

**THE QUR'ĀNIC CONCERN ON HUMAN FOR PROTECTING
ENVIRONMENT (A COMPARATIVE STUDY IN TAFSĪR AL-'AZHAR AND
TAFSĪR AL-MIŞBĀH)**



THESIS

Submitted to Faculty of Ushuluddin and Humanities in
Partial Fulfillment of the requirements for the Degree of S-1 of Islamic
Theology On Al-Qur'ān Science and Interpretation Departement

Submitted by:

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**FACULTY OF USHULUDDIN AND HUMANITIES
STATE ISLAMIC UNIVERSITY (UIN) WALISONGO
SEMARANG**

2024

ADVISOR APPROVAL

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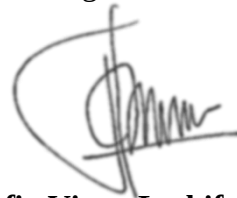
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With full honesty and responsibility, the author declares that this thesis does not contain material that has been written by others or published. Likewise, this thesis does not contain the thoughts of others, except those included in the references as reference material.

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Dear Sir

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Assalamualaikum Warahmatullahi Wabarakatuh.

After reading, making corrections and corrections as appropriate, we declare that your thesis:

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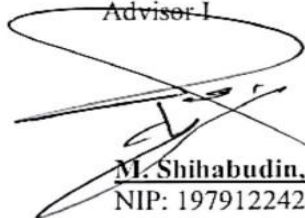
We hereby agree and ask that it be tested immediately. Thank you for your attention.

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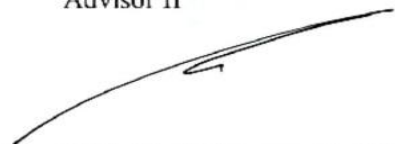
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MOTTO

بيئة نظيفة تعكس قلبا نظيفا

“A Clean Environment, Reflecting a Clean Heart”

TRANSLITERATION
JOINT DECISION
MINISTER OF RELIGION AND MINISTER OF EDUCATION AND
CULTURE OF THE REPUBLIC OF INDONESIA

Number: 158 Year 1987

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Transliteration is the transfer of letters from one alphabet to another. Arabic-Latin transliteration here is the copying of Arabic letters with Latin letters and their devices.

A. Consonants

Arabic consonant phonemes which in the Arabic writing system are symbolized by letters. In this transliteration some are symbolized by letters and some are symbolized by signs, and some are symbolized by letters and signs as well.

The following is a list of the Arabic letters in question and their transliteration with Latin letters:

Table 0.1: Consonant Transliteration Table

Arabic letters	Name	Latin letters	Arabic letters	Name	Latin letters
أ	Alif	Not symbolized	ض	Ḍad	ḍ
ب	Ba	B	ط	Ṭa	ṭ
ت	Ta	T	ظ	Ẓa	ẓ
ث	Ṣa	ṣ	ع	`ain	`
ج	Jim	J	غ	Gain	G

ح	Ḥa	ḥ	ف	Fa	F
خ	Kha	Kh	ق	Qaf	Q
د	Dal	d	ك	Kaf	K
ذ	Ẓal	ẓ	ل	Lam	L
ر	Ra	r	م	Mim	M
ز	Zai	z	ن	Nun	n
س	Sin	s	و	Wau	w
ش	Syin	sy	ه	Ha	h
ص	Ṣad	ṣ	ء	Hamza	'

B. Vocal

Arabic vowels, like Indonesian vowels, consist of single vowels or *monoftongs* and double vowels or *diphthongs*.

1. Single Vowel

Single Arabic vowels whose symbols are signs or harakat, are transliterated as follows:

Table 0.2: Single Vowel Transliteration Table

Arabic letters	Name	Latin letters	Name
ـَ	Fathah	a	a
ـِ	Kasrah	i	i
ـُ	Dammah	u	u

2. Double Vowels

Arabic double vowels whose symbols are a combination of harakat and letters, transliterated in the form of a combination of letters as follows:

Table 0.3: Double Vowel Transliteration Table

Arabic letters	Name	Latin letters	Name
يَا...	Fathah and ya	ai	a and u
وَا...	Fathah and wau	au	a and u

Example:

- kataba
- fa`ala
- suila
- kaifa
- حَوْلَ haula

C. Maddah

Maddah or long vowels whose symbols are harakat and letters, transliterated in the form of letters and signs as follows:

Table 0.4: *Maddah* Transliteration Table

Arabic letters	Name	Latin letters	Name
آ...إ...	Fathah and alif or ya	ā	a and the line above
ى...	Kasrah and ya	ī	i and the line above
و...	Dammah and wau	ū	u and the line above

Example:

- qāla

- ramā
- qīla
- yaqūlu

D. Ta' Marbutah

There are two transliterations for ta' marbutah, namely:

1. Ta' marbutah lives

Ta' marbutah live or which gets fathah, kasrah, and dammah harakat, transliteration is "t".

2. Ta' marbutah dies

Ta' marbutah dies or which gets a sukun harakat, the transliteration is "h".

3. If the last word with ta' marbutah is followed by a word that uses the article *al* and the two words are read separately, then the ta' marbutah is transliterated with "h".

Example:

- raudah al-atfāl/raudahtul atfāl
- الْمَدِينَةُ al-madīnah al-munawwarah/al-madīnatul munawwarah
- talhah

E. Syaddah (Tasydid)

Syaddah or tasydid which in Arabic writing is symbolized by a sign, the syaddah sign or tasydid sign, is transliterated with a letter, which is the same letter as the letter marked with the syaddah.

Example:

- nazzala
- al-birr

F. Interpretation

The article in the Arabic writing system is symbolized by a letter, namely **ال**, but in this transliteration the article is distinguished above:

1. The article followed by a shamsiyah letter

The article followed by a shamsiyah letter is transliterated according to its sound, namely the letter "l" is replaced by the letter that directly follows the article.

2. The article followed by a qamariyah letter

The article followed by a qamariyah letter is transliterated in accordance with the rules outlined in front and in accordance with its sound.

Whether followed by a shamsiyah or qamariyah letter, the article is written separately from the word that follows and is connected without a gap.

Example:

- ar-rajulu
- الْقَلَمُ al-qalamu
- الشَّمْسُ ash-shamsu
- الْجَلَالُ al-jalālu

G. Hamza

Hamzah is transliterated as an apostrophe. However, this only applies to hamzahs located in the middle and at the end of words. While hamzah located at the beginning of the word is symbolized, because in Arabic writing it is in the form of alif.

Example:

- تَأْخُذُ ta'khuẓu
- شَيْئٌ shai'un
- النَّوْءُ an-nau'u
- إِنَّ inna

H. Word Writing

Basically, every word, whether fail, isim or letter is written separately. Only certain words whose writing in Arabic letters is commonly combined with other words because there are letters or harkat that are omitted, then the writing of the word is also combined with other words that follow it.

Example:

- وَ إِنَّ اللَّهَ فَهُوَ خَيْرُ الرَّازِقِينَ Wa innallāha lahuwa khair ar-rāziqīn/
Wa innallāha lahuwa khairurrāziqīn
- بِسْمِ اللَّهِ مَجْرَاهَا وَ مُرْسَاهَا Bismillāhi majrehā wa mursāhā

I. Capital Letters

Although capital letters are not recognized in the Arabic writing system, they are used in this transliteration. The use of capital letters is like what applies in EYD, including: capital letters are used to write the initial letter of proper names and the beginning of sentences. When a proper name is preceded by an article, the initial letter of the proper name is written with a capital letter, not the initial letter of the article.

Example:

- الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ Alhamdu lillāhi rabbi al-`ālamīn/
Alhamdu lillāhi rabbil `ālamīn
- الرَّحْمَنُ الرَّحِيمُ Ar-rahmānir rahīm/Ar-rahmān ar-rahīm

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

Example:

- اللَّهُ غَفُورٌ رَحِيمٌ Allaāhu gafūrun rahīm
- لِلَّهِ الْأُمُورُ جَمِيعًا Lillāhi al-amru jamī`an/Lillāhil-amru jamī`an

J. Tajweed

For those who want fluency in reading, these transliteration guidelines are an inseparable part of Tajweed Science. Therefore, the inauguration of these transliteration guidelines needs to be accompanied by tajweed guidelines

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All praise to Allah SWT, the Almighty, for the opportunity and health given so that the author can complete the preparation of this thesis properly. Shalawat and salam do not forget to always pour out to the Messenger of Muhammad PBUH, may we be among those who get his intercession in the Final.

Thesis entitled **“THE QUR’ĀNIC CONCERN ON HUMAN FOR PROTECTING ENVIRONMENT (A COMPARATIVE STUDY IN TAFSĪR AL-‘AZHAR AND TAFSĪR AL-MIṢBĀH)”** is prepared to fulfill on of the requirements for obtaining a Bachelor of S-1 degree in the Department of Al-Qur’ān Science and Tafsīr, Faculty of Ushuluddin and Humanities, Walisongo State Islamic University Semarang.

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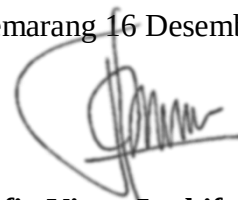
when the author almost gave up on life. Thank you for not leaving the author and always holding the author to keep getting up. May Allah reward you and make your struggle easier.

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Last but not least, the author realizes that the writing of this thesis is far from perfect, but the author hopes that this thesis can be useful for the author himself in particular, and the readers in general.

Semarang 16 Desember 2024



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ABSTRACT

This study aims to analyze the Qur'ānic concern on human for protecting environment, focusing on the comparison between Tafsīr Al-'Azhar by Buya Hamka and Tafsīr Al-Miṣbāh by Quraish Shihab. This environmental awareness includes understanding and human actions in maintaining and preserving nature as a mandate. The background of this research is based on the increasing environmental issues that require serious attention from mankind, as well as the importance of understanding the religious, spiritual, moral views of the Qur'ān can provide relevant references. These two interpretations have different approaches in interpreting verses related to the environment, thus providing comprehensive insights. This research uses a qualitative method that is a literature study in analyzing its interpretation. As well as using a comparative study to compare in an effort to find similarities and differences in interpretation. The results of this study show that both Tafsīr Al-'Azhar and Tafsīr Al-Miṣbāh emphasize the importance of protecting and preserving the environment as part of human responsibility as a caliph on earth, while the difference is in the emphasis and approach used. Where Tafsīr Al-'Azhar highlights more on the spiritual, heart, and moral aspects of humans. While Tafsīr Al-Miṣbāh emphasizes more on practical aspects and concrete solutions. This research is expected to contribute to the development of the understanding of the Qur'ān.

Keyword: Concern on Human, Protecting Environment, Comparison Tafsīr

CHAPTER I

INTRODUCTION

A. Background

Humans need the environment, and the environment needs humans, which implies that both need each other. The environment does not only consist of humans, but also abiotic creatures and other creatures. The continuity and sustainability of human life is very dependent on the continuity of the environment and the place where it lives. In order for humans to last and be sustainable, humans need sustainable natural resources. Therefore, the goal of humans towards the environment is not only to exploit and explore, but also to create a stable relationship between the two.¹

Humans are perfect creatures who are given the title of khalīfatullāh on earth, one of which is assigned to protect and preserve the earth. Unfortunately, humans are often negligent of what they have been assigned.² Meanwhile, the environment is a crucial aspect in the sustainability of human life. We can know that environmental damage that occurs is often caused by irresponsible human behavior. Where environmental damage is considered a violation of this mandate. As Allah says in Q.S Al-Baqarah verse 12:

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ

Meaning: “Remember, it is they who do the damage, but they do not realize.” (Q.S Al-Baqarah verse 12).³

In this verse it is very clear that the damage to this earth is indeed our negligence as humans but we do not realize it. Whereas the basic mandate of

¹ Dr. Desy Ssafitri, M. SI., ZE Ferdi Fuzan Putra, M.Pd.T., Prof. Dr. Arita Marini, M.E., *Ekolabel dan Pendidikan Lingkungan Hidup*, (Tangerang: PT, Pustaka Mandiri, 2020), p.1

² Masturi, “Wawasan Konservasi Alam dan Lingkungan Hidup Dalam Prespektif Al- Qur’ān”, Tesis Ilmu AL- Qur’ān an dan Tafsīr, Institut PTIQ Jakarta, 2023, p.15

³ “AL QUR’ĀN KEMENAG 2019.”, p.6

humans is actually to always maintain, care for, and prosper the earth, not destroy it.⁴

Environmental damage, such as pollution, outdoor air pollution, global warming, forest destruction, and climate change have become urgent global issues. In this context, understanding the environment is not only a scientific responsibility, but also a moral and spiritual obligation. Therefore, a holistic approach is needed in encouraging public awareness about the importance of protecting the environment.⁵

Human awareness of the environment is also an important issue, which is not only related to the physical condition of the environment, but also to the spiritual and moral values contained in religious teachings. In the Islamic context, the Qur'ān provides clear guidance on the responsibility of humans as khalīfah on earth to protect and preserve the environment. This is reflected in the many verses that emphasize the importance of maintaining a balanced ecosystem and avoiding damage. All creatures must have enough food, water, clean air, and protection from worry in order for life to last longer.⁶

Religion and the environment are often understood separately, but in reality they are intertwined. Religion provides clear guidance on the importance of protecting nature and the environment. Environmental ethics in maqashid al-shariah (the five principles of Islamic law) such as ḥifẓ al-Dīn, ḥifẓ al-Nafs, ḥifẓ al-'Aql, ḥifẓ al-Māl, and ḥifẓ Nasl can be applied to overcome the environmental crisis. The Qur'ān provides clear instructions and orders about the importance of protecting nature and the environment. Thus, Islam influences human

⁴ Masturi, "Wawasan Konservasi Alam dan Lingkungan Hidup Dalam Prespektif Al- Qur'ān", p.15

⁵ Alisya Afifah Maulidina Putri Abdillah, Aulia Vani Rahmawati, dan Ubaidillah Kamal, "Perubahan Iklim dan Krisis Lingkungan: Tantangan Hukum dan Peran Masyarakat", Jurnal Publikasi Ilmu Hukum, 224, Vol 2, No 2, p.366.

⁶ Agoes Soegianto, *Ilmu Lingkungan: Sarana Menuju Masyarakat Berkelanjutan*, (Surabaya,: Erlangga Press, 2005), p.2.

behavior towards its perception and behavior in maintaining and preserving the surrounding environment.⁷

The main natural resources for human life are air, land and water. All three must be properly maintained so as not to interfere with human survival. Society is very dependent on natural resources that can be utilized to support life. All three must be maintained properly so as not to interfere with survival. The air must be kept clean so that people can breathe fresh air. The land where humans can carry out various activities also needs to be maintained so that it does not become a nuisance. and water must be maintained so that it is not dirty or contaminated so that it can be used properly for example for drinking, washing and cooking. Such a situation can be achieved if people want it and try to preserve the environment so as not to take actions that result in damaging the environment.⁸

But in Indonesia, deforestation and conversion of green land occur massively over time. Anthropogenic disasters such as floods, landslides and tornadoes occur more intensively and extensively. A report by the National Disaster Management Agency (BNPB) recorded a serious increase in the occurrence of anthropogenic disasters in the last two decades in various regions in Indonesia. In 2020 alone, as many as 4,650 confirmed disasters occurred throughout Indonesia. This figure is the highest compared to previous years.⁹

In the Law of the Republic of Indonesia explained in number 32 of 2009 concerning environmental protection and management that a good and healthy

⁷ Safrilsyah, Fitriani, "Agama dan Kesadaran Menjaga Lingkungan Hidup, Jurnal Substantia, 2014, Vol.16, No.1. Hal.62

⁸ Rahmasari, Bakti. *Kebersihan dan Kesehatan Lingkungan dalam Perspektif Hadis*, Thesis UIN Syarif Hidayatullah Jakarta: Pascasarjana Fakultas Ushuluddin, 2020

⁹ Ani Marlia, et.al, "Telaah Ayat Al-Qur'a, Tentang Menjaga Lingkungan Hidup", Jurnal Muntidisciplin Ilmu Akademik, Vol 1, No 3, p.579.

environment is the human right of every Indonesian citizen as mandated in article 28H of the 1945 Constitution of the Republic of Indonesia.¹⁰ Which explains that every citizen has the right to live in prosperity, have a place to live, and get a clean and healthy environment.¹¹

In the Qur'ān, it is also emphasized that humans were created to be *khalīfah fil arḍ* (leaders on earth). As Q.S Al-Baqarah: 30 which says::

وَإِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ 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 khalīfah on earth,” They said, “Do you want to make there people who destroy and shed blood, while we praise you and sanctify your name?” He said, “I know what you do not know.”*¹²

From the above verse, it can be concluded that the responsibility of humans on earth includes managing and preserving the state of the earth as the main part. The Qur'ān motivates humans to pay attention to how camels were created, water was released, the sky was stretched, and the land was spread out. Thus, humans should conduct scientific research to produce new sciences that can bring humanity prosperity.¹³

Efforts to preserve the environment have also been reflected by the Prophet Muhammad SAW. In a hadith it is mentioned that the Prophet forbade cutting down trees, as the hadith:

¹⁰ UU 32 Tahun 2009 Tentang Perlindungan dan Pengelolaan Lingkungan Hidup

¹¹ Pasal 28H ayat (1) UUDNRI

¹² “AL QUR'ĀN KEMENAG 2019.”, p.6

¹³ Rasyad, "Konsep Khalifah Dalam Al-Qur'ān (Kajian Ayat 30 Surat Al-Baqarah Dan Ayat 26 Surat Shaad)." *Jurnal Ilmiah Al-Mu'ashirah: Media Kajian Al-Qur'ān dan Al-Hadits Multi Perspektif*, (2022), h.25

عن عبد الله بن حبشني، قال: قال رسول الله صلى الله عليه وسلم: "مَنْ قَطَعَ
سِدْرَةَ صُوبَ اللَّهِ رَأْسَهُ فِي النَّارِ

*Meaning: "From Abdullah bin Hubshi, he said, "The Messenger of Allah (SAW) said: Whoever cuts down a thistle tree, Allah will immerse his head in hellfire."*¹⁴

Substantially, this hadith contains a prohibition on cutting down trees as we try to preserve the environment. In addition to environmental conservation efforts, human awareness of the environment is no less important, which should be owned by every religious believer. Efforts like this must be carried out on an ongoing basis so as to form characteristics for each individual in creating environmental phenomena.¹⁵

As the focus of this research is an effort to build human awareness of the environment by linking environmental issues with the Qur'ān and its interpretation. In understanding the environmental verses, the mufasssirs have different opinions. As Buya Hamka in his Tafsīr which is known for its contextual approach, which relates Islamic teachings to the social conditions of Indonesian society. In his Tafsīr Hamka emphasizes the importance of preserving the environment as part of the moral responsibility of Muslims.¹⁶ While Quraish Shihab in his Tafsīr offers spiritual and ethical analysis in interpreting verses about the environment. Explaining that protecting the environment is an integral part of Islamic teachings that must be applied in everyday life.

In this study using a comparative study between Tafsīr Al-'Azhar and Tafsīr Al-Miṣbāh, there is an approach in explaining verses related to the

¹⁴ Abu Dawud al-Sijistani, *Sunan Abi Dawud* (Beirut: Dar al-Kutub al Arabi, 2009), Jld 4, p.530.

¹⁵ Napitupulu, Dedi Sahputra. "Madrasah Ramah Lingkungan." (2018), p.27

¹⁶ Eko Zulfikar, Kunadi, Halimatussa'diyah, Nadia Azkiya, "Ekoteologi dalam Tafsīr Al-'Azhar: Upaya Hamka Membangun Paradigma dan Berkesadaran Lingkungan, The International Conference on Qur'ānic Studies", p.54.

environment Tafsīr Al-Miṣbāh tends to emphasize the moral and ethical aspects of environmental management, while Tafsīr Al-Miṣbāh focuses more on the practical aspects of the teachings in everyday life.¹⁷ These two Tafsīr provide different but complementary insights in encouraging human awareness of the importance of protecting the environment. Where this Tafsīr is a contemporary Tafsīr that uses the *adab al-ijtima'i* method in its interpretation.

Some of these things make the author interested in discussing more deeply about this phenomenon because the environment is a sustainable aspect. Research on the environment has indeed been discussed a lot, but the difference in approach or point of view is a differentiator from other studies. One of the differences between this research and others is that this research uses a comparative thematic approach in which this approach collects all verses related to the research theme, then compares or compares them. The author wants to further explore this understanding to gain a broader insight into how the Qur'ān regulates human actions to protect the environment and provides clear guidelines for environmental conservation.

B. Problem Formulation

Based on the background described above, the problem formulations in this study are:

1. How is the understanding of the Qur'ān verses in the context of Concern on Human for Protecting Environment
2. How is the analysis and the comparison of the Qur'ān's interpretation of verses related to Concern on Human for Protecting Environment according to Tafsīr Al-'Azhar and Tafsīr Al-Miṣbāh?

¹⁷ Andika Mubarak, "Kelestarian Lingkungan dalam Al-Qur'ān: Analisis Pemikiran M.Quraish Shihab dalam Tafsīr Al-Miṣbāh", 2022, Vol 9, No 2, p.54

C. Research Objectives

Based on what has been described above, the objectives to be achieved in this study include:

1. To find out how to understand the verses of the Qur'ān in the context of Concern on Human for Protecting Environment
2. To find a comparison in terms of similarities and differences in Tafsīr Al-'Azhar and Tafsīr Al-Miṣbāh based on verses that discuss human awareness of the environment..

D. Literature Review

The previous mufasirs have done a lot of research and studies on the interpretation of the Qur'ān. This does not mean that we no longer need to study or even research the contents of the Qur'ān. Because of the many discussions and problems that exist in the world today, does it not require us to continue to study them so that the Qur'ān remains relevant as the times evolve. Although many scientific writings have discussed environmental issues, previous research has not covered the whole problem.

In this study, the researcher wants to discuss human awareness of the environment according to the Qur'ān. Collecting the verses of the Qur'ān that discuss related themes, then identifying them and categorizing them based on the understanding obtained. Then using the muqorron method, i.e. comparison, to study the verses. Comparison of interpretations in Tafsīr Al-'Azhar and Tafsīr Al-Miṣbāh.

The following includes research that examines themes related to the theme chosen by the author:

First, an article entitled “The Urgency of Environmental Preservation in the Qur'ān” by Abdullah Muhammad in 2022. The focus of this research is to find out the verses that discuss environmental preservation and hadiths about

reviving dead land. This article discusses more about the status of property rights of vacant land is the property of those who revive it.¹⁸

Second, an article by Imam Habib Agri, Achyar Zein published in 2024 entitled “Environmental Ecoliteracy in the Qur’ān Perspective of M.Quraish Shihab”. The focus of this research is to explore environmental ecoliteracy in the Qur’ān and analyze how Quraish Shihab interprets the verses on environmental ecoliteracy. This research is descriptive analytical in which the author analyzes, understands and interprets verses related to environmental ecoliteracy.¹⁹

Third, an article by Achmad Cholil Zuhdi published in 2012 entitled “Environmental Crisis in the Perspective of the Qur’ān”. The focus of this research is to try to explore the anxiety and conceptualization of the Qur’ān to solve the environmental crisis. This study also focuses on the cause of the environmental crisis is the result of a spiritual crisis that affects society as well as the consequences of increased humanism and damage to nature on the grounds of human haj. ²⁰

Fourth, an article by Sulaiman Ibrahim in 2016 entitled “Environmental Preservation in the Qur’ān Perspective: A Study of Tafsīr Mauḍū’ī”. The focus of this study explains the preservation of the environment according to the Qur’ān. Factors and conditions in community relations that affect sociological, economic, political, and socio-cultural changes.²¹

Fifth, Thesis by Dimaza Hediryan Nurislam in 2022 entitled “Environmental Conservation According to the Qur’ān (Thematic Tafsīr

¹⁸ Abdullah Muhammad, “Urgensi Pelestarian Lingkungan Hidup Dalam Al-Qur’ān, Jurnal Kajian Islam Kontemporer”, Vol 13, No 1, p.67

¹⁹ Imam Habib Agri, Achyar Zein, “Ekoliterasi Lingkungan Hidup Dalam Al-Qur’ān Prespektif M. Quraish Shihab”, Jurnal Ilmu Agama, Vol 7, No 2, p.101

²⁰ Achmad Cholil Zuhdi, “Krisis Lingkungan Hidup Dalam Perspektif Al-Qur’ān”, Jurnal Keilmuan Tafsīr Hadist, Vol 2, No 2, p.140

²¹ Sulaiman Ibrahim, “Pelestarian Lingkungan Hidup Dalam Prespektif Al-Qur’ān: Kajian Tafsīr Mudu’iy”, Jurnal Ilmiah Al-Jauhari, Vol , No 1, p.109

Study)”. The focus of this research is to find out the terminology, the view of the Qur’ān, the principles of environmental conservation, and conservation efforts according to the Qur’ān. This thesis uses qualitative research with data collection techniques using observation, while to analyze the data using the theory of environmental ethics (deep ecology).²²

E. Research Methods

The research method is one of the steps used in research activities. This activity is carried out so that the research can run coherently and has a direction to achieve maximum results. In this study, the authors used the following methods:

1. Type Of Research

In studying the concept of environmental awareness in the Qur’ān, the author uses qualitative research to obtain descriptive data that can explain the interpretation of environmental verses. Qualitative research is also an interpretative method because the results of this research data are more content with the data found in the field.²³ The data collected is usually in the form of words and pictures rather than numbers.²⁴

Qualitative research is different from quantitative research because this research does not use evidence based on mathematical logic, statistics, or numerical principles, but this research uses analysis based on its quality.²⁵

²² Dimaza Hediriyān Nurislam, “Konservasi Lingkungan Hidup Menurut Al-Qur’ān (Studi Tafsīr Tematik)”, p.ii

²³ Sandi suyoto dan Ali Sodik, *Dasar Metodologi Penelitian*, (Yogyakarta: Literasi Media Publishing Juni 2015), p.27

²⁴ Lexy J.Meleong, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 2007), p.11.

²⁵ Deddy mulyana, *Metodelogi Penelitian Kualitatif*, (Bandung: PT Remaja Rosdakarya, 2001), cet 1, p.150

Qualitative research aims to get the results of a deep understanding of human and social problems in managing and understanding a central problem.²⁶

This research method also emphasizes the aspect of deep understanding of a problem, this method also prioritizes in-depth analysis techniques, which discuss the problem slowly because this method believes that one problem will be different from other problems. Qualitative here is a library research. Library research is a type of research that focuses on using data and information with various reading literature, such as: books, books, journals, and so on.

2. Data Source

In qualitative methods, there are two data sources used in conducting research, namely primary data sources and secondary data sources. Primary data sources are data sources that directly provide data to data researchers. Meanwhile, secondary data sources are sources that are not directly provided by data researchers, this data can be found, for example, through other people or through certain documents.²⁷

The data sources used in this study as generally are primary data sources and secondary data sources, including the following

- a) Primary Data
 - 1) The Qur'ān
 - 2) Tafsīr Al 'Azhar By Haji Abdul Malik Karim Amrullah, Buya Hamka
 - 3) Tafsīr Al-Miṣbāh By Muhammad Quraish Shihab
- b) Secondary Data

²⁶ J. R. Raco, *Metode Penelitian Kuantitatif* (Jenis, Karakteristik, dan Keunggulannya), (Jakarta:PT Grasindo, 2010), p.7

²⁷ Sugiyono, *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, dan R&D*, (Bandung: Alfabeta, 2015), p.208.

Secondary data sources that the author uses in this study are a number of books, books, and scientific papers such as theses and journals that are in accordance with the research title and can be accounted for the truth of the data.

3. Data Collection Technique

Data collection techniques are ways used to collect information or facts needed in a study. This technique is an important part of research because the main purpose of research is to get data. In this study, researchers used the literature study method by reviewing literature through theoretical studies, references and other scientific literature related to the research title. The author will collect related verses, trace and quote thoughts and interpretations in Tafsīr Al-ʿAzhar by Buya Hamka and Al-Miṣbāh by Quraish Shihab.

4. Data Analysis Technique

The data analysis that the author will use is analytical descriptive method. Descriptive is a method that describes procedurally alternative problem solving by bringing up the object being studied based on the reality encountered. While analytical is describing all aspects contained in the verses interpreted and explaining the meanings contained therein according to the expertise and tendency of the mufassir in interpreting the verses of the Qurʾān.

The author will collect and analyze the data obtained from primary and secondary sources. Secondly, the author will systematize the entire data with a literature review or literature study. Finally, the author will verify the data that the author has compiled by comparing Tafsīr Al-ʿAzhar and Tafsīr Al-Miṣbāh and draw conclusions from them.

F. Systematization Of Writing

This research will be written systematically, consisting of several chapters, and providing an overview of the topics that will be discussed in each

chapter. The purpose of this systematic writing is to make this research easy to understand and readers can understand the important points as a whole before reading chapter by chapter.

Chapter I contains an introduction that explains the background of the author taking the title “*Human Awareness of the Environment According to the Qur’ān (Comparative Study in Tafsīr Al-‘Azhar and Tafsīr Al-Miṣbāh)*” namely because the phenomenon of the environment is an important thing that needs to be further understood about damage, sustainability and human awareness. To use the similarities and differences between Tafsīr Al-‘Azhar and Tafsīr Al-Miṣbāh the author will use the muqorron or comparative method. Problem formulation, writing objectives, literature review, research methods and writing systematics will also be discussed in this chapter. This chapter serves as a reference or overview of the entire research.

Chapter II in this chapter explains the theoretical basis that describes the meaning of the environment and verses related to the environment. By describing a general or global understanding that includes understanding, components, and the role of humans in the environment, and theories about the environment.

Chapter III while in this chapter researchers will describe some biographies of the authors of Al-‘Azhar and Al-Miṣbāh who are none other than Buya Hamka M. Quraish Shihab. In addition to describing the biographies of both of them, this chapter also describes the background of their Tafsīr books which include discussion of style, method and the results of their interpretations of related themes.

Chapter IV then in this chapter will be discussed about the main subject of research, namely the comparative analysis between the two books of Tafsīr, Tafsīr Al-‘Azhar by Buya Hamka and Tafsīr Al-Miṣbāh by M. Quraish Shihab. It analyzes the interpretations of both, and compares the interpretations of the

verses on human awareness of the environment and looks for similarities and differences between the two interpretations.

Chapter V of this section is the final process of research. This chapter combines the research findings with important ideas from the previous chapters and suggestions related to this research.

CHAPTER II

UNDERSTAND THE MEANING OF ENVIRONMENT AND VERSES ABOUT CONCERN ON HUMAN FOR PROTECTING ENVIRONMENT

A. DEFINITION OF ENVIRONMENT

1. Environmrnt According to Experts

The environment is everything that has an influence on human life contained in the room we live in. The environment always surrounds human life from the time of birth to death, so that the relationship between humans and the environment has a reciprocal symbiosis. This environment is a combination of physical conditions that include the state of natural resources such as land, water, solar energy, flora, and fauna that grow on the land and in the open sea.¹

According to the General Indonesian Dictionary (KUBI) by W.J.S. Poerwadarminta, environment comes from the word *lingkung* which means around, around. The environment is a circle that is circular or encircling, all that is encircled in an area around it. ²

According to Otto Soemarwoto, the environment is everything that exists in every living thing or organism and affects its life. Meanwhile, according to Mohammad Soerjani, the environment is an artificial ecosystem (*man made ecosystem*) or if the ecosystem is called the natural environment, then the artificial ecosystem can be called the environment (*man made enviroment*).³

¹ Rahayu Effendi, Hana Salsabila, Abdul Malik, "Pemahaman Tentang Lingkungan Berkelanjutan", Departemen arsitektur Fakultas Teknik Universitas Diponogoro, 2018, Vol.18, No.2, p.77

² Dahlia Sarkawi, "Pengaruh Jenis Kelamin Dan Pengetahuan Lingkungan Terhadap Penilaian Budaya Lingkungan", Vol.XVI, No.02, p.105.

³ Andi Susilawaty et.al, "Ilmu Lingkungan, Yayasan Kita Menulis", 2021, p.14

According to Munadjat Danusaputro, the environment is all that is called objects and forces and conditions. Therefore, humans and their behavior are included in it. This means that where humans are and affect the survival and welfare of humans, it is called the environment.⁴

According to Effendi, the environment is all the things around humans that affect the sustainability and welfare of their lives with other creatures either directly or indirectly. Meanwhile, according to Soemarwoto, it is the total number of objects and conditions that exist in space that affect our lives.⁵

In theory, the definition of the environment is the same as that described by scientific experts where all the definitions are the same as what is described in the Indonesian Law No. 4 of 1982, No. 23 of 1997, and No. 32 of 2009. It is explained that the environment is a system that is a unity of space with all objects, forces, conditions, and living things, including humans and their behavior, which affects the continuity of life and the welfare of humans and other living things.⁶ In this context, the environment includes interactions between biotic (living things) and abiotic (non-living components) components that form a complex ecological system.⁷

Yusuf Al-Qardhawi as a salafi scholar said that the term environment is very rarely said based on terminology and etymology. He argues that the environment is a range where a person lives, resides in it, whether he is staying, traveling, or being *ʿuzlah*. As a place to return either willingly or unwillingly.⁸

⁴ Munadjat Danusaputro, *Hukum Lingkungan, Buku I: Umum*, (Bandung: Bina Cipta, 1981), . 67.

⁵ Ani Marlina et.al, "Telaah Ayat Al-Qurʿān Tentang Menjaga Lingkungan Hidup", Vol.1, No.3, Juni 2024, p.580.

⁶ UU RI No 23 Tahun 1997 tentang Pengelolaan Lingkungan Hidup, Bab.1, Pasal.1, No.1

⁷ Effendi, Rahayu, Hana Salsabila, and Abdul Malik. "Pemahaman tentang lingkungan berkelanjutan." *Modul 18.2* (2018), h.79

⁸ Ani Marlina, et.al, "Telaah Ayat Al-Qurʿān Tentang Menjaga Lingkungan Hidup.", *Jurnal Multidisiplin Ilmu Akademik* Vol.1, No.3, p.580

2. Environment According to the Qur'ān

There are many verses in the Qur'ān that describe the natural environment. When reviewing issues related to the environment, the Qur'ān uses a lot of diverse words. Such as the words al-ālamīn (all species), al-sama' (space and time), al-Ard (earth), and al-bi'ah (environment). In quantity, the word al-ālamīn in the Qur'ān is mentioned 71 times in phrases or word combinations. While the quality of the word al-ālamīn in the Qur'ān is not only directed at all species, sometimes it is shown only to intelligent beings such as humans.⁹ The use of the word al-ālamīn in the Qur'ān that discusses the environment is found in Q.S Al-Anbiyā verse 107:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

Meaning: "And I have not sent you but to be a mercy to the universe." (Q.S Al-Anbiyā verse 107).¹⁰

Quraish Shihab explains that the word al-ālamīn (universe of nature) in the verse above is that Allah created all things that are of various kinds and types. This means that Allah created all types of nature, both living (humans and animals) and non-living (plants and inanimate objects), and all things in life that exist in this universe.¹¹

The word al-Ard, which means the world, is mentioned 463 times in the Qur'ān. This word has two meanings in its usage. First, it means the environment of the earth, meaning all things that indicate the land as a place of organism or microorganisms, a place where human life and geological events take place. Secondly, it means the environment based on the process of occurrence, meaning the process of formation or creation and occurrence of the earth.¹²

⁹ Ani Marlina, et.al., "Telaah Ayat Al-Qur'ān Tentang Menjaga Lingkungan Hidup." p.581

¹⁰ "AL QUR'ĀN KEMENAG 2019.", p.470

¹¹ 'Azhar, "Manusia dan Sains dalam Perspektif Al-Qur'ān." *Lantanida Journal* 4.1 (2017) p.75

¹² Hidayat, Ara. "Pendidikan islam dan lingkungan hidup." *Jurnal Pendidikan Islam* 4.2 (2015), p.381

There are many verses that use the word al-Ardl in the Qur'ān, one example of which is found in Surah al-Baqarah verse 30:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ 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 khalīfah on earth.' They said, 'Do you intend to make therein those who destroy and shed blood, while we praise you and sanctify your name?' He said, 'Indeed, I know what you do not know.'" (Q.S Al-Baqarah verse 30).¹³

One of the meanings of the word *khalīfah* is representative. In the sense that if Allah is the creator of the universe of the earth and its contents, then humans are representatives whose duty is to maintain, care for, and protect what is given to them. To carry out this task of *caliphate*, whatever is on this earth, Allah assigns to humans to be used and maximized. That is one of the grace and mercy given by Allah SWT to humans on earth.¹⁴

As a representative, of course, humans get a special task in the form of specific responsibilities. The duties and responsibilities are very broad, starting from himself, with his fellow Muslims, with all humans, with the earth he inhabits and what is in nature, and up to those related to his creator. His task is none other than to strive with all his soul and body to regulate the balance of life using his mind that makes him different from other creatures. This duty is imposed on humans because they can choose with their minds to do what is just or what is unjust.¹⁵

Speaking of nature, there are many verses in the Qur'ān which, after discussing it, encourage people to think, reflect, contemplate, and be grateful.

¹³ "AL QUR'ĀN KEMENAG 2019." p.6

¹⁴ Lajnah Pentashihan Mushaf Al-Qur'ān Badan Litbang & Diklat Kementerian Agama RI dengan Lembaga Ilmu Pengetahuan Indonesia (LIPI), Mengenai Ayat-Ayat Sains dalam Al-Qur'ān, (Jakarta: Widya Cahaya, 2014), Jld.4, p.216

¹⁵ Supriadi, S. H. *Etika dan Tanggung Jawab Profesi Hukum di Indonesia*. Sinar Grafika, 2023, p.25

This kind of thing will lead humans to something absolute that makes harmony in creating nature on the norms that have been set. The existence of nature is a sign of the existence of Allah, meaning that the existence of nature tells of the existence of Allah as the Creator.¹⁶

B. The Concept of Environmental Ethics in Islam

Islam and the environment are two different disciplines, where Islam is a guide to life, while the environment is a place of life. The concept of the environment according to the Qur'ān is an all-encompassing understanding of man's responsibility towards nature and everything in it. Many verses in the Qur'ān emphasize that the creation of human beings is nothing but a duty to protect and care for the environment. Such a concept does not focus on resource utilization alone, but on the preservation and sustainability of ecosystems. Humans are expected to act wisely in the use of resources, so that what is done can maintain the balance of nature instead of destroying the ecosystem.¹⁷

Meanwhile, environmental ethics is a branch of ethics that discusses the moral science between humans and the environment that pays attention to preservation and improvement around the environment. A Sony Keraf provides an explanation of environmental ethics, namely the science whose disciplinary aspects discuss moral norms and principles that regulate the relationship between humans and nature as well as the values and principles of norms that discuss human behavior in interacting with nature.¹⁸

Meanwhile, Istamar Syamsuri's explanation of environmental ethics is a guide to behavior that contains positive values in order to maintain the

¹⁶ Hasanah, Amalia, and Kasori Mujahid. "Pluralisme Agama dan Toleransi dalam Islamic Wordview." *ANWARUL* 4.1 (2024), p.359

¹⁷ Rambe, Toguan, Seva Maya Sari, and Nurhayani Rambe. "Islam Dan Lingkungan Hidup: Menakar Relasi Keduanya." *Abrahamic Religions* 1.1 (2021): p.7

¹⁸ A. Sony Keraf, Fritjof Capra, *Filsafat Lingkungan Hidup: Alam Sebagai Sebuah Sistem Kehidupan*, (Yogyakarta: Kanisius, 2014), p.42

function and sustainability of the environment. Environmental ethics talks about the issue of how one should act towards the environment. And according to him, people with environmental ethics are people who are aware of the environment, meaning that they consciously love the surrounding environment, have concern and contribute to preserving the environment. Similar to Istamar Syamsuri, Herman Parwiyanto explains that environmental ethics is an attempt to build rational foundations for a system of moral principles used as moral benchmarks that can be used as a reference for humans working on natural ecosystems and the environment around them.¹⁹

Environmental ethics is something that every individual in society must have. Because this ethic includes principles that encourage humans to maintain and preserve nature as part of their moral and spiritual responsibilities. Environmental ethics emphasizes the importance of human awareness to maintain and preserve nature as part of their responsibility.²⁰ As affirmed by the prohibition of actions that damage the environment in the Qur'ān in Q.S al-Baqarah verse 205:

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

It means: "When he turns away (from you or from power), he seeks to do mischief in the earth and to destroy crops and cattle. Allah does not like corruption." (Q.S al-Baqarah verse 205).²¹

The above verse emphasizes that Allah strongly dislikes the damage done by humans. Any destructive action, whether against plants or animals, will get a bad reward both in this world and in the afterlife. Therefore, environmental

¹⁹ Ahmad Asroni, "Etika Lingkungan Dalam Prespektif Islam", Jurnal Universitas Islam Indonesia, Vol.4, p.55

²⁰ Zurnomo Bakri, Dony. "Korelasi Antara Manusia Dengan Lingkungan Dan Peran Etika Lingkungan Bagi Manusia Dalam Pelestarian Alam." (2018)

²¹ "AL QUR'ĀN KEMENAG 2019." p.42

ethics in the view of Islam requires humans to act wisely and responsibly towards all the natural resources that have been gifted by Him.²²

Environmental ethics in Islam also includes social aspects, where the welfare of the community is highly dependent on healthy environmental conditions. The act of destroying the environment does not only affect nature but also the society itself. This is part of the effort to protect life and the future. Islam teaches that every individual has the responsibility to contribute to environmental conservation for the common good.²³

In addition, Islam also teaches that humans must be more grateful for the blessings that have been given by Allah SWT by protecting and preserving nature. Because damage to nature can also cause disasters for humans, it is important for each individual to understand this. The act of maintaining and caring for this is also one of worship to Allah SWT. By understanding and applying the principles of environmental ethics, it is hoped that awareness of the importance of environmental conservation will grow within individual communities. In order to create a balanced and sustainable life as expected.²⁴

C. The Role of Humans in the Environment According to the Qur'ān

The Qur'ān has emphasized that plants are a gift that Allah SWT has given specifically to humans. Many verses in the Qur'ān that discuss the role of human plants to the environment. Such as the use of plants as medicines, and plants as a source of food. Even God created a variety of. Humans have an

²² Kurniawati, Dhoni. *Manajemen Sumberdaya Manusia Dalam Perspektif Islam Dan Relevansinya Dengan Manajemen Modern*. Diss. UIN Raden Intan Lampung, 2018.

²³ Azizah, Mabarroh, and Hariyanto Hariyanto. "Implementasi etika bisnis Islam terhadap konsep green economics." *Supremasi Hukum: Jurnal Kajian Ilmu Hukum* 10.2 (2021), p.240

²⁴ Aripin, Ipin Tajul, and Dede Aji Mardani. "Islam, Etika Dan Ekologi: Telaah Ayat-Ayat Qur'ān Kewajiban Memelihara Lingkungan.", *July* (2024).

important role in maintaining and preserving the environment, as described in the Qur'ān. In the Qur'ān, it is explained that humans were created to be khalīfah on earth, where they are given the responsibility to maintain and care for nature as directed by Allah SWT. This emphasizes that humans are not only owners, but also managers who must be wise and responsible for the environment. This concept is reflected in the Qur'ān in verses reminding humans not to destroy the environment, but to maintain the balance of the ecosystem that has been created by God.²⁵

The role of humans towards the environment according to the Qur'āns is very important and fundamental. The Qur'ān also explains that the environment is an integral part of human life. Every thing that involves the environment has its own role and function but is related, just as the parts of the human body have their own functions but are interrelated. If one part is damaged, other parts will feel disturbed as well. Therefore, preserving the environment is an obligation for every individual.²⁶

In addition, the Qur'ān also directs humans to be prosperous in nature. This means that humans are not only required to preserve the environment, but also to actively participate in seeking and utilizing natural resources wisely for welfare. This strives for humans to always contribute to the survival of all creatures on earth. Humans have such dignity followed by guarantees of legal protection that are balanced with their taklif. All this is aimed at perfecting and improving himself and his environment. Things like this make him occupy a

²⁵ Masruri, Ulin Niam. *Pelestarian lingkungan dalam perspektif Sunnah. At-Taquddum* (2014). P.411

²⁶ Waluya, Bagja. *Sosiologi: Menyelami fenomena sosial di masyarakat*. PT Grafindo Media Pratama, 2007, p.35

functional position that makes a difference for him between him and other creatures.²⁷ Simply put, the role of man can be divided into three categories:

1. Humans as Destroyers

Humans are often the cause of environmental damage, this can be seen in wars when humans kill and destroy each other and destroy the environment. This has been stated in the Qur'ān, which alludes to the angels' view of the creation of human beings at that time. Their description of humans is as destroyers who spilled a lot of blood on this earth. In addition, it is also mentioned that the damage that exists on earth both on land and sea is not spared from human intervention.²⁸

Damage can be seen from various ecosystem activities and natural resources. Illegal logging of forests is done to expand agricultural land, settlements, or industry. This results in the loss of natural habitats and a decrease in air quality due to the reduction of trees that absorb carbon dioxide. In addition to air damage, water pollution is also a serious problem when industrial waste is carelessly discharged into rivers and seas, damage to waters threatens the life of marine life. Overall, the greedy actions of humans in exploiting resources without any consideration of the long-term impact has caused environmental damage that bears more than the damage caused by natural disasters. If not addressed immediately, this damage will become sustainable damage and threaten the survival of others.²⁹

²⁷ Nurulloh, Endang Syarif. "Pendidikan Islam Dan Pengembangan Kesadaran Lingkungan." *Jurnal Penelitian Pendidikan Islam* (2019)

²⁸ Rambe, Toguan, Seva Maya Sari, and Nurhayani Rambe. "Islam Dan Lingkungan Hidup: Menakar Relasi Keduanya." *Abrahamic Religions* 1.1 (2021)

²⁹ Kaeron, *Islam, Manusia & Lingkungan Hidup*, (Bandung: Penerbit Nuansa Cendekia, 2019), Cet II, p.38

2. Humans as Builders

In al-wuran it is written that humans are created from the earth and made inhabitants in it by working and prospering it. This is written in Q.S Hūd verse 60::

وَاتَّبِعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَمَةِ أَلَا إِنَّ عَادًا كَفَرُوا رَبَّهُمْ أَلَا بُعْدًا لِعَادٍ قَوْمِ هُودٍ

"They are always followed by cursing in this world and (so will it be) on the Day of Resurrection. Remember that the people of 'Ad disbelieved in their Lord. Remember that the people of 'Ad, that is, the people of Hud, have indeed perished." (Q.S Hūd verse 60).³⁰

Man occupies the vast earth, in which there are aspects of life, facilities, and materials needed to support his life. But what is available to him is not finished materials, but everything still requires management and processing. From there humans must have the power and effort to create something and build from the materials that are already available by using all the facilities that have been provided for them. Therefore, Allah SWT provides humans with working capital in the form of knowledge, and thoughts.³¹ As stated in Q.S Al-Baqarah: 31:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

Meaning: "He taught Adam the names of all things, then He showed them to the angels, saying, 'Name these things if you are truthful.' (Q.S Al-Baqarah: 31).³²

Allah SWT gives humans knowledge through 2 paths, namely the path of experience and the path of teaching, so as to create guidelines and guidance that regulate the organization of a good life and ensure peace and safety in a

³⁰ "AL QUR'ĀN KEMENAG 2019." p.314

³¹ Saihu, Made. "Eksistensi Manusia sebagai Khalifah dan Implementasinya dalam Pendidikan Islam." *Andragogi: Jurnal Pendidikan Islam Dan Manajemen Pendidikan Islam* 4.02 (2022)

³² "AL QUR'ĀN KEMENAG 2019." p.7

limited life and for the eternal afterlife. Humans are said to be builders describing the ability of humans to create and develop the physical and social environment around them. In this context, humans not only build buildings and infrastructure, such as houses, bridges and roads, but also build communities and relationships between individuals. This development process involves planning, cooperation and the use of existing resources to create something better and functional for society.³³

3. Humans as Caretakers

Humans as caretakers means that humans have the responsibility to maintain and care for the environment, living things, and natural resources around them. This is very important in the development and preservation of all the results of human work. This makes humans play an important role in preserving nature and ensuring that the ecosystem remains balanced. For example, by keeping the environment clean, reducing the use of plastic, and reforestation. This care not only impacts the physical environment, but also social relationships, where humans support each other in their communities.³⁴

In addition, humans always want to live in a peaceful environment and in a lively society. This is what is meant by the Islamic teaching that human beings are caretakers. And that caretaker must bear the responsibility of protecting and caring for the environment and living beings. This can be seen in the way humans treat nature, such as keeping the environment clean and preserving flora and fauna. Meanwhile, maintenance can be seen from the way humans interact with each other, such as respecting and appreciating each other.

³³ Kaeron, Islam, *Manusia & Lingkungan Hidup*, p.39

³⁴ Kaeron, Islam, *Manusia & Lingkungan Hidup*, p.39

This not only maintains the balance of the ecosystem, but also creates a good and harmonious community.³⁵

D. Environmental Theory

Environmental theory includes various ethical approaches that explain the relationship between humans and the environment. The 2 main theories used in this research are eco-sufism theory, and eco-theology theory. Each of these theories provides a different view on how human values and responsibilities towards the environment.

1. Ecosufism

Ecosufism is a spiritually-based environmental ethic. In this context, divine consciousness is transformed into environmental consciousness. Religion is not only limited to ritual worship, but also practiced in the form of respect for the environment. Eco-sufism is the teaching of Sufism in Islam that teaches about environmental behavior. Placing the concept of Sufism as a foundation is not unreasonable, it can raise awareness that protecting the environment is similar to honoring God through his creation. Suwito said that eco-sufism can also be considered as practicing Sufism through nature, and caring for nature based on Sufism. According to him, this is a paradigm of the dimensions of Islamic spirituality (Sufism) and its relation to environmental conservation efforts. In ecosufism, there is a dynamic process in humans with an integrative character, namely theocentric humanistics (al-insani, al-rabbani). The dynamics of shifting from a self-centered zone (egoistic) to a shared zone (communalistic), namely togetherness divinely, insaniah, and alamiyah.³⁶

³⁵ Kaeron, Islam, *Manusia & Lingkungan Hidup*, p.39

³⁶ Ridhatullah Assya'bani & Ahmad Syadzali, "Pandangan Ulama Balangan Tentang Pengelolaan Sumber Daya Alam Batubara Di Balangan Dalam Perspektif Eko-Sufisme", *Studia Insania* 2, no. 1 (2014), p. 60.

With the sustainability of life in accordance with Sufi values, all aspects of life will automatically be maintained. Therefore, humans occupy an important position in maintaining the sustainability and balance of the environment for the survival of humans and other living things.³⁷ Environmental conservation means making efforts to utilize, develop, maintain, restore, supervise, and control the environment. Because environmental conservation has the principles of responsibility, sustainability, and benefits that aim to produce sustainable environmental management.³⁸

2. Ecoliterasi

Ecoliteracy is a state in which a person is enlightened about the importance of the environment, or in short, ecoliteracy describes awareness about the importance of the environment. A person who has reached the level of ecoliteracy is a person who is very aware of the importance of the environment, the importance of protecting and caring for the earth, natural ecosystems as a place to live and develop life.³⁹ Ecoliteracy is a process of increasing understanding, knowledge and behavior based on ecology. Ecoliteracy seeks to uncover and reflect on one's understanding of the urgency of global ecological awareness, with the aim of creating a balance between human needs and the ability of nature to sustain it.⁴⁰

³⁷ Erna Mena Niman, "Kearifan Lokal Dan Upaya Pelestarian Lingkungan Alam", Jurnal Pendidikan dan Kebudayaan Missio 11, no. 1 (2019), p. 92.

³⁸ Parid Ridwanudin, "Ekoteologi Dalam Pemikiran Badiuzzaman Said Nursi", Lentera: Jurnal Ilmu Dakwah dan Komunikasi, 1, no. 1, (2017), p. 1.

³⁹ Imam Habib Agri, and Achyar Zein. "Ekoliterasi Lingkungan Hidup dalam Alquran Perspektif M. Quraish Shihab." *Kamaya: Jurnal Ilmu Agama* 7.1 (2024): 101-113.

⁴⁰ Muhammad Yusuf. Qardlawi, "Dimensi ekoliterasi dalam penafsiran alqur'an kontemporer: telaah tafsir al-tahrir wa al-tanwir karya ibn 'ashur

CHAPTER III

BIOGRAPHIES OF BUYA HAMKA AND QURAISH SHIHAB AND THEIR INTERPRETATIVE BACKGROUNDS

A. Buya Hamka

1. Life History of Buya Hamka

Haji Abdul Malik Karim Amrullāh who is known as Buya Hamka. He was born in the village of Tanah Sirah on the shores of Lake Maninjau, West Sumatra on 13 Muharram 1362 H or February 16, 1908 AD.¹ He was born from the womb of a mother named Safiah, the first child and had three siblings. His father was a famous scholar named Sheikh Abdul Karim Amrullah. His father had a strong determination that one day his son would follow in his footsteps as a scholar. Hamka died on Friday, July 24, 1981 coinciding with 22 Ramadhan 1401 H at the age of 73, breathing his last while he was being treated at Pertamina Central Hospital.²

Hamka's father really wanted his son to be a successor to become a scholar one day, therefore he really hoped for Hamka's birth. Since childhood Hamka has been sent by his father to Mecca to explore religious knowledge. His father once said that Hamka would be sent to Mecca for ten years to study in order to become a pious person like him, like his grandmother and his grandmother before him. Hamka's father was a figure of Islamic reform in his area, Minangkabau, he also had the nickname of the youth. Hamka's father was

¹ Hamka, *Islam dan Adat Minangkabau* (Jakarta: Pustaka Panjomas, 1984), p.73.

² M. Yunan Yusuf, *Alam Pikiran Islam Pemikiran Kalam dari Khawarij ke Buya Hamka Hingga Hasan Hanafi*, (Prenada Media Group: 2014), p.235

very opposed to rabithah, therefore the movement he oversaw was a movement that opposed the teachings of rabithah.³

Siti Safiah is the biological mother of Hamka, she has the nickname Bagindo Nan Batuah. When he was young he was known as a teacher in the field of martial arts, dance, and singing. She has four children from her father Hamka, she is also his 3rd wife, her children named Hamka, Abdul Kudus, Asma and Abdul Muhti. Judging from his lineage, he is a descendant who is devout to religion and has a relationship with reform figures in Minangkabau. He was born in Minangkabau which at that time adhered to the matrilineal Islamic system. Therefore, he came from the Tanjung tribe because he followed his mother's tribe.⁴

He has the original name Abdul Malik. The addition of the name Haji was made by his father when he completed the fifth pillar of Islam. While the addition of the name Karim Amrullah was his father's name. And the process of abbreviating the name Haji Abdul Malik Karim Amrullah to Hamka is none other than for activities in the field of writing. While the name Buya is the nickname of the cleric from West Sumatra. The origin of the words abi and abuya in the language means my father or someone who is respected. In addition to being famous for his diligence, he is also famous as an autodidact, making him a famous scholar. Besides being a scholar he is also a writer.⁵

As a child, Hamka was known as someone who was cranky and cried easily, this was told by his grandmother. In addition, he was often taught by his grandfather to play martial arts, randau, and dance. Because reportedly his

³ Hamka, *Ayahku, riwayat hidup: Abdul Karim Amrullah dan Perjuangan Kaum Muda di Sumatra Barat*, (Jakarta: Umminda, 1982), p.38

⁴ Musthofa Alfatih, Ainun, and M. Ag Saifuddin. *Tafsir Qurrata A 'yun Dalam Al-Qur'an (Studi Tafsir Al- 'Azhar Karya Buya Hamka)*. Diss. Universitas Muhammadiyah Surakarta, 2021.

⁵ Herry Muhammad, *Tokoh-tokoh islam yang berpengaruh pada abad 20*, (Jakarta: Gema Insani, 2006), p.60

grandfather was indeed a master of it all. Even at a young age, Hamka was trained to memorize the Qur'ān, which was taught directly by his brother Fatimah. He memorized from surah An-Naba'. The older brother had a grumpy nature, this he did so that what he taught could be accepted by his younger brother more quickly without any repetition. If there was a third repetition, the brother would get angry and pinch her thigh. Unable to bear the pain, Hamka ended up crying. That's why his grandmother said he cried easily. Memorizing juice 30 he took three months, and memorizing juz one he took six months. And even at the age of seven he was able to memorize thirty juz in the Qur'ān. he has been ordered to perform prayers, but has not been ordered to perform fasting.⁶

When Hamka was 12 years old, something unpleasant happened to him. His grandmother told him that his father had divorced his mother. Since that incident, Hamka has been an adventurous child for almost a year. He hung out with the rioters. He went home when his father was not at home. Sometimes he just passed his grandmother and left. Once his father was puzzled by the life path of Hamka, the son he had hoped for. Until finally his father sent Hamka to Bukkittinggi to study at Parabek, where Sheikh Ibrahim Musa, a great scholar, taught.⁷

In addition to the divorce of his father and mother, there was another factor that made his delinquency even more intense, namely his incompatibility with his father. He never understood why his father often scolded him for what he did while through his reasoning what he did was the same as what his father taught him.⁸

⁶ Hamka, *Kenangan Kenangan Hidup*, (Jakarta: Gema Insani, 2018), p.20.

⁷ Fitriani, Nur. *Nilai-nilai sufistik dalam novel dibawah lindungan ka'bah karya hamka*. Diss. UIN Raden Intan Lampung, 2018.

⁸ Hamka, *kenangan kenangan hidup*, 2018, h.22

2. Buya Hamka's Education

When Hamka entered the age of six, precisely in 1914 AD, his father took him to Padang Panjang, entered school when he was seven years old, and recited the Koran with his father until he finished it at night. The rest of the time, from 1916 to 1923, Hamka studied at the Diniyah School in Padang Panjang. Hamka was very fond of the language field, therefore he was very fluent and fast in mastering Arabic. He not only studied Arabic but also Western languages, therefore he was able to know the wider world thanks to his linguistic knowledge.⁹

While attending school in Padang Panjang, which is the education of his own family, Hamka did not feel satisfied and did not absorb enough knowledge there. He received a very disciplined education, which made him feel pressured in carrying out his knowledge and made him a naughty child. Until finally Hamka was transferred to Diniyah School in the afternoon at Usang Market owned by Zainuddin Lebay El-Yunisi. Even so, his father was still not satisfied, and in the end he was transferred again to Madrasah Thawalib, a school founded by his own father. It was originally a traditional educational institution before the reforms of 1918.¹⁰

Hamka had been educated in Parabek, this he did for only a few months around 1922. Initially he intended to recite the Koran, which later he often made more trouble to the villagers there than his original intention of reciting the Koran. In 1924, Hamka was 15 years old at the time. He wanted to travel to Java. At that time the island of Java was very far from the Minangkabau area. When he asked his father for permission he often received refusal, finally when

⁹ Samsul nizar, *Memperbincangkan dinamika intelektual dan pemikiran HAMKA tentang pendidikan islam*, (Jakarta; Kencana, 2008), p.18

¹⁰ Sarwan, *Sejarah dan Perjuangan Buya Hamka Diatas Api Dibawah api*, (Padang: The Minangkabau Foundation, 2001), p.101-102

his father saw Hamka's activities to migrate, he allowed Hamka to study in Java.¹¹

Before migrating to Java, it turns out that Hamka already knew about the issue of divisions within the Islamic Society until it became the Red Islamic Society and the White Islamic Society. Where eventually the Red Islamic Society became communist and the White Islamic Society became the basis of Islam. In addition to the two, Muhammadiyah emerged, which was nicknamed the Green Islamic Society. This company was founded by the Dutch to deceive the people. This is what he heard every day about propoganda at that time.¹²

Hamka eventually migrated to Java, particularly to Yogyakarta, Semarang, Solo and Pekalongan. In the first three cities he intended to study the movement there. In the last city, he intended to meet his brother-in-law, Sultan Mansur, and his sister Fatimah. During his two months in Yogya he learned many lessons. One of them was deciding to take a course at the Islamic Society. Where this course can only be followed by someone who is even 18 years old, while Hamka was still 16 years old at that time. He was forced to lie about his age to be able to continue joining this association. After attending a series of events, he became a member of the Islamic Society.¹³

Hamka met Ki Bagus Hadikusno, HOS Cokroaminoto, R.M. Suryopranoto and H. Fachrudin, three teachers whom he idolized. But from the three teachers he took different knowledge. He studied sociology with R.M. Suryopranoto, socialism with H.O.S. Cokroaminoto, and religion with H. Fakhruddin. According to him, everyone has the freedom to do anything. The

¹¹ Kahin, Audrey R. *Dari pemberontakan ke integrasi Sumatra Barat dan politik Indonesia, 1926-1998*. Yayasan Obor Indonesia, 2015, p.28

¹² Ridwan, Endan Hamdan, and M. Pd. *Konsep Pendidikan Islam Perspektif HOS Tjokroaminoto*. CV Cendekia Press, 2020, p.23

¹³ Mohammad Damami, *Tasawuf Positif (dalam pemikiran HAMKA)*, (Yogyakarta: Fajar Pustaka Baru, 2000), p.37

choice of religion is also a freedom, being a disbeliever or Muslim is not a provision of Allah SWT but human freedom itself. He argues like this is none other than because humans are endowed by Allah SWT with an intellect, with this reason humans should use it to endeavor and determine good and bad, and determine the *maslahah* and *mahdarat*.¹⁴

His return to Java was relatively short, approximately one year. After that he returned to Minangkabau and his return was welcomed by his colleagues. Because at that time the people there really needed his *khidmah*, so Hamka moved to the city of Padang Panjang and left his homeland. Hamka's *khidmah* is not only favored by the elders but is popular among young people as well.¹⁵

After deciding to return to Padang Panjang in 1925 after his *khidmah* to the city community. 2 years later he decided to carry out his knowledge and deepen his religion in Mecca, precisely in 1927. His departure this time was without saying goodbye to his father and his departure used his own savings. To survive there he worked in a printing shop and became a correspondent for *Pelita Andalas Daily*. While working, Hamka did not escape from reading books, books, and Islamic bulletins in Arabic.¹⁶

Hamka opened his career as a public servant in 1950 at the Ministry of Religious Affairs, which was chaired by KH. Abdul Wahid Hasyim at that time. At that time he was burdened with the mandate to teach at the Islamic college at that time. While in politics Hamka participated in the membership of the Constituent Assembly after the first general election in 1955. Afterward, he was chosen to be the chairman of the MUI, which was established in 1975 and

¹⁴ Ridwan, Endan Hamdan, and M. Pd. *Konsep Pendidikan Islam Perspektif HOS Tjokroaminoto*. CV Cendekia Press, 2020, p.25

¹⁵ Hamka, *Ayahku*, (Jakarta: Um-Minda, 1982), cet.4, hlm. 361

¹⁶ Samsul nizar, *Memperbincangkan dinamika intelektual dan pemikiran HAMKA tentang pendidikan islam*, (Jakarta; Kencana, 2008), p.29

served for two periods. His capabilities have been recognized internationally in the field of Islam until Hamka received the title of Doctor Honoris Causa from Al-'Azhar and Prof. Moestopo University Religious.¹⁷

Hamka was so devoted to his country and religion that after his death, in 1986, the Indonesian government gave him the title of Bintang Mahaputra Madya. And for the last time in 2011, he received another honorary title as a National Hero of the Republic of Indonesia.¹⁸

3. Hamka's Masterpiece

Hamka is a scholar who is productive in his writing, besides writing Hamka is also engaged as a journalist, editor, and publisher. He was a journalist at Pelita Andalas, Seruan Islam, Bintang Islam, and Seruan Muhammadiyah. Being an editor in al-Mahdi magazine in Makassar, Gema Islami, and Pedoman Masyarakat magazine.¹⁹ In Indonesia, Hamka is known as a new poet and religious writer. Hamka has written more than 100 books, which include novels, essays, and scientific works, many of which were adapted into films. Here are the works of Buya Hamka:

1. Tenggelamnya Kapal Van Der Wijck, 1938
2. Di Bawah Lindungan Kakkah, 1938
3. Merantau Ke Deli, 1939
4. Tasawuf Modern
5. Falsafah Hidup
6. Sejarah Umat Islam

¹⁷ Mafri Amri, *Literatur Tafsir Indonesia*, (Jakarta: UIN Syarif Hidayatullah, 2011), p.166

¹⁸ Wahid, Sultan Muhamad. "Nilai-Nilai Sufistik Dalam Novel Cinta Terkalang Karya Hamka", (Jakarta: Skripsi UIN Syarif Hidayatullah, 2018), h.47

¹⁹ Hannun Rusdianto, "Makna Riya dalam al-Qur'an: studi komparasi atas Tafsir al-'Azhar Karya Buya Hamka dan Tafsir al-Qur'an al-Adzim karya Ibnu Katsir", (Skripsi Jurusan Ushuluddin:IAIN Surakarta, 2012), p.17.

7. Lembaga Budi
8. Bohong Di Dunia
9. Lembaga Hidup
10. Terusir
11. Buya Hamka Berbicara Tentang Perempuan
12. Pribadi Hebat
13. Si Sabariah, 1928
14. Falsafah Ketuhanan
15. Cinta Terkalang
16. Di Dalam Lembah Kehidupan
17. Pandangan Hidup Muslim
18. Falsafah Syaitan
19. Cahaya BAru
20. Dari lembah Cinta
21. Di Tepi Sungai Deli
22. Tafsīr Al-ʿAzhar juz 1-30²⁰

Tafsīr al-ʿAzhar is one of his most famous works. This tafsīr is very famous in all groups of society even ordinary people. This Tafsīr is also one of his monumental works to be known by many people. And many of them use this Tafsīr as a reference.²¹

B. Tafsīr Al-ʿAzhar

1. Background of Writing

Tafsīr al-ʿAzhar is the momentum work of Buya Hamka which he wrote in response to the needs of understanding the society at that time. The writing

²⁰ M. Yunan Yusuf, *Corak Pemikiran Kalam Tafsīr Al-ʿAzhar*, (Jakarta: Pustaka Panjimas, 1990), p.61-63

²¹ Murni, Dewi. "Tafsir Al-ʿAzhar (Suatu Tinjauan Biografis dan Metodologis)." *Syahadah: Jurnal Ilmu Al-Qurʿān Dan Keislaman* 3.2 (2015)

of this Tafsīr began in 1959 AD when Hamka gave a lecture after dawn at the Al-'Azhar Great Mosque. Until 1964 AD this Tafsīr had not been completed. The reason this Tafsīr is called Tafsīr Al-'Azhar is because Hamka's position at that time was studying at the Al-'Azhar Mosque. The name Al-'Azhar was given by his teacher, Sheikh Mahmud Syaltut, the Rector of Al-'Azhar University in Egypt.²²

At first Hamka did not intend to write this Tafsīr, therefore he thought this Tafsīr was divine wisdom. The writing of this Tafsīr was halted as a result of Hamka being arrested by the Old Order rulers. Right on Monday, January 27, 1964 he was arrested, when after he recited the dawn recitation by his congregation. Hamka's arrest by the Old Order did not make him stop writing his Tafsīr.²³

The reason for Hamka's arrest was because of the many accusations against him. For example, the accusation of being a traitor to the homeland, the accusation of being a lecturer who incited his students to rebellion, and the accusation of an illicit trip he made to Pontianak precisely in September as a contact for his meeting with Tengku Abdul Rahman. But these allegations were mere slander. Their original intention was to remove Hamka from society. Because at that time Hamka was intensively preaching.²⁴

Two years later, on January 21, 1966, due to the fall of the old order, Hamka finally got his freedom. Hamka used this opportunity to perfect his writing, which he had done while in detention. After it was deemed adequate for its refinement and improvement, Buya Hamka's Tafsīr Al-'Azhar was published.²⁵

²² Hamka, *Tafsīr Al-'Azhar, Juz 1* (Jakarta: Panjimas, 1982), p.66

²³ Hamka, *Tafsīr Al-'Azhar, Juz 1*, h.67

²⁴ Hamka, *Tafsīr Al-'Azhar, Juz 1*, (Depok: Gema Insani, 2016), p.48-49

²⁵ Eduwar, *Pemahaman Toleransi Hamka Dalam Tafsir Al-'Azhar*. Institut PTIQ Jakarta, 2023, h.56

This tafsīr was published with the interpretation of 30 juz and 9 volumes. With the division of publications from juz 1 to juz 4 published by a printing house chaired by H Mahmud Islam, juz 5 to juz 14 published by the Nurul Islam Foundation Jakarta, and the last juz 15 to juz 30 published by Pustaka Islam Surabaya. Then this Tafsīr was published in 1967 in various parts of Indonesia so that it could be studied by all Muslims.²⁶

2. Method and Style of Interpretation

Tafsīr Al- 'Azhar uses the order of the surahs as written in the Qur'ān. It begins with surah al-Fatihah and ends with surah an-Nas. With such a method, this Tafsīr book is classified as a Tafsīr book that uses the tahlili method (analytical method).²⁷

The tahlili method is a method of interpretation used by the mufassir to analyze the verses of the Qur'ān. Buya Hamka emphasizes a comprehensive understanding of the messages of the Qur'ān related to the social and cultural understanding of everyday society.²⁸

Hamka's systematics in describing the interpretation is to provide an introduction in the form of an explanation of matters related to the surah such as asbabun nuzul surah, other names of the surah, and some contradictions of existing verses through several opinions from scholars'. After giving a little explanation above, he began to give a title to the subject matter he would discuss.²⁹

While the style of interpretation of this Tafsīr is the style of Tafsīr adab ijtima'i, which interprets the verses of the Qur'ān in accordance with the social and cultural conditions of the people at that time so that the instructions of the

²⁶ Malkan, "Tafsīr Al- 'Azhar: Suatu Tinjauan Biografis dan Meteorologis", Jurnal Hunafa, vol.6, No.3, p.367

²⁷ Hidayati, Husnul. "Metodologi Tafsir Kontekstual Al- 'Azhar Karya Buya Hamka." *el-Umdah*, (2018), h.33

²⁸ M. Quraish Shihani, *Membumikan al-Qur'ān*, (Bandung, Pustaka Mizan), 1993. P.117.

²⁹ Howard, M. Federspel, *Kajian-Kajian al-Qur'ān di Indonesia*, (Bandung: Mizan, 2012), p.142

Qur'ān are easily understood and practiced by all groups of society. This tafsīr is also included in the cultural interpretation style of society. This style of interpretation generally relates the interpretation of the Qur'ān to social and cultural life, overcoming all the surrounding problems and encouraging society towards goodness and progress. Although this book is characterized by social culture, this Tafsīr is also the same as other Tafsīr-Tafsīr which discusses fiqh, Sufism, science, philosophy and so on.³⁰

3. Interpretation of Environmental Awareness Verses in Buya Hamka's Tafsīr

In his interpretation, it has been emphasized that the act of environmental damage is none other than the irresponsible actions of humans, and who are far from their spiritual values..

a) Q.S Al-Baqarah verse 205:

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

Meaning: "When it turns away (from you or from power), it seeks to do mischief in the earth and to destroy crops and cattle. Allah does not like corruption." (Q.S Al-Baqarah: 205).³¹

Hamka's interpretation of this verse is “and when they have turned away” when they have returned to their own circumstances, meaning that they have escaped from facing the person they were looking for. “he walks on the earth to corrupt it”, because what they hold on to is not the truth and not the name of Allah, but the splendor and profit that he will get. For religion is only used by them for profit, and if they lose, they abandon it.³²

This verse describes the hypocrites who try to destroy the Muslims' fields and farms. They do this because of their hatred towards the Muslims. This

³⁰ Yunan Yusuf, *Corak Pemikiran Kalam Tafsīr Al- 'Azhar*, (Jakarta: Pustaka Panjimas, 1990), p.9

³¹ “AL QUR'ĀN KEMENAG 2019.” p.42

³² Prof. DR. Hamka, *Tafsīr Al- 'Azhar*, (Depok: Gema Insani, 2015), Jld.1, p.386-387

verse was revealed because al-Akhnas bin Syuraiq ats-Tsaqafi who at that time declared his Islam in front of the Prophet SAW, but he pretended. This amazed the Prophet. Then the young man went through the plantation belonging to the Muslims. Then he destroyed the garden and killed the animals that were in the garden.³³

b) Q.S Al- Al-A'rāf verse 56:

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

*Meaning: "Do not corrupt the earth after it has been well-ordered. Pray to Him with fear and hope. Verily, the mercy of Allah is very near to those who do good." (Q S Al-A'rāf: 56).*³⁴

Hamka explains through his interpretation that doing damage after it has been completed is worse than doing damage where something was initially damaged. Therefore, if you cannot do good, you should not do damage. The one who does or likes damage, actually he is the one who will be the enemy of society later. This verse is one of the prohibitions against doing damage to the earth, so for a Muslim who is aware of his religion, he will be burdened with a sense of responsibility not to add to the damage that has been damaged and make damage to something that is not damaged. Instead, he will take care of something that already exists.³⁵

c) Q.S Ar-Rūm verse 41:

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

³³ Muzakkir, Simamora, dan Adawiyah, "Konsep Kerusakan Lingkungan Menurut Tafsir Al-'Azhar Buya Hamka", Jurbal Ilmu Al-Qur'an dan Tafsir, 2020, p.112

³⁴ "AL QUR'AN KEMENAG 2019." p.215

³⁵ Prof. DR. Hamka, *Tafsir Al-'Azhar*, jld.3, p.385

*Meaning: "There is destruction on land and in the sea due to the deeds of men. (Allah has made them taste some of the consequences of their deeds so that they may return to the right path." (Q. S Ar-Rūm: 41)*³⁶

It is explained in Tafsīr al-'Azhar that Allah SWT has made humans on this earth as caliphs or messengers. Therefore, humans should be Mushlih, which means like to repair and beautify. Because if the human heart has been damaged and has evil intentions, damage will definitely arise. Because of human efforts to know something, many divine greatnesses that were initially vague become clear (ẓāhir).³⁷

He also explains in his Tafsīr not to be mesmerized when looking at the sturdiness of skyscrapers, the length of bridges, and the reach of a person into outer space. It should not be said of development that their souls are not attached to their Creator but farther away from Him. This is felt and complained about by humans in this day and age, in this technological advancement making their lives more miserable.³⁸

The connection in this verse "Allah makes them feel some of (the consequences of) their actions so that they return (to the right path)" states that not all human life and work is evil (damage), but some. exemplified by the progress in the air, namely the existence of aircraft that make it easier for humans to travel far, but on the other hand this technology can also be used for warfare such as sending bombs, and other weapons that can damage the environment. While the meaning of "return" is to return to see and justify the intention. Let people not only remember what benefits them, as well as the benefits that are temporary, and harm many people.³⁹

³⁶ "AL QUR'ĀN KEMENAG 2019." p.588

³⁷ Muzakkir, Simamora, dan Adawiyah, "Konsep Kerusakan Lingkungan Menurut Tafsīr Al-'Azhar Buya Hamka", Jurbal Ilmu Al-Qur'ān dan Tafsīr, 2020, p.114

³⁸ Prof. DR. Hamka, *Tafsīr Al-'Azhar*, jld.7, p.73

³⁹ Prof. DR. Hamka, *Tafsīr Al-'Azhar*, jld.7, p.74

d) Q.S Al-Hijr verse 19-20:

وَالْأَرْضَ مَدَدْنَاهَا وَالْقِيْنَ فِيْهَا رَوَاسِيْ وَانْبَثْنَاهَا فِيْهَا مِنْ كُلِّ شَيْءٍ مَّوْزُونٍ (١٩)،
وَجَعَلْنَا لَكُمْ فِيْهَا مَعَاشٍ وَمَنْ لَّسْتُمْ لَهُ بَازِقِيْنَ (٢٠)

Meaning: "And We have spread out the earth and planted mountains on it, and therein We have grown everything according to measure (19). And We have made therein the sources of life for your sustenance, and (We have also created) creatures of which We are not the sustenance." (Q.S Al-Hijr: 19-20).⁴⁰

Buya interpreted this verse by explaining that this vast earth was spread out for all life that has life, namely humans and animals. The analogy of spreading out the earth is like a person spreading out his mat. And created these mountains for him to use as pegs, then he grew a variety of plants in them. Interestingly, everything that he created turned out to have been considered. Such as, the spreading of the earth, the placement of various mountains, this he has considered with scales and balances.⁴¹

He exemplified this by giving the difference between the land in Arabia and the land in Europe. He also differentiated between the areas where the equator passes and the areas where it does not. All of this clearly has to do with the distribution of the earth, the placement of mountains, and the growth of plants. All these things have been weighed. The next verse goes on to explain that people live according to their own lives, meaning according to their livelihoods. Based on ability and descent, but still interdependent with others.⁴²

⁴⁰ "AL QUR'ĀN KEMENAG 2019." p.364

⁴¹ Prof. DR. Hamka, *Tafsīr Al-'Azhar*, jld.5, p.132

⁴² Prof. DR. Hamka, *Tafsīr Al-'Azhar*, jld.5, p.133

C. Quraish Shihab

1. Life History of Quraish Shihab

Quraish Shihab has the name Muhammad Quraish Shihab, born on February 16, 1944, in a South Sulawesi Province, precisely in the Roppang area. He was born to parents who were professors of Tafsīr al-Qurʿān. His father was Abdurrahman Shihab and his mother was Asma Aburisy. He is a descendant of the Hadhrami Arab family of the alawiyyin surname Aal Shihb-Uddn which comes from his father's lineage. His father was born in 1905 and died in 1986. While from his mother's lineage he came from the Bugis tribe His father was a preacher who had from a young age liked to preach and explore the knowledge of religion.⁴³

Quraish Shihab is a renowned Indonesian Muslim scholar of the Qurʿān, author, and former Minister of Religious Affairs in the VII Development Cabinet, in 1998, under Soeharto. He is the fourth of twelve children in a family that highly values education and knowledge. In 1975, Quraish Shihab married Fatimah Assegaf. From the results of their marriage, they were blessed with five children, 4 girls and 1 boy. Their children's names are Najela Shihab, Najwa Shihab, Nashwa Shihab, Ahmad Shihab, Nahla Shihab.⁴⁴ With his high devotion to science and the development of understanding of Islam, Quraish Shihab has given great dedication to the Muslim community in Indonesia and the world.⁴⁵

2. Quraish Shihab's Education

From a young age, Quraish Shihab was encouraged to follow his father when he was teaching Tafsīr. His father's love for Islam motivated Quraish

⁴³ Mahbub Junaedi, *Rasionalitas Kalam M. Quraish Shihab*, (Sukoharjo: CV Angkasa Solo, 2011), p.23-24

⁴⁴ M. Quraish Shihab, *Mukjizat Al-Qurʿān Ditinjau dari Aspek Kebahasaan, Isyarat Ilmiah dan Pemberitaan Gaib*, (Bandung: Mizan, 2002), p. 8-9.

⁴⁵ Nabila, "Tujuan Pendidikan Islam." *Jurnal Pendidikan Indonesia*, (2021), h.869

Shihab to further explore and study the Qur'ān. Quraish Shihab began his formal education in Ujung Padang from elementary school to the second grade of junior high school. After that he traveled to study religion at the Darul Hadith al-Faqhiyah Islamic Boarding School in Malang, East Java, precisely in 1956.⁴⁶

During his two years there, because of his diligence in studying and his proficiency in Arabic, his father sent him along with his younger brother Alwi Shihab to al-'Azhar in Cairo. He completed the previous grade, and continued his studies at al-'Azhar University at the faculty of Ushuluddin, majoring in Tafsīr and Hadith. In 1967 he completed his undergraduate degree and earned an LC degree. Two years later, in 1969, he completed his master's degree in the same department.⁴⁷

After that, he was called by his father to return to Makassar to help manage education at IAIN Alauddin where at that time his father was serving as rector in 1973 AD. Quraish Shihab was made vice-chancellor by his father until 1980 AD. During his tenure there, he was often asked as his father's *badal*. On the sidelines of his busy schedule, he did not leave his duties such as research on the application of Religious Harmony in Indonesia and the South Sulawesi Waqf Problem.⁴⁸

In order to realize his goal, he continued his studies to take a specialist in Tafsīr al-Qur'ān at his previous alma mater, namely al-'Azhar Cairo. Because of his diligence he only needed two years to complete his studies and get his doctorate. Almost all of his education was completed in the Middle East. It seemed a little strange at the time, because where everyone did their education in the West while he went to the East. In addition to the above activities he is

⁴⁶ M. Quraish Shihab, *Membumikan Al-Qur'ān, Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, Cet.1. (Bandung: Mizan, 2013), p.6

⁴⁷ Ensiklopedia Islam Indonesia, (Jakarta, Jembatan Merah, 1988), p.111

⁴⁸ Mahfud Ghani Al Fauzi, *Tafsir Larangan Menimbung Barang Dalam AlQur'ān Q.S At-Taubah:34 (Studi Penafsiran Quraish Shihab Dalam Tafsir Al-Misbah)*, Skripsi UIN Walisongo, 2022.

also famous as a writer and lecturer. Based on his scientific background that he has traveled so far, he is able to appear in society with opinions and ideas with simple, straightforward, rational language, and a moderate tendency to think.⁴⁹

After undergoing education until he became a specialist in Tafsīr al-Qur'ān, Quraish was finally trusted to carry out the mandate of being the rector of UIN Jakarta in 1992-1998. He became rector for two terms. After that, during the Soeharto administration, he was appointed as Minister of Religious Affairs of the Republic of Indonesia. But this position only lasted for two months.⁵⁰ Quraish Shihab was warmly welcomed by the people of the capital city. This can be seen from some of the activities he holds such as being the chairman of the MUI (Indonesian Ulema Council), a member of the Lajnah Pentashih al-Qur'ān, community organizations such as the chairman of ICMI (Association of Muslim Scholars throughout Indonesia), and several other Islamic organizations.⁵¹

3. Quraish Shihab's Masterpiece

Quraish Shihab is an Islamic scholar who has been recognized by the outside world for his religious knowledge. He is also productive in the field of writing, especially about Tafsīr al-Qur'ān and matters related to Islam. Therefore, he gave many of his thoughts in the form of writings. The following are his instrumental works:

1. Tafsīr al-Mannar: Keistimewaan dan Kelemahannya, 1984
2. Studi kritik Tafsīr al-Mannar, 1994
3. Wawasan al-Qur'ān, 1996
4. Mukjizat al-Qur'ān, 1997

⁴⁹ M. Quraish Shihab, *Membumikan Al-Qur'ān, Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, p.10

⁵⁰ Howard M. Federasi, *Kajian al-Qur'ān di Indonesia: Dari Mahmud Yunus Hingga Quraish Shihab*, (Bandung: Mizan, 1996), p. 295.

⁵¹ Islam Gusman, *Khazanah Tafsīr Indonesia*, p.80

5. Secercah cahaya ilahi, 2000
6. Membumikan al-Qur'ān, 2011
7. Mutiara hati, 2014
8. Kaidah Tafsīr, 2015
9. Pengantin al-Qur'ān, 2015
10. Islam yang saya anut, 2018
11. Islam yang disalah pahami, 2018
12. Islam yang disalah pahami, 2018
13. Tafsīr al-Miṣbāh, 2001

Some of his works have been mentioned above. This shows that his role in scientific development, especially in the field of Tafsīr al-Qur'ān in the archipelago, is very large. Of the many works he has created, Tafsīr al-Miṣbāh is one of his masterpieces. It was through Tafsīr al-Miṣbāh that his name soared and was recognized by many Indonesians. And he was labeled as an Indonesian commentator who was able to write a thirty juz Tafsīr al-Qur'ānt consisting of volumes one to fifteen.⁵²

D. Tafsīr Al-Miṣbāh

1. Background of Writing

Quraish Shihab wrote his first Tafsīr Al-Miṣbāh while he was studying in Cairo, Egypt. Precisely on Friday, June 18, 1999 AD or in the 4th month of Rabi'ul Awal 1420 H. This Tafsīr has the name Al-Miṣbāh which in Arabic means lamp or lamplight. As he hoped that this Tafsīr would be a light for the lives of mankind in understanding the contents and teachings of the Qur'ān better. This Tafsīr was born thanks to the guidance of his father and his persistence in studying Islam. In addition, most Muslims find it difficult to understand the content of the Qur'ān even though they have studied it

⁵² Kasmantoni, "Lafadz Kalam dalam Tafsīr al-Miṣbāh Quraish Shihab Studi Analisis Semantik", (Tesis S2, UIN Sunan Kalijaga Yogyakarta), p.31

repeatedly. The difference in understanding of the content of a surah is compounded by the fact that many of them read books that explain the virtues of a surah by attributing them to weak hadiths. For example, reading Surah al-Mulk will alleviate the punishment in the grave.⁵³

At that time, he also wanted to make the Qur'ān a guide for human life that has no doubts in it. With the development and humanity today, many of them underestimate the study of the Qur'ān, meaning that when they want to determine a problem, they do not consider it with the Qur'ān first. If this continues, it will result in the loss of the people's reference to the Qur'ān.⁵⁴

Quraish Shihab wrote this Tafsīr while he was serving as ambassador to three countries: Egypt, Somalia, and Jibuti. This task was entrusted by President B.J Habibi. Initially, he only wanted to write his Tafsīr in three volumes, but due to the enjoyment and spiritual tranquility he got while writing this Tafsīr al-Qur'ān, it soon became fifteen volumes.⁵⁵

Fifteen volumes of which each volume has several surahs. He said that this Tafsīr is not only the fruit of his own thinking, but also quotes from several previous Tafsīr books, such as Tafsīr Thabathaba'i, Tafsīr Ibn Kathir, Tafsīr Fi Zilal Al-Qur'ā and several other previous Tafsīr books. Is also explained that he quoted the most from the book of Tafsīr Ibrahim Ibn Umar Al-Biq'a'i. Tafsīr which he referred to when completing his doctorate at Al-'Azhar, Egypt.⁵⁶

2. Method and Style of Interpretation

Tafsīr Al-Miṣbāh is one of the contemporary Tafsīr that uses a distinctive method and style of interpretation. This Tafsīr uses the tahlili

⁵³ Berutu, Ali Geno. "Tafsir Al-Misbah Muhammad Quraish Shihab." (2019).

⁵⁴ Rahmat, "Komparasi Penafsiran Ayat Qital Perspektif M.Quraish Shihab dan Sayyid Qutb", Skripsi, UIN, Syarif Hidayatullah, Jakarta, 2023, p.20

⁵⁵ Quraish Shihab, *Tafsīr Al-Miṣbāh: Pesan, kesan, dan Keserasian l-Qur'ān*, Jilid 15 (Jakarta: Lentera Hati, 2009), Cet II, p. 756

⁵⁶ Ahmad Syarif Bahri, "Kontekstualitas Konsep Basyir dan Nadzir dalam Al-Qur'ān", Skripsi, IAIN Walisongo, Semarang, 2010, p. 35

method, which is a method that explains the content in the Qur'ān from all aspects that are in it. This method is also called the analytical method, which is a method of interpreting the Qur'ān that explains the meaning of the verse from various views. The arrangement of this Tafsīr is like the arrangement of the Utsmani Mushaf, which begins with al-Fatihah and ends with an-Naas. This Tafsīr presents the understanding of the content of the lafadz, the relationship of the verses, the asbabun nuzul, some hadiths of the prophet that are related to the verses discussed, and also explains the opinions of the companions and scholars' opinions related to the verses.⁵⁷

He chose this method because he wanted to show the content of the Qur'āns in detail and elaborate the meaning of each verse with comprehensive analysis. So that the understanding that should be in it can be explained and easily accepted by the common people.⁵⁸

In addition, Tafsīr al-Miṣbāh uses the maudhu'i method, which focuses on one particular surah or theme. It also uses the muqorin method, which compares one verse with another relevant verse, either verse to verse or verse to hadith. With this method, Quraysh Shihab not only presents a comprehensive understanding but also presents issues that are relevant to those faced by society today. He chose this method because he wanted to show the content of the Qur'ān in detail and elaborate the meaning of each verse with comprehensive analysis. So that the understanding that should be in it can be explained and easily accepted by ordinary people.⁵⁹

Meanwhile, the style of interpretation used in Tafsīr Al-Miṣbāh is al-Adabi al-Ijtima'i (cultural-societal). This style of Tafsīr not only explains the

⁵⁷ M. Quraish Shihab, *Kaidah Tafsīr*, (Tangerang: Lentera Hati: 2013), p.378

⁵⁸ Suharyat, Yayat, and Siti Asiah. "Metodologi Tafsir Al-Mishbah." *Jurnal Pendidikan Indonesia: Teori, Penelitian, dan Inovasi* 2.5 (2022).

⁵⁹ Mahfudz Masduki, *Tafsīr Al-Miṣbāh*, (Yogyakarta, Perpustakaan Pelajar, 2012), p.31

linguistic meaning of the verses, but also relates it to elements of social reality and culture of the community. He tried to make this Tafsīr as a tool to understand and apply the values of al-Qur'ān in daily life, so that readers can feel the closeness between the teachings of the Qur'ān and the challenges of their lives.⁶⁰

3. Interpretation of Verses on Environmental Damage Muhammad Quraysh Shihab

Quraish Shihab is a mufasssir who provides an in-depth understanding of environmental damage according to Islamic teachings. In Tafsīrya al-Miṣbāh, he uses the terms ifṣād and faṣād to describe acts of environmental destruction. According to him, environmental damage is not only physical, but also includes the social moral aspects of the destroyer.

a) Q.S al-Baqarah 205

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

Meaning: "When it turns away (from you or from power), it seeks to do mischief in the earth and to destroy crops and cattle. Allah does not like corruption." (Q.S Al-Baqarah: 205)

When he turns away, he has left you and is no longer with you, he walks on this earth to do damage to it until he finally destroys the crops that humans care for, and the animals that are used as livestock. Quraish explains that the meaning of this verse is to be fond of spreading negative issues that will lead to destruction and misunderstanding among the community. Verily, Allah does not like these people, and He will punish them.⁶¹

b) Q.S Al- Al-A'rāf ayat 56:

⁶⁰ Wartini, Atik. "Corak penafsiran M. Quraish Shihab dalam tafsir al-Misbah." *Hunafa: Jurnal Studia Islamika* 11.1 (2014), h.115

⁶¹ Quraish Shihab, *Tafsīr Al-Miṣbāh: Pesan, Kesan, dan Keserasian al-Qur'ān*, (Jakarta, Lentera Hati, 2002), jld.1, p.541

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

Meaning: "Do not corrupt the earth after it has been well-ordered. Pray to Him with fear and hope. Verily the mercy of Allah is very near to those who do good." (Q S Al-A'rāf: 56).

Tafsīr al-Miṣbāh explains that this verse is a prohibition against destruction. Destruction here can also be interpreted as a form of exceeding limits. The verse then goes on to say “*And do not destroy what Allah, or anyone else, has repaired, and pray; indeed, Allah loves those who are muḥsinīn,*” i.e., servants who do good.

This universe has been granted by Allah in the best possible condition, and He has fulfilled the needs of His servants. With that he commanded his servants to take care of it. The meaning of “*what He has corrected*” is that He sent prophets to straighten out and perfect the chaotic life in society. So whoever obstructs the delivery of the vision and does not welcome the messengers of Allah, has indeed committed destruction.⁶²

c) Q.S Ar-Rūm: 41

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

Meaning: "There is destruction on land and in the sea due to the deeds of men. (Allah has made them taste some of the consequences of their deeds, so that they may return to the right path." (Q. S Ar-Rūm: 41).

In Tafsīr al-Miṣbāh, it has been explained in the previous chapter about the signs of polytheists, one of which is ignoring religious rules. Making damage here is the same as ignoring religious rules. This can have a negative impact on humans and the environment. It has been explained in

⁶² Quraish Shihab, *Tafsīr Al-Miṣbāh: Pesan, Kesan, dan Keserasian al-Qur'ān*, (Jakarta, Lentera Hati, 2002), jld.4, p.143-144

the verse above “damage has appeared on land”, is the damage of floods, food forbidden prey, drought, “and at sea”, such as drowning, lack of food products from the sea. Such things are the result of the actions of human hands themselves. So that Allah SWT gives a little to them as a result of that action, so that they realize and return to the path that Allah is pleased with.

Meanwhile, the sins and violations that humans commit will cause obstacles and disasters to the balance of nature both on land and at sea. This imbalance becomes a punishment for humans. That is, the more damage to nature that is done, the greater the bad impact. And the more sins committed, the more severe the damage to the environment.⁶³

d) Q.S Al-Hijr: 19-20

وَالْأَرْضَ مَدَدْنَاهَا وَالْفَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ
(١٩)، وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَمَنْ لَسْتُمْ لَهُ بِزُرْقِينَ (٢٠)

Meaning: "And We have spread out the earth and planted mountains on it, and therein We have grown everything according to measure (19). And We have made therein the sources of life for your sustenance, and (We have also created) creatures of which We are not the sustenance." (Q.S Al-Hijr: 19-20)

Previously this Tafsīr had explained about the gift of Allah SWT which he had spread out in the sky. “*And We have spread out the earth*” the spread of the earth is intended to make it easy for humans to live in it, “*and made for him mountains*”, created so that the earth does not shake easily so as not to make it difficult for humans in it. And Allah SWT has created things with a size that suits the needs of its creatures. And has been given to humans also all the support and complement of his life.

⁶³ Quraish Shihab, *Tafsīr Al-Miṣbāh*, h.236-239

This verse is considered as confirmation of a scientific finding obtained through laboratory observations, namely that each group of plants has its own similarities, this is seen from the outside and the inside.⁶⁴

⁶⁴ Quraish Shihab.p.438-439

CHAPTER IV
TAFSĪR ON THE ENVIRONMENT ACCORDING TO BUYA HAMKA AND
QURAISH SHIHAB

A. Analysis of Buya Hamka and Quraish Shihab's Interpretation of the Environment

1. Al-Baqarah : 205

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

Meaning: And when he has parted, he shall walk in the earth, seeking to corrupt it, and to destroy agriculture and livestock, but Allah does not love corruption. (Q.S Al-Baqarah:205)¹

In Tafsīr Al-‘Azhar it is explained that when they have returned to their own situation, they have escaped from facing the people where they take face, “he walks on the earth to damage it”. Because what is used as a guide is not the truth and not the name of Allah which only plays in his mouth, but the splendor for himself, the benefits he wants to reap. He has a plan that is different from the will of God, but to hide his evil intentions he speaks sweetly. The more cruel their plans, the sweeter their mouths. It is that sweet mouth that often breaks the elbow of the one who wants to oppose his injustice. His plan is self-aggrandizement. The ordinances of Allah, if they are detrimental to his plans, he will block and oppose. Therefore, religion is only used where it will benefit him. If it is detrimental, he will throw it away. “And destroy agriculture and livestock”. Why did his former actions destroy agriculture and livestock? Because his real goal is his own benefit, he does not think that he has damaged and harmed. Agriculture is the source of prosperity. People's hearts are happy to farm when they feel secure. However, when the mind is in turmoil, agriculture goes backwards,

¹ “AL QURAN KEMENAG 2019.” P.42

and when agriculture goes backwards, the prosperity of society ceases to exist. The same applies to animal husbandry. Half the scholars interpreted an-nasla to mean not only animal husbandry, but also human offspring. And, the other half of the scholars gave the meaning of tawalla, not only separation, but if power, that is, if people of such a spirit gain power in any field. Retreat in farming, animal husbandry, and the pure ideals of children and offspring.²

“But Allah does not love corruption”. Because of this, it seems that the will of such people is very different from the will of Allah. And, if such people act in a way that is contrary to the will of Allah, destruction will befall them and the peace of the people will be lost. As the interpretation of tawalla has two meanings, namely turning away and ruling. In the first interpretation, the hypocrite is described as speaking sweetly when he sits across from the preacher, but when the preacher turns away, he speaks differently. In the second interpretation, when they are in power, their leadership style is seen. They deceive the people with sweet talk, so that people are only lulled by their speeches, even though what they are aiming for is getting further and further away from Allah. Thus the people are mobilized to show such things so that the gardens are left behind and the rice fields are neglected. Prohibited forests are cut down and people cut them down because they want to steal the wood, so erosion occurs. In the rainy season there is flooding and in the dry season there is drought.³

Whereas in the interpretation of Quraish Shihab “When he turns away” i.e. leaves you to another place so that you are not with them, he walks, is active, and is earnest throughout the earth to do damage to it so that finally he destroys the crops that humans manage, and livestock. That

² Prof. Dr. Hamka, Tafsir al-‘Azhar, (depok: Gema Insani, 2015), jld.1, P.386

³ Prof. Dr. Hamka, Tafsir al-‘Azhar, (depok: Gema Insani, 2015), jld.1, P.387

is, he is active in spreading negative rumors and lies and carrying out activities that result in the destruction and ruin of society. indeed Allah will impose punishment on them because Allah does not like destruction.⁴

The phrase *an-nasl wa al-harts*, which is translated as crops and livestock, can also be understood to mean women and children, i.e. they engage in activities that abuse women and the younger generation. The Qur'ān names wives fields as Q.S Al-Baqarah verse 223. And *lafadz tawalla* is understood in the sense of ruling, this type of man is very articulate, offering amazing programs, until finally he is elected as a ruler, but when in power, he abuses women and the younger generation, and commits various destructions.⁵

Buya Hamka in *Tafsīr Al-'Azhar* interprets this verse by emphasizing the consequences of the actions of people who turn away from the truth. He describes that when they turn away, they tend to do damage on earth, which includes damaging agriculture and offspring. This interpretation shows an exclusive view of actions that are considered destructive, as well as providing a warning about the negative impact of such behavior.

In contrast, Quraish Shihab in *Tafsīr Al-Miṣbāh* emphasizes the social and societal aspects of the verse. He explains that the destructive actions committed by those who turn away are a reflection of their irresponsible character and have the potential to disrupt social harmony. Shihab relates his interpretation to a broader context including its impact on society and human relations.

⁴ Quraish Shihab, *Tafsir al-Misbah: Pesan, Kesan, dan Keserasian al-Quran*, (Jakarta: Lentera Hati, 2002), jld.1, h.541

⁵ Quraish Shihab, *Tafsir al-Misbah: Pesan, Kesan, dan Keserasian al-Quran*, jld.1, h.542

These two interpretations have similarities in understanding that this verse talks about damage to the environment, but the difference between them lies in the focus of their interpretations. Buya puts more emphasis on individual behavior and its consequences, while Quraish Shihab emphasizes the social impact of such actions. This reflects their respective backgrounds and goals in conveying moral messages.

2. Al- A'rāf: 56

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

Meaning: "Do not corrupt the earth after it has been well-ordered. Pray to Him with fear and hope. Verily, the mercy of Allah is very near to those who do good." (Q S Al-A'rāf: 56)⁶

In Tafsīr Al-'Azhar, narrated by Abu Sheikh from Abu Bakr bin Iyyasy that he was asked by someone about what was the meaning of the verse of Allah who searched the earth after it was finished, he replied, "The Prophet Muhammad PBUH was sent by Allah to this earth, while at that time the earth was tangled. With the arrival of Muhammad, the chaos disappeared and there was a finished earth. So, if someone invites people to teach something that contradicts the teachings of Muhammad, that person is the one who is called a tinkerer on the earth." Making a tangle after it is finished is far worse than making a tangle of something that is already tangled. So, if you cannot make something better, do not destroy what is good. A person who likes to tangle and destroy is an enemy of society. The culmination of all chaos, confusion and corruption is arrogance, oppression and arbitrariness. And this is based on the scientifically advanced nations of modern times, which we acknowledge have made many advances in the way of life. Improvements in factories, improvements in world traffic

⁶ "AL QURAN KEMENAG 2019." P.215

relations, improvements in a more luxurious life, but very little effort towards the improvement of human souls so that more and more on the face of this earth a sense of enmity and resentment is growing everywhere and among these nations. So, a Muslim who is aware of his religion has an obligation not to add to the tangle that has been tangled, but to maintain finishing what is already there, not to shrink it again, and also try to make it better and more finished.⁷

“And call upon Him with fear and great expectation.” So, in dealing with the association of human life, which begins with calling on God to strengthen the individual by humbling oneself and going into seclusion, then accompanied by living in society, not to investigate what is finished and spoil what is good, then returned again to approaching God, so that God's call is with fear and great expectation. Fear of being let go by Allah, living alone, according to one's own desires, so that one will stray into corruption or become a destroyer, and also fear of the punishment that Allah will inflict because one has violated His rules. With solemn and silent prayer, followed by service to the association of life maintaining human relations, safety and completion accompanied by a return to prayer full of fear and great hope, a person becomes a good person. A good person towards Allah and a good person towards society. In good times and in bad times, he is always in contact with Allah. That is the person who is called Muhsin, which is a person who always improves the quality of self, the quality of faith and the quality of life. So Allah gives a promise to such people.⁸

While Quraish Shihab in Tafsīr Al-Miṣbāh says that this verse prohibits destruction on earth. Destruction is one form of exceeding limits.

⁷ Prof. Dr. Hamka, Tafsir al-'Azhar, jld.3, p.441

⁸ Prof. Dr. Hamka, Tafsir al-'Azhar, jld.3, p.442

Therefore, this verse continues the guidance of the previous verse by stating: and do not make damage to the earth after its repair by Allah and or anyone else and pray and worship Him in a state of fear so that you are more solemn, and more encouraged to obey Him and in a state of hope for His grace, including the fulfillment of your prayers. Verily, the mercy of Allah is very near to al-muhsinin, those who do good.⁹

The universe has been created by Allah swt. in a state that is very harmonious, harmonious, and fulfills the needs of creatures. Allah has made it good, and even ordered His servants to improve it. One of the ways in which Allah corrects this is by sending prophets to straighten out and correct the chaotic life in society. Whoever does not welcome the messengers, or obstructs their mission, has committed a form of destruction on earth. Destroying it after it has been repaired is far worse than destroying it before it was repaired or when it was bad. Hence, this verse emphatically underlines the prohibition, although of course aggravating the damage or destroying the good is also highly reprehensible.¹⁰

In his Tafsīr, Buya Hamka emphasizes the importance of human responsibility as a caliph on earth, linking the prohibition not to do damage after Allah SWT has repaired it as a call to protect and preserve nature. Hamka associates damage with human behavior that deviates from the teachings of Allah SWT, and highlights that technological progress and development are meaningless if not accompanied by spiritual and moral awareness. He also reminds us that the damage done to the earth is the result of irresponsible human actions, and calls on Muslims to strive to improve the situation.

⁹ Quraish Shihab, Tafsir al-Misbah: Pesan, Kesan, dan Keserasian al-Quran, jld.4, p.143

¹⁰ Quraish Shihab, Tafsir al-Misbah: Pesan, Kesan, dan Keserasian al-Quran, jld.4, p.144

In contrast, Quraish Shihab in his Tafsīr puts more emphasis on the social dimension of the verse. He explains that the prohibition of making damage on earth is related to the obligation of mankind to do good and improve the situation. Quraish Shihab emphasizes the importance of hope and fear in praying to Allah, which reflects an attitude of tawadhu' and awareness of His power. He also links the concept of repair (islah) with the collective efforts of society to create a better environment.

In this verse, Quraish Shihab states an expression full of ecoliteracy. One of them is how Quraish Shihab considers that doing damage to part of the earth is the same as doing damage to the whole earth. This illustrates how he cares about the earth, so he said this statement. That damage done in one place is the same as doing it in all places. It is possible that this means that damage can lead to other damage, or damage can have a wide impact, resulting in damage in other places as well. Or perhaps his words were a firm threat not to do damage anywhere.

These two mufasssirs provide an understanding of Q.S Al-A'raf with different perspectives. Buya emphasizes individual responsibility in taking care of the environment and nature. By emphasizing moral awareness in human actions. Meanwhile, Quraish Shihab focuses more on collective efforts in creating social improvements. He also connects hope, fear, and efforts to do good.

3. Ar-Rūm: 41

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

Meaning: “There is destruction on land and in the sea due to the deeds of men. (Allah has made them taste some of the consequences of their deeds so that they may return to the right path.” (Q. S Ar-Rūm: 41)¹¹

In Tafsīr Al-ʿAzhar Hamka explains that we should pay close attention to this verse. Allah SWT has sent humans to this earth to become Khalifah Allah, which means the executor of the will of Allah SWT. Many secrets of Divine greatness and power become clear in the world because of human efforts. Therefore, the Caliph should be Mushlih, meaning like to improve and beautify. So let us not be mesmerized by the erection of gigantic buildings, long bridges, skyscrapers, the Eiffel tower, the reaching of man to the moon in the second half of the twentieth century. Let it not be said that this is development, if the soul grows farther away from Allah SWT. It is felt and complained by humans throughout nature in this day and age in the progress of science that their lives are increasingly miserable. Technical progress does not bring happiness, but light. War is always threatening. Humanity lives in the mention of the tongue, but evil intentions are increasingly fertile to destroy others.¹²

Inland transportation has indeed advanced, and the world has grown closer. But the heart grows farther away. What a wonder! Many people kill themselves because they are tired of this luxurious and easy life. Many people get mentally ill. Exactly the connection of the verse, “That they may suffer half of what they have done.” This passage makes it very clear that not all of man's works are evil, but only half. It's like the speed of an airship, half of which is useful for humans, making it easy to connect. But the other

¹¹ “AL QURAN KEMENAG 2019.”, p.588

¹² Prof. Dr. Hamka, Tafsir al-ʿAzhar, jld. 7, p.73

half has been used to throw bombs, even atomic bombs, hydrogen bombs and nuclear weapons.¹³

The damage done to the land by man is what they call pollution, which means the fouling of the air, due to smoke from burning substances, kerosene, gasoline, diesel, and so on. How dangerous are the fumes from large factories along with the fumes from cars and motor vehicles that people drive everywhere. The dirty air is sucked in all the time so that people's lungs are full of dirt. Then people also take into account the damage done to the oceans. Sea water is damaged because large tank ships carrying kerosene or gasoline break up at sea. Similarly, the water from chemical factories that flows through the rivers into the oceans becomes more and more. Until the seawater is full of poison and the fish die. These are all part of man-made scars. "hopefully they will return". The meaning of return is certainly very deep. It does not mean turning the needle of history backwards. Rather, it is to look back at oneself from correcting one's intentions, back to improving one's relationship with Allah SWT. Don't just remember your own benefits, then harm others. Do not only remember profit for a short time at the expense of others, strictly speaking by leaving damage on earth. With the end of the verse hopefully, it is shown that hope has not been broken.¹⁴

While Quraish Shihab in his interpretation says that the attitude of the polytheists described in the previous verses, which basically is to associate partners with Allah and ignore religious guidance, has a bad impact on themselves, society and the environment. This is explained by the above verse by stating: There has been corruption in the land, such as drought, famine, and loss of security, and in the sea, such as drowning, lack

¹³ Prof. Dr. Hamka, Tafsir al-'Azhar, jld.7, p.74

¹⁴ Prof. Dr. Hamka, Tafsir al-'Azhar, jld.7, p.75

of produce from the seas and rivers, due to the deeds of unruly human hands, so that Allah may taste, i.e., taste a little, to them some of the consequences of their sins and transgressions so that they may return to the right path.¹⁵

The word (ظهر) *zahara* originally means the occurrence of something on the surface of the earth, so that, because it is on the surface, it becomes visible and bright and clearly known. The opposite is (باطن) *baṭana* which means the occurrence of something in the bowels of the earth so that it is not visible. Thus al-Ashfahāni in his *Maqāyîs*. The word *zhahara* in the above verse means many and scattered. The word (الفساد) *al-fasād*, according to al-Ashfahāni, is the departure of something from balance, either a little or a lot. This word is used to refer to anything, whether physical, mental, or other things. It is also interpreted as an antonym of (الصلاح) *aṣ-ṣalāh* which means benefit or usefulness. Some scholars have limited the meaning of the word *al-fasād* in this verse to a specific meaning, such as polytheism, or Qabil's killing of Habil, and so on. These restrictive opinions do not have a strong basis. Some contemporary scholars understand it in the sense of environmental damage because the verse above associates the *fasād* with the word land and sea.¹⁶

The verse above mentions the land and the sea as places where the *fasād* has occurred. This may mean that the land and sea have become arenas of corruption, for example, with murders and robberies occurring in both places, and it may also mean that the land and sea themselves have become corrupt, unbalanced, and lacking in benefits. The sea has become polluted so that fish die and seafood is reduced. The land is getting hotter so there is a long drought. This is what led some contemporary scholars to understand this verse as an indication of environmental damage. That the

¹⁵ Quraish Shihab, *Tafsir al-Misbah: Pesan, Kesan, dan Keserasian al-Quran*, jld.10, p.235

¹⁶ Quraish Shihab, *Tafsir al-Misbah: Pesan, Kesan, dan Keserasian al-Quran*, jld.10, p.236

above verse does not mention air may be because what is emphasized here is only what is visible, as the meaning of the word *zhahara* has been mentioned above, moreover, when the revelation of this verse, human knowledge did not yet reach the sky, let alone about pollution.¹⁷

In Tafsīr Al-ʿAzhar, Buya says that the damage on land and sea is the result of human actions. He interpreted that humans were created as *khalifah* on earth, which means they have the responsibility to protect and improve the environment. This is a central concept in his thoughts on the environment that the universe and its contents are a mandate that Allah SWT has entrusted and entrusted to humans. We as *khalifahs* or messengers of Allah should have a sense of responsibility to care for and preserve this environment.

Hamka explains that this damage includes various forms of violation of God's laws, including pollution and destruction of nature. In his perception, destroying the environment is the same as betraying the trust that has been trusted and entrusted by God to humans. The importance of maintaining ecological balance, by seeing nature as an interconnected system, where each element has an important role. If one element is damaged or disturbed, the whole system will be affected. Therefore, he emphasizes the importance of human awareness of the consequences of their actions, so that they can return to the right path after feeling the impact of their actions.

Meanwhile, Quraish Shihab's interpretation in Al-Miṣbāh provides an understanding of the social and moral aspects of the damage that occurs. He explains that this damage is not only physical, but also reflects the moral condition of society. Quraish Shihab associates the damage with sinful

¹⁷ Quraish Shihab, Tafsir al-Misbah: Pesan, Kesan, dan Keserasian al-Quran, jld.10, p.237

behavior and sins committed by humans, which have a direct impact on the environment and social life. He emphasizes that this verse is a warning for mankind to realize the consequences of their actions and try to improve the situation.

These two mufasssirs provide different understandings and insights into Q.S Ar-Rum verse 41. Buya emphasizes individual responsibility in protecting nature. While Quraish Shihab focuses more on the social and moral implications of the damage that occurs. This difference shows how the context of each mufasssir's thinking in understanding and interpreting the message of the Qur'ān.

4. Al-Hijr: 19-20

وَالْأَرْضَ مَدَدْنَاهَا وَالْقَيْئَا فِيهَا رَوَاسِي وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ (١٩)، وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَمَنْ لَسْتُمْ لَهُ بِزُرُقِينَ (٢٠)

Meaning: "And We have spread out the earth and planted mountains on it, and therein We have grown everything according to measure (19). And We have made therein the sources of life for your sustenance, and (We have also created) creatures of which We are not the sustenance." (Q.S Al-Hijr: 19-20)¹⁸

It is explained in Tafsīr Al-'Azhar that the earth was spread out for the life of all living things. Including humans,. It is spread out like a mat and the mountains are placed as pegs or poles, so on the earth that is pegged grows a variety of plants, all of which have something to do with human life. It is interesting that the end of the verse says that everything was made by Allah by weighing. The spreading of the earth, the placing of the mountains and the growing of all that grows, all of this is by certain scales. Weights and balances. The location of mountains in a country determines the amount of rain that falls each year. It also determines the condition of

¹⁸ "AL QURAN KEMENAG 2019." p.364

the air. The location of the mountains in a country also determines the amount of rain that falls each year, and it also determines the state of the air. All of this affects how people will live in the areas they live in. The difference between the land of Arabia and the continent of Europe. Another difference with the equatorial regions. So all of this is connected with the spreading of the earth, the planting of hedges and the growing of crops. Everything is weighed.¹⁹

“And we have made for you in it various livelihoods” brought man by the call of life to carry out the business and livelihood of each, according to inclination or heredity. And one needs the other who works. And there arises in everyone a preoccupation with the task of life. So that the man who sells vegetables in the marketplace is just as engrossed as the man who is a coalman in a ship. What man does not need to provide sustenance for is livestock. Because the sustenance of all of them has been provided by Allah SWT, as long as humans are good at shepherding them.²⁰

While in the interpretation of Al-Misbāh interpreted that Allah swt. said: “And We have created and spread out the earth so that it becomes wide spread to facilitate your life, even though We created it round, and made it stable and firm mountains so that the earth does not shake so as to make it difficult for its inhabitants and We grow and create on it, namely on the earth, everything according to the right measure according to the wisdom, needs, and benefits of creatures. And We have made as a gift from Us for you there, i.e. on the earth, all the means of life, both basic and supplementary, and We have also created creatures for which you, O you who feel strong on earth, are not sustenance-givers.²¹

¹⁹ Prof. Dr. Hamka, Tafsir al-‘Azhar, jld.7, p.73

²⁰ Prof. Dr. Hamka, Tafsir al-‘Azhar, jld.7, p.74

²¹ Quraish Shihab, Tafsir al-Misbah: Pesan, Kesan, dan Keserasian al-Quran, jld.6, p.438

In Tafsīr al-muntakhab, this verse is considered as confirming a scientific finding obtained through observations in the laboratory, namely that each group of plants each has a similar outer side, as well as the inner side. The parts of the plant and the cells it uses for growth have similarities that are practically indistinguishable. Although one species can be distinguished from another, they can all be classified in the same group.²²

This verse in Al-'Azhar interpretation by Buya Hamka explains that Allah created the earth with a clear and orderly purpose. He explains that the earth was spread out and mountains were erected as stability for human life. He also underlines the importance of understanding that everything on earth was created in the right size and proportion to fulfill human needs. He also highlighted that Allah has provided abundant sources of life, which humans should be grateful for and protect.

Meanwhile, the interpretation of Quraish Shihab in his book Tafsīr Al-Miṣbāh provides an understanding of the interaction between humans and nature. He explains that this verse shows how Allah created the earth and its contents as a means to meet human needs, and reminds people not to damage His creation. Shihab emphasizes that this creation is not only for individual interests but also for the common welfare, so that humans have a moral responsibility to maintain and preserve it.

In explaining the environmental approach, Hamka uses the term eco-sufism. He uses the concept of the environment seasoned with Sufism to emphasize that caring for and protecting nature can strengthen our faith in Allah SWT. This can make a reflection on the beauty of nature that can

²² Quraish Shihab, Tafsir al-Misbah: Pesan, Kesan, dan Keserasian al-Quran, jld.6, p.439

give a sense of longing for God and strive for humans to act more responsibly.

He argues that environmental damage is the result of human actions. It starts from the damage to the servant's heart to his creator who is not in accordance with religious laws. The physical damage that exists on this earth is associated with damage to the hearts and morals of humans as servants. In his perception, the more a servant's heart is dirty, in the sense that there is envy, hatred, and resentment, the more damage there will be on earth. Conversely, if the human heart is clean, then his behavior towards nature will also improve, and can reduce the damage in it.

Through his interpretation, he argues that it is better to do damage that is already damaged than to do damage that is not yet damaged. This means that if we are not able to do good then we should not do damage so that not much damage is done..

He also invites humans in his interpretation to realize that every action that damages the environment will have a negative impact not only on nature, but also on themselves. He has an effort to preserve the environment through the verses of his interpretation that regulate the conservation and protection of nature, as well as emphasizing the vision and mission in managing natural resources for a better and sustainable survival.

Hamka introduces five conservation efforts that humans can make towards nature with a Sufism approach. First, he explains the importance of the universe to strengthen the thickness of our faith in Allah SWT. Second, he explains that the environment is only an intermediary between the servant and his creator. Third, humans have a role to play in preserving nature. Fourth, utilizing natural resources on the basis of faith in Allah SWT. Fifth, managing empty land as a utilization of natural resources.

Tafsīr al-ʿAzhar shows that his consistency towards environmental conservation is part of the teachings of Islam. And he also underlines that humans have a sense of care and responsibility as creatures of the messenger of Allah SWT, which means that it is included in His duty to commit to protecting and caring for the environment.

Quraish Shihab in his Tafsīr al-Qurʾān provides an in-depth explanation of the concept related to the relationship between humans and the environment in Islamic understanding. He emphasizes that the importance of protecting and caring for the environment is one of the duties of humans as messengers of Allah. Quraish Shihab divides the important components of the environment into three important parts. The three parts include the earth, flora, and fauna..

He uses the term eco-literacy to describe his understanding of the environment. Ecoliteracy is an approach that combines ethical understanding, and social responsibility in protecting the environment. It tries to influence people to realize that their role as messengers on earth and involvement in nature conservation efforts are essential for the common welfare. This approach illustrates a holistic and comprehensive understanding of the reciprocity of humans and the environment in Islamic religious understanding.

Quraish Shihab emphasizes the importance of each individual applying ethics in dealing with the environment. He invites all human beings to have a friendly attitude towards the environment, such as using natural resources without excess and waste, reducing various wastes, and always participating in environmental conservation efforts. This kind of ethics is based on Islamic teachings that explain justice, compassion, and responsibility.

Ecoliteracy, according to him, also includes the importance of awareness about the importance of the environment for a person. If a person feels that the environment is important to him, he will always care for, maintain, and even preserve it for the sake of sustainable life. However, in practice, many humans only utilize the environment for themselves.

In the interpretation of surah al-Baqarah verse 205 he likens people who turn away and make damage to the earth to people who like or like to bring negative rumors, which have not been proven facts to be disseminated among the community where this will cause destruction and misunderstanding among them. From this interpretation, the author draws the conclusion that damage to the earth is not only physical in nature such as environmental damage. However, the damage of human nature like this can also be fatal to this sustainable life.

Regarding corruption, in Tafsīr al-Miṣbāh he interprets the word fasad by quoting al-Ashfihāni, which means the departure of something from balance, whether a little or a lot. This word has a wide range of meanings such as physical, spiritual, soul, and other similar things. The word fasād is the opposite of the word as-shalāh, which means to utilize or have a use.²³ He said that people who destroy the environment are among those who go beyond their limits. According to him, people who destroy the environment are also one of the signs of polytheists, one of which is ignoring the teachings of Islamic law.

The damage that occurs on this earth, according to him, is the result of the conscious actions of human hands themselves or it can be said that it is due to external factors. Where humans only think of momentary benefits

²³ Quraish Shihab, Tafsīr Al-Miṣbāh: Pesan, Kesan, dan Keserasian Al-Qur'ān, (Jakarta: Lentera Hati: 2002), jld.10, p.236

for themselves without considering the surrounding and sustainable life. Such as deforestation, waste disposal, illegal drilling that is carried out continuously and excessively. These things must be done by humans consciously and for their personal interests.

Dr. Quraish provides solutions in the form of practical actions in preventing sustainable damage and as nature conservation. The solutions he offers include reforestation to reduce illegal deforestation, the creation of waste banks so that garbage is tidier and not scattered. With the existence of this waste bank, it is hoped that it will be able to help reduce pollution due to waste that cannot be decomposed.

In addition, he invited humanity to care about the importance of education and environmental awareness. This sense must be nurtured by the human soul and heart from an early age. Because a good understanding of the relationship between humans and nature can lead to a sense of responsibility in preserving and caring for the environment.

B. Similarities and Differences Between Buya Hamka and Quraish Shihab on the Role of Humans towards Environmental Protecting

1. Similarities Between Buya Hamka and Quraish Shihab on the Role of Humans towards Environmental Protecting

In understanding human responsibility towards nature, Buya and Quraish have the same view that humans were created by Allah SWT to be his messengers on earth. So the task that humans get besides adding to Allah is to worship him in many ways. One of them is by maintaining, caring for, and preserving the environment both abiotic and biotic, both flora and fauna.

This role is not only a right but also an obligation that must be carried out by each individual with full awareness, khidmah, and sincerity.

In Hamka's view, humans should not be arbitrary towards nature. Because if there is damage, it will have fatal and bad consequences for humans themselves. He invites all elements of society to understand that any of our actions that damage nature will have a negative impact on our lives in the future.

Similar to Hamka, Quraysh also thinks that humans have a role as guardians and protectors on earth. He thinks that the khalifah is a messenger who has the responsibility to maintain the balance of nature and the surrounding environment. As a messenger, humans should not utilize natural resources carelessly or excessively for things that only benefit individuals or groups. He also invited humans to always raise awareness that protecting the environment is very important.

With this, the author understands that the concept of human responsibility towards the environment is that both have a duty to protect and care for the surrounding environment. Both invite all elements of society to realize this role and act practically. This concept reflects a deep understanding of the relationship between humans and the environment. And provides an understanding that human awareness of collective action can protect the environment for sustainable life in this universe.

2. Differences Between Buya Hamka and Quraish Shihab on the Role of Humans towards Environmental Protecting

The difference between Buya's and Quraysh's interpretations in understanding environmental interpretation lies in their historical context. Buya is an archipelago Muslim figure who lived in the mid-20th century. Hamka lived in a slightly different socio-political environment. Where at that time social life towards the environment was lacking due to the moral factors of society. therefore his view says

that environmental recovery must begin with individual recovery in its spiritual aspects.

Quraish is a modern mufassir who focuses his interpretation on the global context and contemporary issues facing humanity, such as climate change and environmental damage. He prioritizes scientific and interdisciplinary opinions in linking the relationship between humans and the environment, as well as linking environmental issues with human rights justice.

In his interpretation, Hamka tends to be more traditional and classical in his understanding. He also often refers to the previous books of Tafsīr and relates the verses of the Qur'ān to the spiritual context. Meanwhile, the way Quraish interprets the Qur'ān uses a modern approach. He combines science and empirical data in his interpretation. He also involves the verses of the Qur'ān with relevant environmental issues that are currently being experienced by society.

The difference in interpretation is also seen from both of them in interpreting surah al-Baqarah 205. Buya interprets “people who turn away” is that at that time there were hypocrites who deliberately broke into the plantations belonging to the Muslims by destroying the plants and animals in them. While Quraish understands if “people who turn away” people who like to bring news that is not necessarily the truth and like to spread among the people.

Hamka emphasizes aspects and thoughts that are flavored with spiritual understanding and Sufism. Even the relationship between humans and the environment he was involved with the understanding of Sufism as well. He saw the relationship between humans and nature as a standard of assessment of the servant's relationship with his creator.

He also assesses the existence of damage to this earth because of human actions that are not in accordance with Islamic law, such as slavery, injustice to the surrounding environment, and other violations of sharia. In his perception, environmental damage is the result of the moral decline of society. The more distant the relationship between the two, the more environmental damage becomes. Conversely, if the relationship between the two is close, then the relationship with the environment is good. This is different from the delivery of

Meanwhile, Quraish Shihab states that the relationship between humans and the environment is a practical relationship. Where if there is damage, it is indeed due to the actions of humans themselves, the heart and spiritual cannot be connected in this matter. He thinks that the problems that arise from environmental damage are a warning from Allah SWT for humans to immediately realize the impact of the actions they have taken on the environment..

Similiarities	Buya Hamka	M. Quraish Shihab
Opinions on the concept of human responsibility for the environment.	Explaining that the environment is a mandate given and entrusted by Allah SWT to humans. Because it assumes that humans are khalifahs who are assigned and trusted by Allah SWT	Explaining that humans act as caliphs on earth where they have the responsibility to maintain and preserve the environment so that it can be lived for sustainable life.

	to care for and preserve the environment....	
Differences		
Regarding the approach to the environment	Using the theory of eco Sufism that prioritizes moral and Sufism aspects in its care for nature. He likens the relationship between humans and nature as a reflection of the servant's spiritual relationship to his creator.	Using eco-literacy theory that makes people aware of the importance of maintaining the relationship between humans and the environment. And prioritizes the practical and social aspects of the reality of the interpretation of environmental verses.
Opinions related to the beginning of environmental damage	Attributed this corruption to the spiritual and moral condition of man. He argued that if a servant's heart is clean and close to his creator, then his behavior towards the environment will also be good. So that	Saying that this environmental damage is caused by human actions themselves. For example, exploitation and injustice committed by humans. He emphasized the need for collective consciousness to not

	damage can be minimized.	destroy the environment.
Regarding the countermeasure solution	Explains the solution through improving individual hearts and behavior as the first step to protecting the environment. He believes that change begins with a sincere heart.	Explaining the solutions through practical and realistic actions. For example, maintaining cleanliness, reducing waste, using renewable energy, having a waste bank, and recycling waste.

For this reason, based on the author's analysis of the differences and similarities related to the concept of humans towards the environment, it is ordered for every human being to always have the thought that the importance of having awareness that the environment is the most important thing in life. Therefore, we as humans must always take care and preserve it so that it can be enjoyed for life after us. This is intended to protect ourselves from the consequences that arise due to the destruction of nature, and as a form of prevention.

CHAPTER V

EPILOG

A. CONCLUSIONS

1. An understanding of Qur'anic verses in the context of human concern for environmental protection underscores the moral and spiritual responsibility of mankind as caliphs on earth. The Qur'an emphasizes the importance of maintaining the balance of ecosystems and protecting natural resources as a trust from God. By promoting the principles of justice, moderation, and respect for His creation, the Qur'an encourages individuals to not only be aware of the impact of their actions on the environment, but also to take an active role in nature conservation. In addition, the teachings in the Qur'an invite people to be prudent in utilizing resources, maintaining biodiversity, and avoiding destructive behavior that can threaten the sustainability of life. Thus, understanding the verses of the Qur'an provides a strong foundation for real action in protecting the environment for the welfare of present and future generations.
2. Hamka's interpretation of the Qur'ān's concern for humans in protecting the environment, there is a deep understanding of human responsibility as khalifah on earth. Through Al-'Azhar interpretation, he offers five efforts to preserve the environment, including recognizing nature as a way to get closer to God and utilizing natural resources with faith. Hamka argues that the act of destroying the environment not only has a negative impact on the ecosystem, but is also a violation of the human rights of nature that should be respected. With this approach, Hamka encourages people to balance their rights and obligations towards nature, making Islamic teachings a guide in creating care for the environment. This shows that environmental care

according to Hamka is an integral part of faith and spiritual practice that must be applied by every individual. While Quraish Shihab on the Qur'anic concern for humans in protecting the environment, it is clear that the Qur'an emphasizes the responsibility of humans as caliphs on earth. He highlights two main dimensions of ecoliteracy: first, the awareness to care for and preserve the earth, second, the prohibition against damaging nature that can threaten the sustainability of the ecosystem. With this approach, Shihab asserts that protecting the environment is an integral part of Islamic sharia, which reflects not only spiritual concern but also the moral responsibility of mankind. Through this interpretation, Shihab encourages Muslims to integrate ecological values in their daily lives as a manifestation of faith and concern for God's creation.

B. SUGESTION

In this research, the author has discussed the differences and similarities in the interpretation of the environment of the interpretations of Buya Hamka and Quraish Shihab, as well as their thoughts regarding community awareness and actions in efforts to preserve and care for the environment. Both figures have unique and valuable approaches in understanding the relationship between humans and the environment. This can be an inspiring reference for readers to face today's environmental challenges. In this research, the author has tried to do this final project as much as possible. The author hopes that this research can be accepted and provide benefits to the readers. If in this writing there are mistakes in names, writings or even misunderstandings in delivery, it is purely from the author's negligence and limitations in compiling this research. Therefore, the author apologizes profusely.

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