahman: 7-8)

At that point, the deteriorating and critical environmental conditions were not enough to be overcome only by the rule of law and secular laws but also supported by a deep authentic awareness of each individual to understand the sacred texts of religion. The emergence of environmental theology or eco-theology as well as ecosophy has become a new movement in responding to the current environmental crisis¹⁹.

New studies in Islamic religious studies related to ecology or what is known as Islamic environmental theology or eco-theology are defined as a theological formulation that discusses the interrelationships between religion and nature, or between religion and the environment. In Islamic teachings, eco-theology is the

¹⁸ Saefullah, Nalar Ekologi Dalam Perspektif Islam, in *Jurnal Penelitian*, Vol. 13, No. 2, 2016, Pg. 122

¹⁹ Parid Ridwanullah, Ekoteologi Dalam Pemikiran Badiuzzaman Said Nursi, in *Journal Lentera: Ilmu Dakwah dan Komunikasi* Vol. 1, No. 1 Juni 2017, Pg. 44

concep of religious beliefs related to environmental issues based on Islamic religious teachings²⁰.

Religious values with this eco-theological concept, it is considered to have a high ability to influence the perspective of its adherents and to move human behavior very strongly. These values should also be moral guidelines and commitments for every Muslim that maintaining the sustainability and preservation of the universe is an obligation. So that quality environmental management is realized on an ongoing basis.

B. MAQĀŞIDI INTERPRETATION

1. GENERAL DESCRIPTION OF MAQĀŞID SYARĪ'AH

A. Historical Emergence of Maqāşid Syarī'ah

Thoughts related to maqāşid syarī'ah cannot be separated from the concept of *maslahah* in determining law²¹. Because the beginning of Islam was not known by the term *maqāşid syarī'ah*. At that time Islamic legal experts were familiar with the term *maslahah*. *Maslahah* is one of the broad principles of legal reasoning. Like legal reasoning which states that " *good is good and that halal must be good* ". The use of this principle was originally attributed to the Prophet's companions²².

It can be said that *maqāşid* and *maslahah* are very closely related because thoughts related to the concept of *maqāşid* originate from thoughts on syara' propositions and their use as *maslahat* becomes an important consideration as a legal argument when no texts from the Al-Qur`ān or hadith are found²³. As quoted by Jesser Auda, the validity of the intent of a law depends on the fulfillment of its benefit, "*an intention is not valid unless it leads to the fulfillment of benefit or avoids harm*"²⁴.

In this incident, the Prophet sent a group of companions to go to the Bani Qurayzah and ordered them not to perform the Asr prayer except at the Bani Qurayzah. At that time, the time for the Asr prayer was almost up, even though

²⁰ *Ibid*, Hlm. 47

²¹ Nasril Albab Mochammad, Maqāşid syarī'ah Sebagai Bagian Dari Al-Qawaid Al Ushuliyah Al Tasyri'iyah, in Journal *Indo-Islamika*, Vol. 8, No. 2, Juli-Desember 2018/1439, Pg. 86

²² Muhammad Khalid Masud, *Filsafat Hukum Islam*, (Bandung:Pustaka, 1996), Pg. 160

²³ Nasril Albab Mochammad, Maqāşid syarī'ah Sebagai Bagian Dari Al-Qawaid Al Ushuliyah Al Tasyri'iyah, in Journal *Indo-Islamika*, Vol. 8, No. 2, Juli-Desember 2018/1439, Pg. 87

²⁴ Jesser Auda, *Membumikan Hukum Islam Melalui Maqāşid syarī'ah* , (Bandung: Mizan Pustaka, 2015), Pg. 33

they had not yet arrived at the place where they were ordered to perform the Asr prayer.

Because of this situation, the friends were divided into two parties. One side of the friend feels obligated to perform the Asr prayer because the time is running out, while the friend on the other hand is committed to carrying out the Prophet's orders, even though the time to perform the Asr prayer has run out or in other words not praying Asr except in a place determined by the Prophet.

Each of the opinions of the two friends has a reasonable background and reasons. Those who prefer to pray on the way before arriving at the Bani Qurayzah as ordered by the Prophet, argue that the words of the Prophet did not mean literally, namely delaying the obligatory prayers, but meant to trigger the enthusiasm of the companions to arrive at the Bani Qurayzah as soon as possible. While other parties reasoned that the Prophet's orders were obligatory to follow, this was very clear in ordering the Companions to pray the Asr prayer at the Bani Qurayzah.

So, when the two parties came to the Prophet and told their stories, the Prophet blessed them both. This explains the initial conception of *Al-Maqāṣid* in the application of Islamic law and the implications when *Al-Maqāṣid* is made the main consideration in the application of law²⁵.

Historically, the development of *Al-Maqāṣid* from the idea to the formation of a separate theory and study of science can at least be classified into three periods, namely *the first* at the beginning of the Hijri century. At this time, when determining the law, friends often put benefit as the main foothold. Like Umar's friend when making decisions on several issues, which seem to conflict with the sunnah of the Prophet, but because of different conditions²⁶. Umar's friends try to understand the intent and core message behind the shari'a arguments to be applied and answer the problems they are facing.

Furthermore, the *maqāṣid idea* continues to grow even though it has not yet become an independent scientific discipline. However, in this era, classical fiqh figures have implemented appropriate ideas by considering the intent and purpose of a law. This era occurred in the 3rd century until towards the end of the

²⁵ *Ibid*, Hlm. 23

²⁶ Naysril Albab Mochammad, *Maqāṣid syarī'ah Sebagai Bagian Dari Al-Qawaid Al Ushuliyyah Al Tasyri'iyyah*, in *Journal Indo-Islamika*, Vol. 8, No. 2, Juli-Desember 2018/1439, Pg. 87

4th century Hijri. Several important figures in this era developed the *maqāshid* idea, namely Al-Tirmidhi Al-Hakim with a discussion of *maqāshid* known as *Al-Salah Wa Maqashiduha* (prayer and its goals) and *Al-Hajj Wa Asraruh* (Hajj and its secrets). The next figure is Abu Zayd Al-Bakhi, the first author regarding *maqashid* in the field of muamalat, entitled *Al-Ibnaḥ 'An'ilal Al-Dinayah* (revealing the purpose behind the practice of Islam). Apart from that there is also Al-Qaffah Al-Kabir Syayhi who wrote the oldest manuscript found in *Dar Al-Kutub* (national library) Cairo, Egypt which alludes to *maqashid* with the title *mahasin al-Syara'i* (the beauties of the Shari'a directions)²⁷.

Entering the 5th century to the 8th century Hijri, the paradigm of *maqāshid* has been developed and constructed by many as a relatively complete theory as a scientific study²⁸. Influential figures at this time are among others such as Imam Al-Juwayni who created the theory of "Public Needs" with five ideas, *Al-Darurat*, *Al-Hajat Al-'Ammah*, *Al-Makrumat*, and *Al-Mandubat* through his work entitled *Al-Burhan Fi Ushul Al-Fiqh*. Then the theory from Al-Juwayni was further developed by his student, Imam Al-Ghazali which was written in his book with the title *Al-Mustafa* (pure source). His theory covers faith, soul, intellect, lineage, and wealth which are based on attracting benefits and rejecting mafsadat. In addition to the two figures, there is also Al-'Izz Ibnu Abdul Al-Salam, Imam Al-Qarafi, and Al-Syatibi.

Then Al-Syatibi carried out the transformation and reconstruction of *maqashid* in his book entitled *Al-Muwafaaqat Fi Ushul Al-Syari'ah* by positioning *maqashid* as "the principles of law" which were previously only limited to "past benefits", from *maqāshid* as " wisdom behind the rules" becomes the basis of the rules, and the last one is from uncertainty to confidence. Al-Syatibi's work became a standard reference in the study of Islamic studies about *Al-Maqāshid* until the 20th century AD.

²⁷ Jaser Auda, *Al-Maqashid Untuk Pemula* translate by. `Ali `Abdelmon`im, (Yogyakarta: SUKA-Press UIN Sunan Kalijaga, 2013), Pg. 31

²⁸ Naysril Albab Mochammad, *Maqāshid syari'ah* Sebagai Bagian Dari Al-Qawaid Al Ushuliyyah Al Tasyri'iyyah, in *Journal Indo-Islamika*, Vol. 8, No. 2, Juli-Desember 2018/1439, Pg. 88

B. Meaning of Maqāshid Syarī'ah

Al-Maqashid is a branch of Islamic science that answers all difficult questions and is represented by a word that looks simple, namely "why?"²⁹. The term maqashid is the plural form of the Arabic word "*maqshid*" which means goal, target, the thing of interest, or ultimate goal³⁰. In *Al-Qamus Al-Mubin Fi Term Al-Ushuliyyin*, *maqāshid* are matters related to maslahah and damage in it³¹. Whereas *asy - syarī'ah* in the munawwir dictionary is defined as regulations, laws, laws³².

In terms of *syarī'ah* are the laws of Allah that are intended for humans and contain wisdom and prosperity in life in this world and the hereafter³³. According to Jasser Auda, *maqāshid syarī'ah* is maslahah or a collection of benefits that are the goal of law enforcement based on *syarī'ah explanations* or according to the strong suspicion of a mujtahid. If the benefit does not exist then the law will not be prescribed at all³⁴.

Terminologically, the meaning of *maqāshid syarī'ah* develops from the simplest meaning to a holistic meaning. Among the classical scholars before Al-Syatibi, there was no concrete and comprehensive definition of *maqāshid syarī'ah*. Their definition tends to follow the meaning of the language by mentioning the similarity of the meaning. Al-Bannani means "hikmah law", Al-Asnawi means "purposes of law", Al-Samarqandi means "meanings of law", Al-Ghazali, Al-Amidi, and Ibnu Al-Hajib define it as "achieving benefits and rejecting mafsadat"³⁵.

In simpler language, *maqāshid syarī'ah* is the meaning behind a law or provision that has been set by Allah either in the form of wisdom, secrets, or the general purpose of the provision to gain benefit and avoid harm to human life as a whole. Regardless of the differences in the words used in defining *maqāshid*

²⁹ Jaser Auda, *Al-Maqashid Untuk Pemula*, translate by. `Ali `Abdelmon`im, (Yogyakarta: SUKA-Press UIN Sunan Kalijaga, 2013), Pg. 3

³⁰ *Ibid*, Hlm. 6

³¹ Muhammad Hamid Usman, *Al-Qamus Al-Mubin Fi Istilahat Al-Ushuliyyin*, (Riyadh: Dar Al-Zahm, 2002), Pg. 282

³² Munawwir, *Al-Munawwir: Kamus Arab-Indonesia*, (Surabaya: Pustaka Progersif, 1997), Hlm. 711

³³ Holilur Rohman, *Maqashid Al-Syari`ah: Dinamika, Epistemologi, dan Aspek Pemikiran Ushuli Empat Madzhab*, (Malang: Setara Press, 2019), Pg. 28

³⁴ *Ibid*, Pg. 29

³⁵ Zaprukhani, *Rekonstruksi Paradigma Maqāshid syarī'ah: Kajian Kritis dan Komprehensif*, (Yogyakarta: IRCiSoD, 2020), Pg. 61-62

syarī'ah, the scholars agree that *maqāṣid syarī'ah* is the ultimate goal that must be realized by the application of *syarī'a*³⁶.

C. The Urgency and Benefits of *Maqāṣid Syarī'ah*

Maqāṣid Syarī'ah is a study that is very urgent and relevant because it is directly related to the basic foundation of establishing Islamic law, especially in the problematic Muslim community today which is filled with advances in technology and science. If resolving life's dynamic and complex problems only rely on limited religious texts, this will actually create stiffness, make it difficult and even create an imbalance in dealing with the problems at hand. As stated by Wahbah Zuhaili³⁷:

الجمود على المنقولات ابدًا ضلال في الدين وجهل بمقاصد علماء المسلمين والسلف الماضين

Meaning: "Stagnancy in literary texts is forever a misguidance in religion and stupidity in understanding the maqasid of Muslim scholars and the salaf (of the past)."

Maqāṣid syarī'ah has an important role in the renewal of contemporary Islamic law by contextualizing existing religious texts, or as a method offering to produce new laws that have never been explained by religious texts³⁸. This effort was carried out as a response to the problems Muslims are facing at this time, such as the issue of the concept of the state, gender justice, the economy, terrorism, the environment, and others.

With the *maqāṣid syarī'ah theory*, it intends to create benefits for mankind in this world and in the hereafter with the barometer of shari'a, to uphold justice, realize justice, mercy, and compassion, eliminate violence and create prosperity and eliminate misery.

2. PARADIGM OF MAQĀṢIDI TEXTURE

A. Maqāṣidi Interpretation Terminology

The terminology of maqāṣidi interpretation consists of two syllables, namely tafsir, and maqāṣidi. In language, the word interpretation comes from *fassara* which has the same meaning as *audhaha* and *bayyana*, where the word *interpretation* is the *masdar form* of *fassara*. These words can be interpreted as "explain" or "state". Meanwhile, according to the term, Manna`

³⁶*Ibid*, Pg. 65

³⁷ Naysril Albab Mochammad, *Maqāṣid syarī'ah Sebagai Bagian Dari Al-Qawaid Al Ushuliyyah Al Tasyri'iyah*, in *Journal Indo-Islamika*, Vol. 8, No. 2, Juli-Desember 2018/1439, Pg. 89

³⁸ Holilur Rohman, *Maqashid Al-Syari'ah: Dinamika, Epistemologi, dan Aspek Pemikiran Ushuli Empat Madzhab*, (Malang: Setara Press, 2019), Pg. 3

Al-Qathan interprets interpretation by quoting the opinion of Abu Hayyan as a science that discusses how to reveal the lafadz-lafadz of the Qur`an, the meanings it shows and its laws, both when they stand alone or are composed, as well as the meanings it makes possible when in a composed state³⁹.

In addition, Az-Zarqani interprets interpretation as a science that discusses the Al-Qur`an in terms of its propositions that are following God's intentions based on human abilities⁴⁰. Al-Qur`an uses the term interpretation in the meaning of the explanation mentioned in Surah Al-Furqan verse 33⁴¹:

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا

Meaning: "Don't people come to you (bring) something odd, but We bring you something true and the best explanation". (QS. Al-Furqan: 33)

The term *maqashid* is the plural form of the Arabic word "*maqshid*" which means goal, target, the thing of interest, or ultimate goal⁴². If it is embedded into the word *maqāshid syarī'ah* then it means *al-ma'ani allati syuri'at laha al-ahkam* which means the values that are the goal in determining the law⁴³. In addition to the term *maqasid shari'ah*, it is also known as *maqashid al-Qur`an*, which means the highest goal of the Qur`an being sent down to earth.

Thus *maqāshidi* interpretation can be interpreted as one of the styles of interpretation which always seeks to understand verses by considering or exploring the aspects of *maqāshid syarī'ah* (objects of shari'a) and *maqasid Al-Qur`an* (highest goals of the Qur`an). The *maqāshidi*-based interpretation of the verses of the Qur`an is meaningful, which in general will lead to creating benefits for mankind⁴⁴.

In this case, with another definition, based on Wasfi Asyrur Abu Zaid's expression, that *maqāshidi* interpretation is a style of interpretation that seeks to reveal the meaning and purpose of the Qur`an, both universal and partial,

³⁹ Manna` Al-Qathan, *Mabahits Fii Ulum Al-Qur`an*, (Riyadh: Maktabah Ma`arif, 2000), 3rd printing, Pg. 335

⁴⁰ Muhammad Abdul Al-Adhim Al-Zarqani, *Manahilil Irfan Fii Ulum Al-Qur`an*, (Beirut: Dar Al-Kutub Al-Ilmiyah, 1988), Juz II, 3rd printing, Pg. 5

⁴¹ Al-Qur`an Kementrian Agama Republik Indonesia, 2019, Pg. 363

⁴² Jaser Auda, *Al-Maqashid Untuk Pemula*, translate by. `Ali `Abdelmon`im, (Yogyakarta: SUKA-Press UIN Sunan Kalijaga, 2013), Pg. 6

⁴³ Galuh Nasrullah Kartika Mayangsari R & H. Hasni Noor, Konsep Maqashid Al-Syari`ah Dalam Menentukan Hukum Islam, in *Journal Al-Iqtishadiyah*, Vol. I, Issue I, 2014, Pg. 51

⁴⁴ Abdul Mustaqim, *Argumentasi keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam*, in Dissertation, Sunan Kalijaga State Islamic University, Yogyakarta, 2019, Pg. 12

which aims to realize human benefit⁴⁵. In essence, the style of interpretation with *maqāṣid syarī'ah* has a quite decisive portion in the effort to understand and interpret the verses of the Qur`an.

In simple terms, maqāṣidi interpretation can be interpreted as a model approach to the interpretation of the Qur`an which emphasizes the maqasid dimensions of the Qur`an and *maqāṣid syarī'ah* so that the values of the teachings of the Qur`an are truly able to realize benefit and avoid mafsadah. (damage) in human life⁴⁶. Maqāṣidi interpretation does not only focus on explaining the literal meaning of the explicit text but tries to examine the intentions behind the implicit, unspoken text, uncovering what maqasid (purpose, significance, moral ideal) is in every order or prohibition of Allah in the Qur`an.

Ontologically the idea of maqāṣidi interpretation is a concept of an interpretation approach that combines elements, namely 1.) straight in terms of methods that are in line with the principles of maqasid shari'ah, 2.) reflect moderation in paying attention to text and context, 3.) moderate in placing naql propositions and 'aql propositions, to reveal maqashid Al-Qur`ān, both particular and universal. So that you get an easy way to realize problems and resist damage⁴⁷.

B. Maqāṣidi Interpretation Implementation Pattern

In the development of the science of exegesis, the interpretation of the Qur`an with the *maqāṣidi style* is not very popular, and not many people know it widely. Even so, several works of interpretation, especially by contemporary scholars, have made the *maqāṣidi* interpretation style an approach, especially the interpretation of verses related to law.

Like Muhammad Abduh and Rashid Ridha who use the *maqāṣid syarī'ah approach* in understanding the verses of the Qur`an, among other things when interpreting the polygamy verse in the letter An-nisa` verse 3⁴⁸:

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَنِّي وَتِلْكَ وَرُبْعَ طَرَفٍ إِنِ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَجدَةٌ أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَٰلِكَ أَذَىٰ أَلَّا تَعْدِلُوا

⁴⁵ Tubagus Syafiq Taftazani, *Perlindungan Terhadap Kaum Minoritas Dalam Al-Qur`an*, in Thesis Sunan Kalijaga State Islamic University, Yogyakarta, 2021, Pg. 15

⁴⁶ Abdul Mustaqim, *Argumentasi keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam*, in Dissertation Sunan Kalijaga, State Islamic University, Yogyakarta, 2019), Pg. 12

⁴⁷ *Ibid*, Hlm. 32

⁴⁸ Al-Qur`an Kementrian Agama Republik Indonesia, 2019, Pg. 77

Meaning: "If you are worried that you will not be able to do justice to (the rights of) orphaned women (if you marry her), marry (other) women you like: two, three or four. However, if you are worried that you will not be able to act fairly, (marry) only one or the female slaves you have. That is closer to not doing injustice".(QS. An-nisa` : 3)

According to Muhammad Abduh in this verse, it is about the number of wives in the discussion of orphans and the prohibition of eating their property. If you are worried that you will eat up their wealth if you marry them, Allah allows marriage with other women up to four in number, and if you are unable to act fairly then only one.

The permission given in the verse regarding polygamy is limited with the condition that if the husband has good morals, and economically he can provide for two or more wives in a dil way in every condition and can avoid behavior that can trigger divisions between the husband and wife. The two wives⁴⁹.

The urgency of polygamy in early Islam was to maintain heredity and tribal prestige, which no longer exist today. So Muhammad Abduh recommended that scars review the problem because religion always applies benefits to humans. Meanwhile, the disadvantages that arise from polygamy often trigger conflict and hostility, such as the struggle for children's rights against other wives and the behavior of favoritism towards one of the wives he loves. So Muhammad Abduh concludes that polygamy is illegal because he is worried that he will not be able to act fairly.

Another figure who is firm in voicing the importance of interpreting the Qur`an using the *maqāṣid syarī'ah* approach is Ibn Asyrur. Many of his interpretations focus on aspects *maqāṣid syarī'ah* , including the interpretation of Surah Al-Hujurat verse 13⁵⁰:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Meaning: "O mankind, indeed We have created you from a male and a female. Then, We made you into nations and tribes so that you would know each other. Indeed, the noblest among you in the sight of God is

⁴⁹ Nofri Andi, Tafsir al-Manar: Magnum Opus Muhammad Abduh, in *Jurnal Ulunnuha*, Vol. 06, No. 1, Juni 2016, Hlm. 67

⁵⁰ Al-Qur`an Kementerian Agama Republik Indonesia, 2019, Pg. 517

the most pious. Indeed, Allah is All-Knowing and All-Strict". (QS. Al-Hujurat: 13)

According to Ibn Asyur, humans in this universe have the same right to life regardless of skin color, blood type, or nationality. Because in Islamic Syarī'ah it is revealed to maintain the rights of equality. According to Ibn Asyur himself, equality has a position as a foundation in Islamic shari'ah, so that in its implementation there is no need for special arguments to support its legality. As exemplified by Ibn Asyur, oftentimes the Qur'an in some of its appeals sometimes only uses the form of the word *mudzakkar* (which in Arabic is used for men), but this also applies to women. According to him, this proves that sources of Islamic shari'ah recognize the existence of equality or the principle of *al-musawah*, which in this example is meant as equality in the context of gender⁵¹.

Maqāṣidi interpretation was first promoted as a new style in the interpretation of verses of the Koran in an international scientific symposium initiated by Moroccan intellectuals with the theme "*Al-Qira`at Al-Jadidah Li Al-Qur`ān Al-Karim*" (Alternatif Baru Memahami Al-Qur`ān yang diselenggarakan oleh Fakultas Adab dan Humaniora Universitas Al-Balag Al-Thaqafi Oujda, Maroko pada tanggal 18 sampai 20 April 2007⁵²).

Indonesian academics also welcomed the idea of maqāṣidi interpretation by holding a national seminar by the Faculty of Ushuluddin UIN Syarif Hidayatullah Jakarta on 26 May 2015 with the theme "Pendekatan *Maqāṣid Syarī'ah* Terhadap Penafsiran Al-Qur`ān". Also a public discussion event with the theme "Tafsir Maqāṣidi Sebagai Respon Terhadap Politisasi Al-Qur`ān" was organized by the Ushuluddin and Philosophy Faculty of UIN Sunan Ampel Surabaya on May 9, 2017.

The term maqāṣidi interpretation differs from *maqasid shari'ah*, not only in terms of the wording but also in terms of the terms and concepts to be conveyed. Although both are related to one another. Maqāṣidi interpretation has a method that is different from other interpretations, namely maqāṣidi interpretation using the rules of *al-ibrah bi maqāṣid syarī'ah*. Although this

⁵¹ Orien Effendi, Konstruksi Pemikiran Maqāṣid syarī'ah Thahir Ibnu Asyur Dalam Hukum Islam, *Bilancia: Jurnal Studi Ilmu Syariah dan Hukum*, Vol. 14, No. 2, Juli-Desember 2020, Pg. 265

⁵² Ahmad Kamaludin, Saefudin, Pola Implementasi Tafsir Maqashidi, *MUMTAZ: Jurnal Studi Al-Qur`an dan Keislaman*, Vol. 5, No. 02, 2021, Pg. 186

rule is not yet popular within the scope of Ulumul Qur`an, it can be used as an alternative with two rules, namely, *al-ibrah bi khususi as-sabab la bi umumi al-lafz* and *al-ibrah bi umumi al-lafz bi kuhususi as-sababi la bi khususi as-sabab*. In the first rule, in interpreting the Qur`an the main guideline is the purpose of the Syarī'ah⁵³.

The maqāsid syarī'ah theory developed by Jesser Auda is called *the system approach* by analogy with sharia as a system so that it continues to exist by fulfilling six devices, namely cognitive, holistic, openness, hierarchical relations, multidimensional, and meaningful⁵⁴. There are similarities in the use of a systems approach when establishing laws or when interpreting the Qur`an. Because discussing Shari'at is discussing the Qur`an. So the use of a systems approach in interpreting the Qur`an is as follows:

1. Nature of Qur`anic Cognition

The interpretation of the verses of the Qur`an is carried out because of the interest to return Islamic teachings to the Al-Qur`an as the main source of Islamic teachings. However, the understanding of the results of this interpretation is not certain but relative. Because the principle of interpreting the verses of the Qur`an is that the text of the Qur`an must be separated from its cognition.

2. Holistic

There are three holistic principles of the Qur`an in interpretation, namely text, context, and contextualization⁵⁵. Holistic a text has three interrelated sides, namely, verses with direct munasabah, with all the texts of the Qur`an, and language development based on the context of the Qur`an was revealed. Whereas the hostility of a context has interrelated elements, namely between asbabun nuzul miko-macro. The holistic principle in contextualization includes two things, namely, the context of the Qur`an that will be applied and the general view that is following the theme being discussed.

⁵³ *Ibid*, Hlm. 187

⁵⁴ Jesser Auda, *Membumikan Hukum Islam Melalui Maqāsid syarī'ah*, (Bandung: Mizan Pustaka, 2015), Pg. 86

⁵⁵ Fakhrudin Faiz, *Hermeneutika Al-Qur`an*, (Yogyakarta: elSAQ, 2011), Pg. 20-24

3. Openness

A good system is an open system, meaning a system that can be dialectical with changes outside the system. If the system is closed, then the dialectic also fails⁵⁶. Openness is an absolute feature in a system, including when interpreting the Qur`an. In this case, the Qur`an has a position as a text which does not merely offer various meanings but is open to be understood from some perspectives⁵⁷.

4. Hierarchical Interrelation

In Jesser Auda's explanation, some contemporary experts break down *maqāshid syarī'ah* into three parts, namely: 1) *Al-Maqashid Juz`iyah* (Partial *Maqashid*), 2) *Al-Maqashid Al-Khasah* (Specific *maqashid*), and 3) *Al-Maqashid Maqashid Al-'Ammah* (General *Maqashid*)⁵⁸. The relationship between the three *maqāshid syarī'ah* categories is holistic, integrated, and does not negate one another. Partial *maqashid shari'ah* will be explored through primary verses. Specific *maqāshid syarī'ah* will be explored through groups of secondary verses while universal *maqāshid syarī'ah* which contains the basic values of Islamic teachings, traced through all verses.

5. Multidimensional

The implementation of the multidimensional feature of the interpretation of the Qur`an is analyzing and viewing from the perspective of *maqāshid syarī'ah* regarding the certainty of a verse. All verses contain *qath`i ad-dalalah*, but the level of certainty is following the number of verses that discuss the same thing. This understanding has a significant impact when applied to the number of verses that have contradictory editorials. So that in this case, a mufassir must have the belief that there is nothing contradictory in the Qur`an. If there are verses that have contradictory editorials, then their understanding must have a variety of contexts.

⁵⁶ Jesser Auda, *Membumikan Hukum Islam Melalui Maqāshid syarī'ah*, (Bandung: Mizan Pustaka, 2015), Pg. 88

⁵⁷ Paul Ricoeur, *Hermenutika Ilmu Sosial*, Translate by Muhammad Syukuri, (Bantul: Kreasi Wacana, 2009), Pg. 287-288

⁵⁸ Jesser Auda, *Membumikan Hukum Islam Melalui Maqāshid syarī'ah*, (Bandung: Mizan Pustaka, 2015), Pg. 36-37

6. Objective

The implementation of this feature in the interpretation of the Qur'an requires that the results of the interpretation reflect the *maqasid shari'ah*. With the applicable rules, namely *al-ibrah bi maqashid al-shari'ah* as a reference in interpreting the verses of the Qur'an⁵⁹. With the same verse, but the interpretation is carried out with a different process, it will produce a different interpretation.

Based on six approaches to interpreting the verses of the Qur'an from the perspective of *maqasid shari'ah*, several operational stages are arranged, as follows:

a. Verse identification

Before interpretation, it is necessary to make a mapping of the verses to be studied. In this study, it consists of primary and secondary with one or more verses even though these verses have contradictory editorials. At this stage, three approaches are applied, namely holistic, hierarchical interrelationships, and goals.

b. Identify meaning

At this stage, the interpreter explores the meaning of the primary verse to obtain the spirit of the verse. Revealing the meaning means taking the distance between the text of the Qur'an and the relative understanding of the interpreter. Relative understanding cannot be used for all contexts that occur.

c. Exploration of *Maqāṣid Syarī'ah*

What is characteristic in interpreting the Qur'an using the *maqāṣid syarī'ah* approach is using the *maqashid al-shari'ah al-khansamah principle* as an insight that connects the two contexts taken from secondary verses. At this stage, it is carried out to get the relationship between *maqāṣid syarī'ah al-juz'iyah*, *al-khassah*, and *al-'ammah*.

d. Verse Contextualization

This process refers to *maqāṣid syarī'ah* which has previously been explored and then converted into the present context. The purpose of the Shari'a has a static nature, while the means to make it happen are dynamic according to the context in which it occurs. So that an interpreter must have broad insight and be able to follow the dynamics of knowledge that continues to grow.

⁵⁹ Abdul Mustaqim, *Epistemologi Tafsir Kontemporer*, (Yogyakarta: LKiS, 2010), Pg. 64

e. Conclusion

In the formulation of conclusions, there is an important guideline that needs to be considered, namely that interpretation is relative and interpretation must refer to the vision of the Qur`an. While regarding *ijtihad maqāshidi* about the interpretation carried out by Al-Raysuni⁶⁰, as follows:

1. Legal texts depend on their purpose (*al-nusus wa al-ahkam bi maqāshidi*)
2. Gathering between *kulliyat al-ammah* and specific arguments
3. *Jalbu al-Masalih wa Dar`u al-Mafasid* (bringing benefits and preventing damage absolutely)
4. Considering the consequences of a law (*I`tibar al-Malat*)

According to Abdul Mustaqim, ontologically, the theory in *maqāshidi* interpretation consists of three hierarchies⁶¹, namely:

1. *Maqāshidi* interpretation as philosophy, that *maqashid* values are here used as the basis of philosophy and spirit (spirit) in the dynamic process of interpreting the Qur`an. Because *maqashid* itself is dynamic in moving along with the dynamics of human civilization. So the Qur`an must be understood not only from its linguistic structure but also from the *maqashid* considerations that lie behind its linguistic structure. *Maqāshidi* interpretation as a philosophy of interpretation will provide a new spirit, not only in the product of interpretation of the Qur`an but also in the process of interpretation.
2. *Maqāshidi* interpretation is a methodology, that necessitates the need for reconstruction and development of Al-Qur`ān interpretation based on *maqashid* theory. A process and procedure of interpretation that uses *maqāshid syarī'ah* theories as an analytical scalpel to understand the verses of the Qur`an. This model of *maqāshidi* interpretation emphasizes the importance of explaining *maqāshid syarī'ah* to realize the benefit for humans and usually, this model of *maqāshidi* interpretation is focused on legal verses.
3. Interpretation of *maqāshidi* as a product means a product of interpretation that tries to focus on the discussion of *maqasid* from every interpreted verse of the Qur`an. The application of the *maqāshidi* interpretation hierarchy is not only applied to legal verses but also like story verses, theological verses, *amtsal* verses, and socio-political verses.

⁶⁰ Ahmad Kamaludin, Saefudin, Pola Implementasi Tafsir *Maqashidi*, *MUMTAZ: Jurnal Studi Al-Qur`an dan Keislaman*, Vol. 5, No. 02, 2021, Pg. 194

⁶¹ Abdul Mustaqim, *Argumentasi keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam*, in Dissertation Sunan Kalijaga, State Islamic University, Yogyakarta, 2019, Pg. 33

CHAPTER III
INTERPRETATION OF ECOLOGICAL VERSES ACCORDING TO
ABDUL MUSTAQIM IN THE KITAB *AL-TAFSĪR AL-MAQĀŞIDI*

A. Biography and Works of Abdul Mustaqim

The author of the book *Al-Tafsir Al-Maqāşidi* is Prof. Dr. H. Abdul Mustaqim, M.Ag who was born on December 4, 1972, in Purworejo. Abdul Mustaqim is the son of the couple KH. Moh. Bardan and Hj. Soewarti. Since attending MTs Al-Islam Jono, Abdul Mustaqim studied with Kyai Abdullah Umar to study nahwu & shorof and then continued at PP Krpyak Yogyakarta from 1988-1998.

In 1991-1996 Abdul Mustaqim continued his undergraduate studies at IAIN Sunan Kalijaga in the Department of Tafsir-Hadith. Then in 1997 he was accepted as a lecturer and assigned to the Department of Tafsir-Hadith, Faculty of Islamic Studies, UIN Sunan Kalijaga while continuing his postgraduate education in 1997-1999 majoring in Religion and Philosophy. In the following year, 2000-2007 he continued his doctoral program studies in the Department of Islamic Studies, Concentration of Interpretation.

Abdul Mustaqim's daily life is widely used to teach at several universities such as UIN Sunan Kalijaga, Postgraduate IAIN Tulungagung, and Postgraduate IAIN Kediri, East Java. Apart from that, Abdul Mustaqim has written many books on Al-Qur`ān studies and Interpretations, research, and community service as well as giving lectures or lectures in several provinces such as Central Java, Bali, Papua Kaimana, Kalimantan, Lampung, Batam, Sulawesi and others¹. And in 2012 Abdul Mustaqim founded the Ar-Rohmah Al-Qur`ān Study Circle Student Islamic Boarding School.

Abdul Mustaqim has had works in the form of 30 national and international journal articles and 22 online articles. And among other works that have been written by Abdul Mustaqim in the form of books and book chapters², namely:

¹ <https://lsqarrohmah.com/profil-pengasuh/>, accessed on Thursday Maret 2nd 2023

² Abdul Mustaqim, *Argumentasi keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam*, in Dissertation Sunan Kalijaga, State Islamic University, Yogyakarta, 2019, Pg. 72-73

Book Chapter

1. Teori Sistem Isnad Otentisitas Hadis Menurut Perspektif M.M. Azami, dalam *Wacana Hadis Kontemporer*, (Yogyakarta: PT Tiara Wacana, Juli 2002)
2. Ruh al-Ma'ani Karya al-Alusi, dalam A. Rofiq (ed.) *Studi Kitab Tafsir*, (Yogyakarta: Teras & T-H UIN Sunan Kalijaga, September 2004)
3. Manajemen Qalbu: Upaya Membangun Trilogi Potensi Kecerdasan Manusia dalam *Buku Meraih Prestasi di Perguruan Tinggi*, (Yogyakarta: Idea Press dan PD Pontren Kemenag, 2008)
4. Metodologi Tafsir Perspektif Gender: Studi Kritis Pemikiran Riffat Hassan, dalam *Studi Al-Qur`ān Kontemporer*, (Yogyakarta: Tiara Wacana, 2008)
5. Nilai-Nilai Pendidikan dalam Kisah Al-Qur`ān, dalam *Antologi Pendidikan Islam*, (Yogyakarta: Prodi Pendidikan Islam Pascasarjana dan Idea Press, 2010)
6. Islam, dalam *Meniti Kalam Kerukunan (Beberapa Istilah Kunci dalam Islam & Kristen)*, (Jakarta: Gunung Mulia & Dialogue Centre Program Pascasarjana UIN Sunan Kalijaga dan Pusat Studi Agama-Agama Fakultas Theologia UKDW, 2010)
7. Refleksi Filosofi Atas Pemikiran Musa Asy`Ari: Al-Qur`ān, Sunnah dan Etos Kerja, dalam *Madzhab Kebebasan Berfikir dan Komitmen Kemanusiaan: Ulasan Pemikiran Musa Asy`Ari*, (Yogyakarta: Lembaga Studi Filsafat Islam (Lesfi), 2011)
8. Dekonstruksi Teori Naskh Mahmud Muhammad Thaha, dalam *Melihat Kembali Studi Al-Qur`ān: Gagasan Isu dan Tren Terkini*, (Yogyakarta: Idea Press, 2015)
9. Deradikalisasi Penafsiran Al-Qur`ān dalam Konteks Ke-Indonesiaan yang Multikultural, dalam *Al-Qur`ān di era Global: Antara Teks dan Realitas*, (Jakarta: Lajnah Pentashihan Mushaf Al-Qur`ān, Mei 2013)
10. Teori Hudud dan Kontribusinya dalam Penafsiran Al-Qur`ān, dalam *Kajian Al-Qur`ān dalam Dialektika Kontemporer*, (Yogyakarta: Idea Press dan PSQH, 2014)

Book Works

1. *Ibadah-Ibadah Yang Paling Mudah* (Yogyakarta: Mitra Pustaka, 2000)
2. *Asbabul Wurud: Studi Kritis Hadis Nabi Pendekatan Sosio-Historis* (Yogyakarta: Pustaka Pelajar, 2001)
3. *Tantangan Generasi dan Tugas Muda Islam (Terj.)* (Yogyakarta: Tiara Wacana, 2002)
4. *Manajemen Qalbu: Resep Sufi Menghentikan Kemaksiatan (Terj.)* (Yogyakarta: Mitra Pustaka, 2002)
5. *Cinta Nabi dan Tanda-Tandanya, Terj.* (Yogyakarta: Mitra Pustaka, 2002)
6. *Studi Al-Qur`ān Kontemporer: Wacana Baru Berbagai Metodologi Tafsir (Ed.)* (Yogyakarta: Tiara Wacana 2002)
7. *Menuju Pernikahan Masalah: Khutbah Nikah Perspektif Gender* (Yogyakarta PSW IAIN SUKA Kerjasama dengan McGill ICIHEP 2002)
8. *M.M Azmi, Pembela Eksistensi Hadis*, karya bersama KH. Badurrahman Wahid dkk, (Jakarta: Pustaka Firdaus, 2002)
9. *Menjadi Orangtua Bijak: Solusi Kreatif Mengenai Pelbagai Masalah Anak*, (Bandung: Mizan al-Bayan, 2006)
10. *Ahlak Tasawuf: Jalan Menuju Revolusi Spiritual*, (Yogyakarta: Kreasi Wacana, 2006)
11. *Pergeseran Epistemologi Tafsir* (Yogyakarta: Pustaka Pelajar, 2007)
12. *Paradigma Tafsir Feminis*, (Yogyakarta: Logung Pustaka, 2008)
13. *Epistemology Kontemporer Seri Disertasi* (Yogyakarta: LKiS, 2010)
14. *Spiritualitas Kematian*, (Yogyakarta: Kaukaba 2011)
15. *Studi Kepemimpinan Islam: Telaah Normatif dan Historis*, (Yogyakarta: Suka Press, 2013)
16. *Sholawat Tombo Ati*, (Yogyakarta: LSQ Ar-Rahmah Press, 2013)
17. *Dinamika Sejarah Tafsir Al-Qur`ān: Dari Klasik Hingga Modern-Kontemporer* (Yogyakarta: Adab Press, 2014)
18. *Metode Penelitian Al-Qur`ān dan Tafsir*, (Yogyakarta: Idea Press, 2014)
19. *Mudzakkir Tafsir Ahkam*, (Terbit terbatas Yogyakarta: LSQ Ar-Rohmah Press, 2014)
20. *Ilmu Ma'anil Hadits: Berbagai Metode dan Teori Memahami Hadist Nabi SAW* (Yogyakarta: Idea Press, 2018)

21. *Tafsir Jawa: Eksplorasi Nalar Shufi-Isyari Kiai Sholeh Darat: Kajian Surat Al-Fatihah dalam Kitab Faidhur Rahman* (Yogyakarta: Idea Press, 2018)
22. *Qur`anic Parenting: Kiat Sukses Mendidik Cara Al-Qur`an* (Yogyakarta: Lintang Books, 2019)
23. *At-Tafsir Al-Maqāshidi: al-Qadlāya al-Mu`asyirah di Dlau` al-Qur`ān wa al-Sunnah*. (Yogyakarta: Idea Press, 2019)
24. *Paradigm Tafsir Ekologi* (Yogyakarta: Idea Press dan PP LSQ Ar-Rohmah, 2020)
25. *Tafsir Kontekstual Surat al-Hujurat* (ed.) (Yogyakarta: Lintang Books, 2019)

B. Background of the Writing of the Book

The writing of the book *Al-Tafsīr Al-Maqāshidi* was completed in 2019 after taking a year of work which started with collecting verses and hadiths, researching, analyzing, and editing the manuscripts of the book. After the preface was finished, it was written by Professor Adnan Muqrani who is a professor in Islamic Studies in Rome, Italy. The meeting of Professor Adnan Muqrani and Abdul Mustaqim began when in 2015 Professor Adnan Muqrani came to Indonesia to attend an International Conference which was held at UIN Sunan Kalijaga, Faculty of Ushuluddin and Islamic Thought. At that time, Abdul Mustaqim attended a presentation with Professor Adnan Muqrani.

Abdul Mustaqim wrote the book *Al-Tafsīr Al-Maqāshidi* departing from the anxiety felt about studies on contemporary issues so far it seems that they have not used much of the perspective of *maqasid sharia*. According to him, with the perspective of *maqashid shari'ah*, it will be seen that the spirit of Islamic Shari'a responds and formulates its laws so that rational meanings can be understood and this *maqāshid syarī'ah* can be positioned as the spirit or spirit in the development of interpretation, especially when exploring legal verses including actual issues³.

Some actual contemporary issues which are the themes of discussion in the book include, 1.) Islamic moderation in faith, worship, and muamalah, 2.) The importance of calling for good and forbidding evil without violence, 3.) Issues of leadership and responsibility before God Almighty, 4.) Sexual instincts and the

³ Interview with Abdul Mustaqim on Monday 20 February 2023

prohibition of imitating women and homosexuality, 5.) Relations between non-Muslims and tolerance towards them, 6.) Relations with the environment and protecting it from damage, 7.) Women's Clothing: Veil, robe, and the niqab phenomenon, 8.) The virtue of working, fighting, and seeking halal, 9.) The phenomenon and spread of fake news (hoax), 10.) Abuse and Bribery from the Perspective of the Qur`an and hadith.

C. Book Writing Systematics

The Book of *Al-Tafsīr Al-Maqāṣidi* by Abdul Mustaqim is written using the *maudhu'i* or thematic method. Tafsir uses the thematic method of interpreting the verses of the Qur`an not based on the sequence of verses and letters contained in the Mushaf, but based on the problem or theme being studied⁴. A mufassir uses this method, first determining the problem or theme that will be discussed and then collecting verses related to the problem which are scattered in various letters.

Al-Tafsīr Al-Maqāṣidi 's book consists of ten chapters that discuss actual issues. In interpreting the Qur`an, Abdul Mustaqim first mentions the title of the chapter to be discussed and then lists several verses related to this theme which are scattered in various letters. The interpretation tends to use the *bi al-ma`tsur* interpretation method. *Tafsir bi al-ma`tsur* is the interpretation of the Qur`an based on hadith or the words of friends to explain something that Allah wills⁵. *The bi al-ma`tsur interpretation* method itself has three classifications based on the source, namely interpreting the Al-Qur`ān with the Al-Qur`ān, interpreting the Al-Qur`ān with the hadiths and finally interpreting the Al-Qur`ān with the words of the Companions.

The process or way of collecting ecological verses done by Abdul Mustaqim is by taking keywords that are related to ecological problems. Before collecting sentences about ecology, there were several criteria for the sentences so that the sentences were included in the theme of ecology. The criterion is taken from the verses that are happy and passionate. For example, the *ghairu shorih* verse about damage on the face of the earth. And a verse that is emotional and metaphorical, for example, when God created the earth, he only used the word *Al-Ardh*. In the al-Qur`ān, the word *Al-Ardh* is entirely singular, not plural. So that in a semiotic way, it

⁴ Kadar M. Yusuf, M.Ag, *Studi al-Qur`ān*, (Jakarta: AMZAH, 2nd printing, 2014), Pg. 139

⁵ Abdul Hamid, LC., M.A, *Pengantar Studi al-Qur`ān*, (Jakarta: PRENADAMEDIA GROUP, 2016), Hlm. 161

becomes a signal that the earth is the only planet worthy of being used by humans in carrying out the caliphate mission⁶.

The method used by Abdul Mustaqim in the book is to interpret the verses of the Qur`an with other verses of the Qur`an as an explanation. In addition, Abdul Mustaqim in explaining his interpretation is *ijmali* or can be interpreted as explaining the verses of the Qur`an in general and explaining the *maqāṣid syarī'ah* behind these verses. In several discussions, Abdul Mustaqim also mentions some of the negative impacts of a theme if one ignores *the maqāṣid syarī'ah* contained behind the verse.

At the end of presenting the interpretation of the verse in general, Abdul Mustaqim also included some hadiths sourced from the book of *mu'tabaroh* that are relevant to the theme. On some hadiths, Abdul Mustaqim gave a little explanation written in the form of footnotes. The reference used by Abdul Mustaqim in interpreting is quoting from several *tafsir* books, both classical and contemporary *tafsir* books, which if the data also contribute to the uniqueness⁷.

D. Interpretation of Abdul Mustaqim Against Ecological Verses

Several data have shown that the environmental crisis is a cause for concern. Therefore, religion must be present, one of which is in the form of a product of interpretation as a perspective as well as a theological basis to encourage adherents of religions, especially Muslims, on how to interact with the environment in a friendly and good manner⁸. Seeing how the facts show damage to the environment and there are not many interpretation books that discuss environmental issues, this prompted Abdul Mustaqim to take care of environmental issues by presenting commentary books that discuss environmental damage issues from a *maqāṣidi* perspective.

The issue of environmental damage is discussed in the book *Al-Tafsīr Al-Maqāṣidi* in chapter 6 of the 10 existing chapters with the chapter title *المعاملة مع البيئة ورعيّتها من الفساد*. In that chapter, verses related to the issue of environmental damage are mentioned, namely, QS. Al-Fatihah: 2, QS. Al-Baqarah: 30, QS. Al-Baqarah: 22, QS. Ar-Ra'ad: 3, QS. Al-An'am: 38, QS. Ar-Rum: 41, QS. Al-A'raf: 56, QS. Al-Baqarah: 35, QS. Ar-Rahman: 7 and QS. Al-Isra': 7. There is Abdul Mustaqim's interpretation of this verse, as follows:

⁶ Interview with Abdul Mustaqim on Thursday 23 March 2023

⁷ Interview with Abdul Mustaqim on Monday 20 February 2023

⁸ Interview with Abdul Mustaqim on Monday 20 February 2023

1. QS. Al-Fatihah verse 2⁹

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Meaning: “All praise be to Allah, the Lord of the worlds”.

2. QS. Al-Baqarah verses 30¹⁰

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

Meaning: “(remember) when your Lord said to the angels, "I want to make a caliph on earth". They said, "Do you want to make people who destroy and shed blood there, while we glorify you and sanctify your name?" He said, "Indeed I know what you do not know”.

3. QS. Al-Baqarah verses 22¹¹

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ

Meaning: “(He is) who made for you the earth (as) a stretch and the sky as a roof, and it is He who sends down water (rain) from the sky, then He produces with it (rain) fruits as sustenance for you. therefore, do not set up equals for Allah, while you know”.

4. QS. Ar-Ra'ad ayat 3¹²

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رُوسًا وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا رُجُومًا ثَمِينًا لِيُعْثَى اللَّيْلَ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

Meaning: “it is he who spread out the earth and made mountains and rivers on it. He made on it (all) the fruits in pairs (and) covered the night with the day. Indeed, in such a thing there are signs (of God's greatness) for people who think”.

⁹ Al-Qur`an Kementrian Agama Republik Indonesia, 2019, Pg. 1

¹⁰ *Ibid*, Pg. 6

¹¹ *Ibid*, Pg. 4

¹² *Ibid*, Pg. 249

5. QS. Al-An'am verse 38¹³

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ ۚ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُخْشَرُونَ

Meaning: “*there is not a single animal (which is) on earth and birds that fly on its two wings, but all of them are people (too) like you. We have omitted nothing in the Book, then to their Lord they are gathered*”.

6. QS. Ar-Rum verses 41¹⁴

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

Meaning: “*damage has been seen on land and at sea caused by human hands. (through it) Allah makes them feel some of the (effect) of their actions so that they return (to the right path)*”.

7. QS. Al-A'raf ayat 56¹⁵

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

Meaning: “*do not do mischief on earth after it has been properly arranged. pray to Him with fear and hope. Verily Allah's mercy is very close to those who do good*”.

8. QS. Al-Baqarah verses 35¹⁶

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ

Meaning: “*We said: "O Adam, stay with you and your wife in paradise, eat deliciously (various foods) that are there as you like, and do not approach this tree, so that you are among the wrongdoers!"*”.

9. QS. Ar-Rahman verses 7¹⁷

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ

Meaning: “*The heavens He has raised up and He has created the scales (justice and balance)*”.

¹³ Al-Qur`ān Kementrian Agama Republik Indonesia, 2019, Pg. 132

¹⁴ *Ibid*, Pg. 408

¹⁵ *Ibid*, Pg. 157

¹⁶ *Ibid*, Pg. 6

¹⁷ *Ibid*, Pg. 531

10. QS. Al-Isra` verses 7¹⁸

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا ۗ

Meaning: “If you do good, (means) you have done good for yourself. if you do evil, (the loss from evil) it returns to yourself”.

Abdul Mustaqim interprets the verse in an ijmalī or general way. In his interpretation, it is stated that the concept of *maqāṣid syarī'ah* was previously limited to five concepts, namely protecting religion, soul, intellect, money, and offspring. So, at this time it is necessary to add a new concept, namely preserving the environment. Because environmental issues have become one of the contemporary issues that must be aware of by scholars. And in this modern era, the environmental crisis has almost reached its peak and is quite worrying, especially in Indonesia.

According to Abdul Mustaqim, one way to overcome this problem is by presenting a new religion, which means renewing religious attitudes toward the environment. Currently, good treatment of the environment is urgently needed so that it is based on the moral values of the Qur'an. If ignoring or not caring about the environment means agreeing with the destruction of this world and what is in it. Of course, we as Muslims must fight and make extraordinary efforts to spread moral values that originate from the Al-Qur'an and the Sunnah of the Prophet as a basic source of life guidelines. These verses present how the Qur'an aspires to respond to the environment to obtain an ideal relationship between humans and the universe so that life becomes harmonious and peaceful.

The conclusion from Abdul Mustaqim's interpretation is that good treatment of the environment is part of religion. Whoever has the right creed about the environment will also be right in interacting with the environment. Because in this case, in the view of the Qur'an, the environment is a sign of God's power and existence. In addition, the environment has three characteristics right creed about the environment will also be right in interacting with the environment. Because in this case, in the view of the Qur'an, the environment is a sign of God's power and existence. In addition, the environment has three characteristics¹⁹, namely:

1. Functional features

What is meant here is that humans need environmental functions that drive life and survival.

¹⁸ Al-Qur'an Kementerian Agama Republik Indonesia, 2019, Pg. 282

¹⁹ Abdul Mustaqim, (دراسة التفسير الموضوعي – السياقي), ESENSIA, Vol. 19, NO. 1 April 2018, Pg. 26

2. Interactive Features

The meaning of the interactive feature is that there is a positive or dialectic interaction between humans and the environment

3. Aesthetic Features

Having a good environment will enhance the beauty of the universe and human life, all of which require proper care.

There are moral values that must be obeyed by humans in their actions and relationships with the environment, namely not destroying the environment, justice and benevolence towards it, and balance in the use of natural resources²⁰.

The importance of upholding ethical principles in interacting with the environment will be part of God's power and existence. Ethical values towards the environment according to the Qur'an mentioned by Abdul Mustaqim²¹, are as follows:

1. Al-Adalah (Justice)

Quoting a journal written by Abdul Mustaqim, mentioned the meaning of fair according to Roghib, linguistically it is given to him as something that must be given²². Abdul Mustaqim means that justice here is not just about dividing things equally. However, fairness is behaving towards the environment. We must be fair, not exploiting the environment, especially to the point of dzolim with behaviors that can damage the environment..

2. Al-Ihsan (Doing good to the environment)

So far, doing good only to fellow human beings. But Al-Ihsan also applies to the environment. To do ihsan is to give something more and less than what is taken. Man must give his rights to the environment by doing good such as protecting it from distress. It is also mentioned in the Qur'ān Surah An-Nahl verse 90::

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Meaning: *“Indeed, God commands us to be just, to do good, and to give help to relatives. He (also) forbade heinous acts, possibility, and hostility. He taught you a lesson so that you always remember.”* (Q.S. An-Nahl: 90)

3. At-Tawadhu' (Balance)

The appropriate equilibrium is mentioned in QS. Ar-Rahman verse 7:

²⁰ Abdul Mustaqim. *التفسير المقاصدي : القضايا المعاصرة في ضوء القرآن والسنة النبوية*, Daarul Fikroh, Second Edition: Mei 2020, Pg. 59

²¹ Abdul Mustaqim, *المعاملة مع البيئة في منظور القرآن الكريم (دراسة التفسير الموضوعي – السياقي)*, ESENSIA, Vol. 19, NO. 1 April 2018, Pg. 26

²² *Ibid*, Pg. 42

Meaning: "*And He creates a balance*"

In this verse, the meaning of balance applies to all matters, including environmental balance.

4. Al-Adabul Ihsan

We should avoid destructive actions towards the environment by not littering which clogs waterways causing flooding, awareness to replant trees (reforestation), not cutting down trees just for the sake of development, not dumping factory waste into rivers, and so on.

According to Abdul Mustaqim, humans should have sensitivity to this matter by showing and providing information to the public that protecting the environment is part of social services that have a high value. On the other hand, destroying the environment in any way is part of social disbelief which must be avoided²³.

²³ Interview with Abdul Mustaqim on Monday 20 February 2023

CHAPTER IV
INTERPRETATION OF ECOLOGICAL VERSES IN THE BOOK *AL-TAFSĪR AL-MAQĀSĪDI* AND RELEVANCE WITH ELEMENTS OF MAQĀSĪD SYARĪ'AH

A. The Interpretation of Ecological Verses in the Book of *Al-Tafsīr Al-Maqāṣidi*

In studying the verses of the Qur`an, especially in terms of ecology, there is a linguistic problem, because there is no specific term that represents the word ecology specifically. Unlike the case with several terms in other Islamic studies such as those related to marriage, death, charity, and others which can be accessed easily and clearly in the literature on the study of interpretation books. Ecological terms can only be obtained by reading and concluding and then setting them as objects of discussion¹.

According to Thanthawi Jauhari, 750 verses indicate explanations about nature in the Qur`an, 14 letters in the Qur`an that are related to animals, and certain natural events². In the perspective of the Qur`an, the term ecology is mentioned in various words. There are at least 13 words used in the mention of the word ecology, including the environment (*Al-Bi`ah*), all of nature (*Al-`Alamin*), the sky or the universe (*As-Sama`*), earth (*Al-Ardh*), humans (*Al-Insan*), fauna (*Al-An`am* or *Dabbah*), flora (*Al-Nabat* or *Al-Harts*), water (*Ma`*), air (*Al-Rih*), sun (*Asy-Syams*), moon (*Al-Qamar*), stars (*Al-Buruj*), and mountains (*Al-Jabal*)³.

From the various terms used by the Qur`an in introducing the concept of the environment, it can be understood that the concept of the environment in the Qur`an has a broad meaning, which includes the living environment of all species, both on earth and in outer space, even outer space.

In the book *Al-Tafsīr Al-Maqāṣidi*, there are as many as 10 verses that indicate ecology, including QS. Al-Fatihah: 2, QS. Al-Baqarah: 30, QS. Al-Baqarah: 22, QS. Ar-Ra'ad: 3, QS. Al-An'am: 38, QS. Ar-Rum: 41, QS. Al-A'raf: 56, QS. Al-Baqarah: 35, QS. Ar-Rahman: 7 and QS. Al-Isra': 7. While of the 13 kinds of ecological terms scattered throughout the verses of the Qur`an, the mention of ecological terms in the

¹ Asep Nur Alim, *Menjaga Ekosistem Alam Dalam Al-Qur`an Studi Penafsiran Muhammad Quraish Shihab Dalam Tafsir Al-Misbah*, in Thesis of the Faculty of Ushuluddin Adab and Humanities IAIN Purwokerto, 2021, Pg. 27

² Ahmad Muttaqin, *Al-Qur`an dan Wawasan Ekologi*, in Journal *AL-DZIKRA: Jurnal Studi Ilmu Al-Qur`an dan Hadits*, Vol. 14, No. 2 Desember 2010, Pg. 338

³ Eko Zulfikar, *Wawasan Al-Qur`an Tentang Ekologi*, in Journal *QOF: Jurnal Ilmu al-Qur`an dan Tafsir*, Vol. 2, No. 2, Juli 2018, Pg. 115

book *Al-Tafsīr Al-Maqāṣidi* only consists of 4 terms which include all of nature (*Al-'Alamin*), earth (*Al-Ardh*), sky or universe (*As-Sama`*), and fauna (*Dabbah*).

The collection of verses based on ecology is done by taking keywords or keywords that have something to do with ecological issues. Although actually, the term ecology in the Qur`an itself is very broad in scope. However, the book *Al-Tafsīr Al-Maqāṣidi* by Abdul Mustaqim focused on ecological verses regarding environmental balance.

Previously there were not many commentary books that discussed the issue of environmental damage. Even though some data already shows that the environmental crisis is a cause for concern. This is because in ancient times there was not much environmental damage as it is today. Therefore, religion must be present, including in the form of an interpretation of ecology as a perspective as well as a theological basis to encourage religious people, especially Muslims, on how to interact with the environment in a friendly and good manner⁴. Several contemporary commentary books that discuss ecology both broadly and briefly include the book *Ri'ayah Al-Bi`ah Fi Syari'ah Al-Islam* by Yusuf Al-Qardawi and the book of commentary *Al-Jawahir Fi Tafsir Al-Qur`ān Al-Karim* by Tanthawi Jauhari.

In his book, Yusuf Qardhawi explains that maintaining the environment is an effort to create benefits and prevent harm. This is following *the maqāṣid syarī'ah* which is formulated in *kulliyat al-khams* namely, *hifdzu al-nafs* (guarding the soul), *hifdzu al-aql* (guarding the mind), *hifdzu al-nasab* (guarding offspring), *hifdzu ad-din* (guarding religion) and *hifdzu al-mal* (safekeeping). According to Yusuf Qardhawi, protecting the environment is a guideline for protecting the five objectives of the syarī'ah. So any behavior that leads to the destruction of the environment is the same as an act that threatens life, mind, property, lineage, and religion⁵.

Meanwhile, in the view of Tanthawi Jauhari, natural damage is divided into two forms. *The first* is damage that comes from humans, such as damage caused by human desires. According to Tanthawi, humans as caliphs on earth should be able to be fair to each other and other creatures. In this context, what is meant by justice is that if humans take advantage of other creatures, they must provide reciprocity so that there is a balance between the two. Because actually between humans and other

⁴ Interview with Abdul Mustaqim on Monday 20 February 2023

⁵ Yusuf Qardhawi, *Ri'ayah Al-Bi`ah Fii Syari'ah Al-Islam*, (Kairo: Dar Al-Syuruq, 2001), Pg. 256

creatures as well as this nature both need. If this justice can be achieved then the new man can be said to be successful in his duties as caliph on earth⁶.

Second, the damage comes from nature, namely small animals such as microbes and viruses that carry disease. Therefore, in his interpretation, Tanthawi also explains the disease. Tanthawi Jauhari further explained that the earth's damage was due to war from the aggression of the armed forces of combat aircraft, while at sea the damage caused by warfare by warships using torpedo missiles carried out by humans on earth became a disaster and a loss for humans themselves and the world. In the hereafter, he will be rewarded for what he has done. As is often encountered among them is the disposal of company waste without prior screening. Apart from that, fish harvesting does not pay attention to good ethics. Lots of people take fish in harsh ways such as by using fish bombs, stun, and poison. This will impact the damage to the ecosystem in the sea⁷.

Al-Misbah's commentary on ecological verses, it is shown that human relations cannot be separated from three main aspects, namely *hablum minallah*, *hablum minannas*, *hablum minal alam*, or human relations with Allah, human relations with humans, and human relations with nature. All three are aspects that must be lived by humans well.

According to Quraish Shihab, the destruction of nature is a form of behavior that goes beyond limits. The universe has been created by Allah in a state of harmony, harmony and meeting the needs of creatures. God has made it good and even commanded humans to fix it⁸.

Quoted on the NU Online YouTube account conveyed by Habib Husain Ja'far Al-Hadar that protecting the environment is not only obligatory in Islam⁹. However, even in all Islamic law, one of its objectives or *maqāsid syarī'ah* is *hifz al-bi'ah*, namely protecting the environment. The environment is one of the signs of Allah's existence and power which is mentioned in the Al-Qur'an letter Fusshilat verse 53, as follows:

سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَّبِعِنَ لَهُمْ أَنَّهُ الْحَقُّ ۗ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ

⁶ Tanthawi Jauhari, *Tafsir Al-Jawahir Fi Tafsir Al-Qur'an Al-Karim*, (Yogyakarta, 2008), Pg. 37

⁷ *Ibid*, Hlm. 78

⁸ Muhammad Quraish Shihab, *Tafsir Al-Misbah*, (Jakarta: Lentera Hari, 2005), Hlm. 144

⁹ Habib Husain Ja'far Al-Hadar on YouTube NU Online accessed on 20 February 2023

Meaning: "We will show them our signs (greatness) in all directions and themselves, so that it is clear to them that the Qur`an is true. Is it not enough (for you) that your Lord is a witness over everything?" (QS. Fussilat: 53)

In the environment, there are signs of Allah, for those who see them will remember His Creator. So whoever destroys the environment, means destroying the signs of Allah. Even in a state of war, Islam forbids destroying the environment. Islam obliges in war not to kill animals and destroy crops.

Prophet Muhammad SAW also emphasized the importance of protecting the environment as conveyed in one of his narrations, as follows:

حَدَّثَنَا بَهْرُ حَدَّثَنَا حَمَادٌ حَدَّثَنَا هِشَامُ بْنُ زَيْدٍ قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ قَامَتِ السَّاعَةُ وَبِيَدِ أَحَدِكُمْ فَسِيلَةٌ فَإِنْ اسْتَطَاعَ أَنْ لَا يَقُومَ حَتَّى يَغْرِسَهَا فَلْيَفْعَلْ

Meaning: "Bahz told us, Hammad told us, Hisham bin Zaid told us, 'I heard Anas bin Malik say, the Messenger of God SAW said: 'If the Day of Judgment occurs and one of you has a date seed, if you can, don't stand up until he plants it.'" (HR. Ahmad No. 12512)

It is also emphasized in the letter Ar-Rum verse 41, as follows:

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

Meaning: "It has been seen that damage on land and at sea is caused by the actions of human hands, Allah wants them to feel some of (the consequences of) their actions, so that they return (to the right path)". (QS. Ar-Rum: 41)

In the verse, it is stated that environmental damage must be caused by human activities. Because the environment and the universe were created by God from the beginning with beauty and order in such a way. So if it is damaged, it must be caused by human hands. If there is earth damage, the first to lose is the man himself. That's why Islam emphasizes taking care of this environment as we take care of ourselves because it is a mandate from Allah. Human relations with the universe are subject and object, which means that we relate to and treat the universe or the environment as we treat ourselves, namely the best possible treatment.

Meanwhile, in explaining his interpretation of ecological verses by Abdul Mustaqim in the book *Al-Tafsir Al-Maqasidi* only focuses on expressing the meaning of a verse or *the maqasid syari'ah* of that verse, although in general terms and not in depth. The recitation of ecological verses using the *maqasid syari'ah approach* by Abdul Mustaqim is a solution and is very relevant to today's needs. Through the interpretation of ecological verses with the *maqashid approach*, *shari'ah* not only understands the text of the Qur`an and relates the text of the Qur`an to the context.

But to find the relevance of *maqashid* and the dynamics that occurred in an era. In addition, the interpretation carried out by Abdul Mustaqim is a criticism of the interpretation which only focuses on understanding textuality and liberalism.

The results of the interpretation of ecological verses written by Abdul Mustaqim is developing the concept of *maqāṣid syarī'ah* which initially only includes five concepts of *maqāṣid syarī'ah* namely, *hifz ad-din*, *hifz al-nafs*, *hifz al-aql*, *hifz al-nasl*, *hifz al-mal* so that it becomes seven by adding two new concepts namely *hifz al-bi'ah* and *hifz al-daulah*. According to him, at this time it is necessary to add a new concept regarding protecting the environment or *hifz al-bi'ah* because environmental issues have become one of the contemporary issues that have not yet received the right solution to overcome them.

This is in line with what was conveyed by Quraish Shihab in his conversation with his daughter Najwa Shihab on Najwa Shihab's YouTube account, in its development, in the past, environmental problems were not as bad as they are today. : guarding religion, guarding reason, guarding soul, guarding property, and protecting offspring¹⁰. Currently, the scholars agreed to add one, namely protecting the environment. This is one of the most important religious teachings.

The result of the exploration of *the maqāṣid syarī'ah* revealed by Abdul Mustaqim in his interpretation is how the Qur'an aspires in responding to the environment to obtain an ideal relationship between humans and the universe so that life becomes harmonious and peaceful¹¹. By presenting the results of the interpretation of ecological verses based on *maqasid shari'ah*, Abdul Mustaqim intends to restore the human mindset and attitude in establishing an ideal relationship between humans and the universe according to the Qur'an and the sunnah of the Prophet.

In this case, this attitude belongs to the understanding of environmental theology or ecotheology which is a concept of religious beliefs related to environmental issues based on Islamic teachings. In Islamic teachings, humans are given the freedom to manage and utilize nature, but this freedom is a just and responsible freedom.

¹⁰ Muhammad Quraish Shihab, on account YouTube Najwa Shihab "Manusia & Lingkungan Harus Harmonis", accessed on 20 Februari 2023

¹¹ Abdul Mustaqim, *التفسير المقاصدي : القضايا المعاصرة في ضوء القرآن والسنة النبوية*, Daarul Fikroh, Second Edition: Mei 2020, Pg. 59

Yusuf Qardawi argues in his book about the position of humans and nature which is explained in two dimensions, namely the position of humans and the environment in an interactive context between the two and the position of humans and nature before God¹². The result is that Yusuf Qardawi sees that in an interactive context between humans and nature, the position of humans is above nature because humans have been entrusted as *caliphs* thanks to their superiority in the cognitive aspect, but this mandate must be carried out properly by humans and cannot be separated from the fact that humans will be asked to accountability by Allah. Furthermore, in the context of being creatures, humans and nature have the same position in the eyes of God and have the same obligation, namely worship.

Meanwhile, in eco-theology, this is contrary to the understanding of anthropocentrism which places humans as the center and ruler of the universe so that humans are allowed to do anything to nature so that their needs are met. So that the result of the mindset of anthropocentrism is that humans take advantage of natural resources that are used excessively without considering balance, sustainability, and continuity in the future.

At that point, the deteriorating and critical environmental conditions were not enough to be overcome only by the rule of law and secular laws but also supported by a deep authentic awareness of each individual to understand the sacred texts of religion. In this case, one of the efforts made is to restore the mindset and attitude of eco-theology or Islamic ecology in the form of commentary products such as the book *Al-Tafsīr Al-Maqāṣidi* by Prof. Dr. H. Abdul Mustaqim, M.Ag.

Through religious values, the concept of eco-theology is considered to have the ability to influence the perspective of its adherents and to move human behavior very strongly. These values should also be a guideline and moral commitment for every human being that maintaining the sustainability and preservation of the universe is an obligation. So that quality environmental management is realized on an ongoing basis.

B. The Relevance of Interpretation of Ecological Verses in the Book of *Al-Tafsīr Al-Maqāṣidi* by Prof. Dr. KH. Abdul Mustaqim With Elements of *Maqāṣid Syarī'ah*

Then studies on contemporary issues, especially regarding the issue of environmental crisis so far, seems to have not used much of the *maqāṣid syarī'ah*

¹² Yusuf Qardhawi, *Ri'ayah Al-Bi`ah Fii Syari'ah Al-Islam*, (Kairo: Dar Al-Syuruq, 2001), Pg. 257

perspective. In fact, from the perspective of *maqasid shari'ah*, the true spirit of Islamic shari'a will appear in answering and formulating laws. In addition, *maqāsid syarī'ah* can be positioned as a spirit in efforts to develop interpretations, especially when exploring legal verses including actual issues¹³.

Jesser Auda analogizes sharia as a system so that it always exists by fulfilling six sets, namely, the cognition of the Qur'an, holistic or comprehensive, openness, hierarchical interrelation, multidimensional, and purpose¹⁴. There are similarities in the use of the system both when establishing law and interpreting the Qur'an. So the operationalization of the system approach in interpreting the Qur'an is as follows:

1. Nature of Cognitive Interpretation

Following the first set regarding the nature of Al-Qur'an cognition that the result of understanding the verses of the Qur'an is not certain but relative.

2. Holistic

Furthermore, to carry out the interpretation of the Al-Qur'an with the *maqāsid syarī'ah approach* is holistic, which means understanding the Al-Qur'an as a whole. In this case, there are three principles which include text, context, and contextualization.

3. Openness

In addition, openness is also needed in interpreting the verses of the Qur'an. The point is that the text of the Qur'an does not only offer a variety of meanings but is open to understanding from several perspectives.

4. Hierarchical Interrelation

The next tool needed in interpreting the Qur'an with the perspective of *maqāsid syarī'ah* is hierarchical interrelation, meaning that partial *maqāsid syarī'ah* will be explored through primary verses, *maqāsid syarī'ah* specifically explored through secondary verses and universal *maqāsid syarī'ah* which contains the basic values of Islamic teachings are traced through all the verses.

5. Multidimensional

The next stage is multidimensional, namely analyzing and seeing from the perspective of *maqāsid syarī'ah* regarding the certainty of a verse.

¹³ Interview with Abdul Mustaqim on Monday 20 February 2023

¹⁴ Jesser Auda, *Membumikan Hukum Islam Melalui Maqāsid syarī'ah*, (Bandung: Mizan Pustaka, 2015), Pg. 86

6. Objective

And the last one reveals the purpose or *maqāshid syarī'ah* of the verse. At this stage that characterizes and shows the differences in the results of the interpretation of the *maqāshid syarī'ah approach*.

The application of the six sets of *maqāshid syarī'ah systems* in interpreting the verses of the Qur`an according to Jesser Auda in the book *Al-Tafsīr Al-Maqāshidi* by Prof. Dr. H. Abdul Mustaqim, M.Ag as follows:

1. Abdul Mustaqim understands the verses of the Qur`an not only in the context in which the Qur`an was revealed at that time. Rather, it is to renew the method of interpretation to reveal the intention or *maqāshid syarī'ah* of these verses so that the results of the interpretation can be understood and are relevant to the actual issues that are happening at this time, especially in the context of the environmental crisis issue.
2. In a holistic system, there are three principles which include text, context, and contextualization. Abdul Mustaqim's interpretation does not mention asbabun nuzul verses, munasabah verses, linguistic elements of the Qur`an, nahwu sharaf science, and other interpretations. Only mentioned a few hadiths that are relevant or related to these verses. Even so, the verses of the Qur`an interpreted by Abdul Mustaqim have a general view that fits this theme.
3. Ecology verses can not only be understood from the perspective of *maqashid shari'ah*. But it can also be understood from a scientific perspective, for example, such as the book *Tafsir Al-Ayat Al-Kauniyah Fi Al-Qur`ān Al-Karim*. Meanwhile, the book *Al-Tafsīr Al-Maqāshidi* is one of Abdul Mustaqim's efforts to understand the verses of the Qur`an from the perspective of *maqasid shari'ah*.
4. In the book of *Al-Tafsīr Al-Maqāshidi*, the mention of verses starts from the most common verses by mentioning QS. Al-Fatihah verse 2. The verse contains the ecological term *Al-'Alamin*. And followed by further terms such as *Al-Ardh*, *As-Sama`*, and *Dabbah*. The verse that contains the term, is then clarified with a more specific verse by mentioning QS. Ar-Rum verse 41 and QS. Al-A'raf verse 56. These two verses contain a prohibition against doing damage to the earth. This is followed by general verses which contain *maqāshid syarī'ah elements* such as QS. Al-Baqarah verse 35, QS. Ar-Rahman verse 7 and QS. Al-Isra` verse 7.
5. Furthermore, by analyzing the verses to reveal *maqāshid syarī'ah* behind these verses. The result of the exploration of *the maqāshid syarī'ah* revealed by Abdul Mustaqim in his interpretation is how the Qur`an aspires in responding to the environment to obtain

an ideal relationship between humans and the universe so that life becomes harmonious and peaceful.

6. What makes maqāṣidi-based interpretation different from others is that behind a verse, both the legal verse, the proverb, and the story verse contain the intent or purpose of the verse revealed. Regardless of the context in which the verse was revealed or the context today.

Based on the analysis that the author has done, the process and results of the interpretation carried out by Prof. Dr. H. Abdul Mustaqim, M.Ag following the *maqāṣid syarī'ah approach* developed by Jesser Auda. Besides that, in studying the views of Prof. Dr. H. Abdul Mustaqim, M.Ag regarding the urgency of ecological interpretation with the maqāṣidi approach, researchers found that philosophically this interpretation study can be described as follows:

- a. Ontologically, this study was born based on the phenomenon of the environmental crisis experienced by humans and the need to put forward religious ideas to answer this phenomenon.
- b. Epistemologically, this interpretation study can be used as the development of an interpretation orientation that can contribute to the environmental crisis problems experienced by humans today by exploring the theological ethical values in the Qur`an as a human guide in treating nature.
- c. Axiologically, this interpretation study is expected to be able to solve environmental problems by presenting human beings who bring ideal ethics following religious texts.

CHAPTER V

CLOSING

A. CONCLUSION

After the presentation of the results of the descriptions and analysis regarding the interpretation of the maqāsid dimensions of ecological verses in the book *Al-Tafsīr Al-Maqāšidi* by Abdul Mustaqim, the following conclusions can be drawn:

1. Only 10 verses about ecology are mentioned in the book *Al-Tafsīr Al-Maqāšidi* by Abdul Mustaqim. These verses include QS. Al-Fatihah verse 2, QS. Al-Baqarah verse 30, QS. Al-Baqarah verse 22, QS. Ar-Ra'ad verse 3, QS. Al-An'am verse 38, QS. Ar-Rum verse 41, QS. Al-A'raf verse 56, QS. Al-Baqarah verse 35, QS. Ar-Rahman verse 7 and QS. Al-Isra` verse 7. The conclusion from the interpretation of these ecological verses is that presenting a new religion is one of the solutions or ways to overcome the current environmental crisis issues. The new religion in question is renewing religious attitudes toward the environment. Currently, good treatment of the environment is urgently needed which is based on the moral values of the Qur`an. In short, Abdul Mustaqim's interpretation, namely, that good treatment of the environment is part of religion. Whoever has the right belief about the environment will also be right in interacting with the environment. Abdul Mustaqim mentions ethical values for the environment according to the Qur`an, including Al-Adalah (justice), At-Tawadhu' (balance), Al-Ihsan (doing good for the environment), and Al-Adabul Ihsan.
2. The emergence of the maqāšidi interpretation paradigm to respond to contemporary issues, one of which is the issue of environmental or ecological damage. Like Abdul Mustaqim who contributed ideas by presenting interpretation products using the maqāšid syarī'ah approach. Philosophically, this study of the interpretation of ecological verses with the perspective of maqāšid syarī'ah can be described as follows: 1.) Ontologically, this study was born based on the phenomenon of the environmental crisis experienced by humans and the need to put forward religious ideas to answer this phenomenon. 2.) Epistemologically, this interpretation study can be used as a development of interpretation orientation with a maqāšid syarī'ah perspective that can contribute to the environmental crisis problems experienced by

humans today by exploring theological ethical values in the Qur`an as a human guide in treating nature, 3.) Axiologically, this interpretation study is expected to be able to solve environmental problems by presenting human beings who bring ideal ethics through religious texts. However, it should be underlined that the book *Al-Tafsīr Al-Maqāṣidi* is a book of exegesis that specifically discusses contemporary issues, one of which is the issue of environmental or ecological damage with the *maqāṣid syarī'ah* approach. So that this book is an intellectual response in responding to contemporary issues and a product of alternative interpretation and a breakthrough in the science of interpretation.

B. SUGGESTION

After conducting research and writing this thesis regarding the *maqasid* dimensions of ecological verses in the book *Al-Tafsīr Al-Maqāṣidi* by Prof. Dr. H. Abdul Mustaqim, M.Ag, the authors need to convey suggestions regarding further research, so that it completes this research so that it improves the quality of research and can become a scientific reference in the future.

1. Interpretation of ecological verses based on a scientific perspective. Because based on the research that the author has done, not much research has been done on this theme. So far, the interpretation of ecological verses has been based on an Islamic perspective, *maqāṣid syarī'ah*, and in general.
2. Regarding the book *Al-Tafsīr Al-Maqāṣidi* by Abdul Mustaqim needs to be studied more deeply regarding the systematics, methods, patterns of interpretation, and other themes contained in the book. Because the author only raised one theme of the ten themes in the book. In addition, the book *Al-Tafsīr Al-Maqāṣidi* includes a book of interpretations which was completed in 2019.

C. CLOSING

Glory be to Allah with all forms of praise which will never be finished as a form of gratitude for all the abundance of His blessings, love, and guidance so that the writer can complete the final coursework in the form of research related to the interpretation of ecological verses in the perspective of *maqāṣidi* interpretation.

The author has made maximum efforts with existing capabilities to complete this thesis. However, the author realizes that there are still many deficiencies in the ability and knowledge in presenting the results of this study, so further research is needed to complete this research. Writing this thesis is expected to bring benefits both for the author himself and for the readers as a whole.

BIBLIOGRAPHY

- Mustaqim, Abdul. 2010. *Epistemologi Tafsir Kontemporer*. Yogyakarta: LKiS
- Mustaqim, Abdul. 2022. *Metode Penelitian Al-Qur`ān dan Tafsir*. Yogyakarta: IDEA Press
- Mustaqim, Abdul. 2020. *التفسير المقاصدي : القضايا المعاصرة في ضوء القرآن والسنة النبوية*. Yogyakarta: IDEA Press
- Nursapiah. 2020. *Penelitian Kualitatif*. Medan: Wal Ashri Publishing
- Sugiyono. 2015. *Metode Penelitian Kuantitatif, Kualitatif dan R & D*. Bandung: ALFABETA
- Khalid Masud, Muhammad. 1996. *Filsafat Hukum Islam*. Bandung: Pustaka
- Auda, Jesser. 2015. *Membumikan Hukum Islam Melalui Maqāshid syarī'ah*. Bandung: Mizan Pustaka
- Busyro. 2019. *Maqāshid al-Syarī'ah: Pengetahuan Mendasar Memahami Masalah*. Jakarta Timur: PRENADAMEDIA GROUP
- Auda, Jesser. 2013. *Al-Maqāshid Untuk Pemula*. Abdelmon`im, `Ali. Yogyakarta: SUKA-Press UIN Sunan Kalijaga
- Hamid Usman, Muhammad. 2002. *Al-Qamus Al-Mubin Fi Istilahat Al-Ushuliyin*. Riyadh: Dar Al-Zahm
- Munawwir. 1997. *Al-Munawwir: Kamus Arab-Indonesia*. Surabaya: Pustaka Progresif
- Rohman, Holilur. 2019. *Maqashid Al-Syari`ah: Dinamika, Espistemologi, dan Aspek Pemikiran Ushuli Empat Madzhab*. Malang: Setara Press
- Zaprul Khan. 2020. *Rekonstruksi Paradigma Maqāshid syarī'ah: Kajian Kritis dan Komprehensif*. Yogyakarta: IRCiSoD
- Arfiyah Febriani, Nur. 2014. *Ekologi Berwawasan Gender Dalam Perspektif Al-Qur`ān*. Bandung: PT. Mizan Pustaka
- Al-Qathan, Manna`. 2000. *Mabahits Fii Ulum Al-Qur`ān*. (Cetakan ke III) Riyadh: Maktabah Ma`arif

- Al-Adhim Al-Zarqani, Muhammad Abdul. 1988. *Manahilil Irfan Fii Ulum Al-Qur`ān*. (Cetakan ke III, Juz II). Riyadh: Maktabah Ma`arif
- Faiz, Fakhruddin. 2011. *Hermeneutika Al-Qur`ān*. Yogyakarta: elSAQ
- Recoeur, Paul. 2009. *Hermeneutika Ilmu Sosial*. Syukuri, Muhammad. Bantul: Kreasi Wacana
- M. Yusuf, Kadar. 2014. *Studi Al-Qur`ān*. (cetakan ke II). Jakarta: AMZAH
- Hamid, Abdul. 2016. *Pengantar Studi Al-Qur`am*. Jakarta: PRENADAMEDIA GROUP
- Mustaqim, Abdul. 2019. *Argumentasi Keniscayaan Tafsir Maqāshidi Sebagai Basis Moderasi Beragama*. Disetasi UIN Sunan Kalijaga Yogyakarta
- Naimuddin, Muhammad. 2020. *Penafsiran Ayat-Ayat Yang Menyangkut Lingkungan Hidup Dalam Kitab Al-Ibriz Li Ma`rifati Tafsir Al-Qur`ān Al-Aziz bi Lughat Al-Jawi*. Skripsi UIN Sunan Kalijaga Yogyakarta
- Taftazani, Tubagus Syafiq. 2021. *Perlindungan Terhadap Kaum Minoritas Dalam Al-Qur`ān*. Skripsi UIN Sunan Kalijaga Yogyakarta
- Kurdi, Alif Jabal. 2019. *Tafsir Ekologi: Telaah Atas Penafsiran Yusuf Al-Qaradawi Dalam Kitab Al-Bi`ah fi Syari`ah Al-Islam*. Skripsi UIN Sunan Kalijaga Yogyakarta
- Mochammad, Nasril Albab. 2018. “Maqāshid syarī`ah Sebagai Bagian Dari Al-Qawaid Al-Ushuliyah Al-Tasyri`iyah”. *Journal Indo-Islamika*, Vol. 08, No. 02
- Zulfikar, Eko. 2018. “Wawasan Al-Qur`ān Tentang Ekologi”. *Journal QOF: Jurnal Ilmu al-Qur`an dan Tafsir*, Vol. 02, No. 02
- Nafisah, Mamluatun. 2019. “Tafsir Ekologi: Menimbang Hifz Al-Bi`ah Sebagai Ushul Asy-Syari`ah Dalam Al-Qur`ān”. *Journal Al-Fanar: Jurnal Ilmu Al-Qur`ān dan Tafsir*, Vol. 02, No. 01
- Fauzan. 2019. “Metode Tafsir Maudhu`I (Tematik): Kajian Ayat Ekologi”. *Journal AL-DZIKRA: Jurnal Studi Ilmu Al-Qur`ān dan Al-Hadits*, Vol. 13, No. 02

- Rofiq, Nur. 2018. “Kerusakan di Bumi Dalam Al-Qur`ān: Kajian Tafsir Tematik Dalam Tafsir Anwar Al-Tanzil wa Asrar Al-Ta`wil Karya Al-Baydawi”. *Journal Diya Al-Fikar*, Vol. 06, No. 01
- Mayangsari, Galuh Nasrullah Kartika. 2014. “Konsep Maqashid Al-Syari`ah Dalam Menentukan Hukum Islam”. *Journal Al-Iqtishadiyah*. Vol. 01, No. 01
- Andi, Nofri. 2016. “Tafsir Al-Manar: Magnum Opus Muhammad Abduh”. *Journal Ulunnuha*, Vol. 06, No. 01
- Effendi, Orien. 2020. “Konstruksi Pemikiran Maqāshid syarī`ah Thahir Ibnu Asyrur Dalam Hukum Islam”. *Jurnal Studi Ilmu Syari`ah dan Hukum*, Vol. 14, No. 02
- Kamaludin, Ahmad & Saefudin. 2021. “Pola Implementasi Tafsir Maqāshidi”. *Journal MUMTAZ: Jurnal Studi Al-Qur`ān dan Keislaman*, Vol. 05, No. 02
- Saddad, Ahmad. 2017. “Paradigma Tafsir Ekologi”. *Journal Kontemplasi*, Vol. 05, No. 01
- Shidiq, Ghofar. 2009. “Teori Maqāshid syarī`ah Dalam Hukum Islam”. *Journal Sultan Agung*, Vol. XLIV, No. 118
- Fadli, Muhammad Rijal. 2021. “Memahami Desain Metode Penelitian Kualitatif”. *Journal Humanika: Kajian Ilmiah Mata Kuliah Umum*. Vol. 21, No. 1
- Zulfikar, Eko. 2018. “Wawasan Al-Qur`ān Tentang Ekologi (Kajian Tematik Ayat-Ayat Konservasi Lingkungan)”, *Journal QOF: Jurnal Studi Al-Qur`an dan Tafsir*, Vol. 02, No. 2
- Muttaqin, Ahmad. 2020. “Al-Qur`ān dan Wawasan Ekologi”. *Journal Al-Dzikra: Jurnal Studi Ilmu Al-Qur`ān dan Al-Hadits*, Vol. 14, No. 2
- Qamarullah, Muhammad. 2014. “Lingkungan Dalam Kajian Al-Qur`ān: Krisis Lingkungan dan Penanggulangannya Perspektif Al-Qur`ān”, *Journal Studi Ilmu-Ilmu al-Qur`an dan Hadits*, Vol. 15, No. 1
- Ridwanuddin, Parid. 2017. “Ekoteologi Dalam Perspektif Badiuzzaman Said Nursi”. *Journal Lentera: Jurnal ilmu Dakwah dan Komunikasi*, Vol. 1, No. 1
- Muntaqo, Rifqi. 2015. “Wawasan Al-Qur`ān Tentang Ekologi”. *Journal Manarul Qur`an: Jurnal Ilmiah Studi Islam*, Vol. 15, No. 1
- Saefullah. 2016. “Nalar Ekologi Dalam Perspektif Islam”. *Journal Jurnal Penelitian*, Vol. 13, No. 2

ATTACHMENT



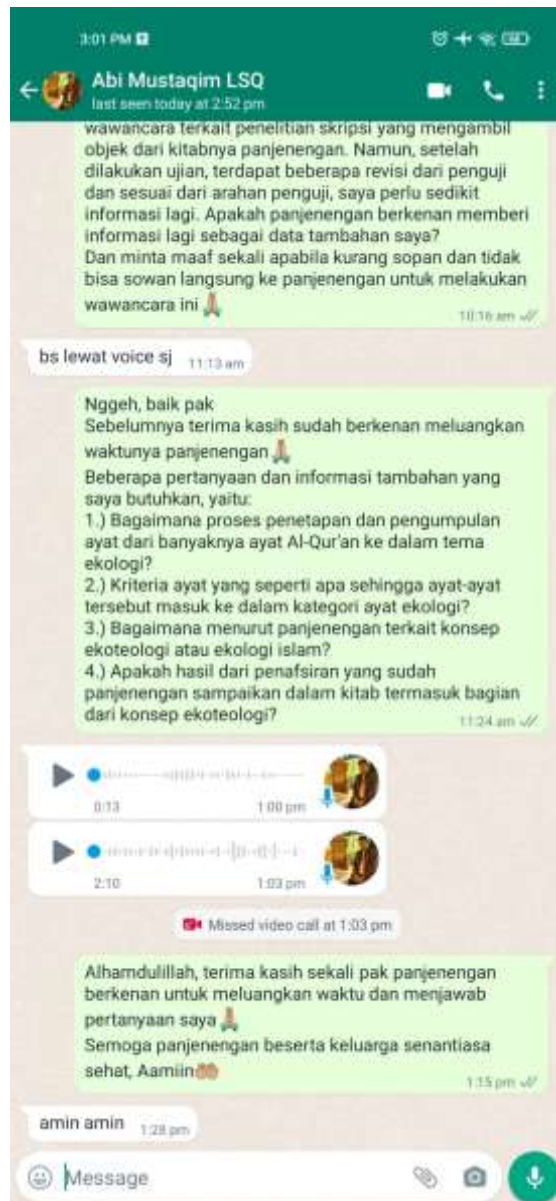


Image evidence of interview with Prof. Dr. H. Abdul Mustaqim, M. Ag via whatsapp chat

Draft Interview Questions to Prof. Dr. H. Abdul Mustaqim, M. Ag

1. Apa yang melatar belakangi penulisan kitab tersebut terutama dengan perspektif *maqāsid syarī'ah* ?
2. Kenapa tema tentang ekologi perlu diangkat atau dibahas dalam kitab tersebut?
3. Kapan dan berapa lama waktu penulisan kitab tersebut?
4. Siapa yang menjadi rujukan dalam penulisan kitab tafsir tersebut terutama dengan tema ekologi dalam perspektif *maqāsid syarī'ah*?
5. Bagaimana mengaktualisasikan penafsiran terhadap fenomena kerusakan ekologi yang terjadi saat ini?

6. Bagaimana proses penetapan dan pengumpulan ayat dari banyaknya ayat Al-Qur`ān ke dalam tema ekologi?
7. Kriteria ayat yang seperti apa sehingga ayat-ayat tersebut masuk ke dalam kategori ayat ekologi?
8. Bagaimana menurut anda terkait konsep ekoteologi atau ekologi islam?
9. Apakah hasil dari penafsiran dalam kitab *Al-Tafsīr Al-Maqāṣidi* termasuk bagian dari konsep ekoteologi?

Transcript of Interview Results with Prof. Dr. H. Abdul Mustaqim, M. Ag

1. Karena kajian-kajian tentang isu-isu kontemporer selama ini tampak belum banyak menggunakan perspektif *maqāṣid syarī'ah* padahal dengan perspektif maqashid syariah akan tampak sebenarnya spirit syariat islam menjawab dan merumuskan hukum-hukumnya sehingga al-ma'ani al-ma'kuliyyah atau makna-makna rasional bisa dipahami dan maqashid syariah ini bisa didudukan sebagai spirit, ruh didalam pengembangan tafsir terutama ketika menggali ayat-ayat hukum termasuk dalam isu-isu actual atau *al-qadhaya al-mu`ashiroh fii dhou` al-Qur`ān wa sunnah an-nubuwiyyah*.
2. Karena tidak banyak kitab-kitab tafsir yang mendiskusikan isu-isu lingkungan. Padahal krisis lingkungan beberapa data sudah menunjukkan kondisi yang memprihatinkan. Oleh sebab itu agama harus hadir termasuk tafsir tentang ekologi harus hadir sebagai sebuah perspektif sekaligus basis teologi untuk mendorong penganut agama terutama umat islam bagaimana berinteraksi dengan lingkungan secara ramah, secara baik. Bahkan juga diupayakan jangan sampai melakukan tindakan-tindakan destruktif terhadap alam. Sebab ketika kita tidak ramah lingkungan maka sebenarnya kita sedang melakukan bunuh diri pelan-pelan terhadap eksistensi manusia itu sendiri. Karena manusia itu sesungguhnya bagian dari alam itu sendiri. Dalam konteks ini, bumi. Part of earth, *juz'un minal ardhi*. Maka, perspektif tafsir maqāṣidi yang dihubungkan dengan isu-isu tentang ekologi, kerusakan lingkungan, bagaimana menjaga lingkungan, Beragama yang baik adalah apabila seseorang penganut agama juga harus ramah terhadap lingkungan. Bahwa *shihhatul i'tiqad* kebenaran sebuah keyakinan atau teologi harus diwujudkan dalam sebuah aksi yang ramah terhadap lingkungan. Sebaliknya, keagamaan itu menjadi tidak ontentik atau gagal, kegagalan beragama salah satunya ditunjukkan oleh kegagalan manusia didalam merawat lingkungan. Oleh sebab itu penting bahwa seorang yang beragama

harus memiliki pandangan ekologi yang kuat. Alam ini adalah bagian dari tetangga kita. Dalam bahasa Al-Qur`annya ان احسنتم احسنتم لانفسكم

3. Kurang lebih satu tahun mengumpulkan ayat-ayat dan hadits, menganalisa, mengedit, meneliti, memintakan pengantar dari profesor Muqroni salah seorang profesor dalam islamic studies di Roma Italia. Kebetulan saya ikut presentasi bersama beliau didalam Internasional Conference waktu di Ushuluddin.
4. Salah satu rujukan adalah bukunya Syaikh Sayyid Abdul Hasan Nars islam and egology, Yusuf Al-Qardhawi, tafsir-tafsir klasik maupun kontemporer yang sekiranya data-data tersebut ikut menyumbangkan kekhasan. Juga beberapa buku yang beliau miliki tentang isu ekologi yang dibeli dari Maroko pada saat riset tahun 2012. Sebenarnya yang menginspirasi fakta-fakta di lingkungan kita yang menunjukkan kerusakan-kerusakan sehingga mendorong saya pribadi untuk ikut peduli terhadap isu lingkungan. Beberapa tulisan lainnya *al-bi'ah fi dho'il al-Qur`ān al-karim* di jurnal esensia fuhum uin suka, juga pernah di konferensikan pada saat internasional conference di Lombok.
5. 1. Menanamkan nilai-nilai teologi, nilai-nilai etik terhadap lingkungan menurut Al-Qur`an. Ada 5 point; 1.) Al-Adalah (keadilan): keadilan bukan hanya soal membagi sesuatu secara merata. Namun, keadilan dalam bertingkah laku terhadap lingkungan. Kita harus adil, harus fair, jangan lingkungan di eksploitasi secara demikian rupa, jangan lingkungan di dzolimi dengan perilaku-perilaku yang bisa merusak, mengeksploitasi, mendistruksi. 2.) At-Tawadhu'(keseimbangan): Equili Librium yang sesuai disebutkan dalam QS. Ar-Rahman (ووضع الميزان), harus dirawat. 3.) Al-Ihsan (berlaku baik terhadap lingkungan). Selama ini Al-Ihsan diartikan baik terhadap tetangga, teman. Tetapi Al-Ihsan juga berlaku kepada lingkungan. البيئـة بمنزلة الجار (lingkungan itu seperti tetangga). ان احسنتم احسنتم لانفسكم : kalau anda berlaku baik terhadap lingkungan maka sebenarnya anda juga sedang berbuat baik terhadap diri anda. Sebaliknya, tidak berbuat baik terhadap lingkungan sama dengan berbuat tidak baik terhadap dirinya. 4.) Al-Adabul Ihsan (menghindari tindakan-tindakan destruktif terhadap lingkungan. Yang diawali dengan tidak melakukan buang sampah sembarangan yang menyumbat saluran air bisa menyebabkan banjir, kesadaran untuk menanam kembali pohon atau reboisasi, tidak menebangi pohon-pohon hanya untuk kepentingan pembangunan. Sebelum hal itu dikukan, harus ada analisis dampak lingkungan. Kemudian, tidak membuang limbah di sungai. Sudah semestinya kita memiliki sensitivitas soal hal tersebut dengan menunjukkan dan memberikan

informasi kepada masyarakat bahwa memelihara lingkungan bagian dari ibadah-ibadah sosial yang tinggi nilainya. Sebaliknya, merusak lingkungan dengan cara apapun juga bagian dari kekufuran sosial yang harus dihindari.

6. Proses atau cara pengumpulan ayat-ayat ekologi dengan mengambil keyword atau kata-kata kunci yang ada hubungannya dengan masalah ekologi.
7. Ada yang shorih dan ghairu shorih. Ada ayat-ayat shorih misalnya tentang kerusakan di muka bumi. Dan ada yang ayat ghairu shorih yang sifatnya metafora misalnya ketika Tuhan menciptakan bumi itu hanya menggunakan kata Al-Ardh tidak jamak, itukan secara semiotik isyarat bahwa bumi itu satu-satunya planet yang layak untuk dipakai untuk manusia dalam menjalankan misi khalifah maka jangan dirusak. Jadi, seluruh kata Al-Ardhi dalam Al-Qur`an bentuknya semuanya mufrod.
8. Ekoteologi itu gabungan antara kesadaran tentang lingkungan alam dengan kesadaran tentang ketuhanan. Jadi alam dengan Tuhan itu harus jadi kesadaran bersama. Bahwa keshalehan anda dengan Tuhan tidak menjadi sempurna manakala tidak diwujudkan dengan kesalehan dengan sikap ramah terhadap lingkungan. Ramah terhadap lingkungan juga tidak menjadi sempurna kamu lakukan apabila tidak ada kesadaran teologi kepada Allah dengan pelaksanaan ibadah yang maksimal. Alam ini adalah ayat-ayat Allah. Maka merusak alam berarti merusak kebesaran Allah.
9. Iya, hasil penafsiran tersebut bagian dari konsep ekoteologi.

CURRICULUM VITAE

BIOGRAPHY:

Name : Fatma Nur `Aini

Student ID Number : 1904026075

Department : Science of Qur`an and Interpretation

Place, Date of Birth : Jombang, 02 February 2001

Addres : Jl. Gunung Arjuno Dsn. Juning RT/RW 002/001 Ds. Mojoduwur
Kec. Mojowarno Kab. Jombang

Contact Person : 085546937290

Email : fatmamae221@gmail.com



FORMAL EDUCATION:

Elementary School : MI Roudlotul Ulum

Junior High School : MTs Perguruan Mu'allimat Jombang

Senior High School : MA Perguruan Mu'allimat Jombang

NON-FORMAL EDUCATION:

1. Pondok Pesantren Darul Falah Cukir Jombang
2. PPP. Walisongo Cukir Jombang
3. Ma'had Al-Jami'ah Walisongo Semarang
4. PPTQ Al-Azhar Jombang