

REINTERPRETATION OF ECOLOGICAL VERSES TO IMPLEMENT ECO-ETHICS IN ISLAMIC EDUCATION

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Abstract

Modern commentators and intellectuals have begun to explore studies that link the position of humans and plants as a unity of living things created by God's holy creation. Generally, when talking about ecology, humans are used as the main character in caring for nature. Many verses in the Qur'an talk about how the human spirit is metaphorized with ecological elements. As a religious principle, Islam describes monotheism as a syajarah thayyibah whose roots reach the ground and its branches reach the sky (QS: 14:24). This research is qualitative descriptive-analytical research. Researchers will collect data related to this research. Furthermore, the data was analyzed to find a solution with the Maqashidi Interpretation method then relate it to how ecological ethics lives in Islamic education. This research focuses on QS. Al-Fatiyah: 1 and Ar-Rum: 30. The result of this research show that the redaction of rabb al-'alamin in QS. Al-Fatiyah shows the closeness between Rabb and 'alamin. On the other hand, the Qur'an explains that natural damage occurs due to human activities (QS.30:41). The implied meaning in the two verses is that humans, nature, and other creatures need each other and are encouraged to respect each other. An understanding of comprehensive ecological verses will have a good effect on ecological ethics in the world of Islamic education. The educational process provides knowledge about how nature works and how to interact with the natural world. The growing eco-Islamic movement utilises Islamic educational institutions, both traditional and modern as centres of environmental learning and teaching. The Islamic educational landscape remains essential in broadcasting environmental narratives that present ethical and educational visions relevant to contemporary ecological movements.

Keywords: Ecological Verses; *Tafsir Maqashidi*; Eco-ethic; Islamic Education; Environment;

INTRODUCTION

Understanding what is written in literature, books, or text to comprehend a concept is the process of reading. Everyday life requires reading in order to gain new knowledge, apply what has been learnt, and benefit from the writing contained in the text (Elendiana, 2020). One of primary skills that everyone has to have is the ability to read. Because a person with this capacity can overcome numerous obstacles by reflecting on his past experiences. If a student wants to survive as an adult, must develop this competency. For instance, it is absolutely imperative in creating reports and taking measures when one enters workforce, as well as when writing scientific papers in higher institutions.

However, strengthening literacy is still a challenge for Indonesian. Central Connecticut State University conducted a study of the Most Littered Nation in the World in March 2016 showing that the reading interest of Indonesian ranked 60th from 61 countries (Gewati, 2016). This fact shows that the reading interest of the Indonesian is regarded still at low level. Based on research conducted by Triatma (2016), it was found that the reading interest of grade VI students at the school was still low. This can be seen based on the level

Environmental damage has often occurred lately, such as the flood disaster in several places in Indonesia. Scientists and researchers are starting to explore studies that link the position of humans and plants as a unit of living creatures created by Allah (Surahman, 2021). Generally, when talking about ecology, humans are used as the leading figures in caring for nature (Saihu, 2022). The re-interpretation of ecological verses aims to discover what the Qur'an means when discussing ecology and the environment and how humans and nature are positioned as God's creatures. This understanding will teach humans to establish good relationships and ethics toward the environment (Fios, 2019). Islamic education, both formal and non-formal, has contributed o

conveying the importance of caring for ecology for survival (Dewi, 2021). It has a vital role in instilling moral ethics and concern for nature.

Religious and ecological scholars debate the influence of religious views on how to behave and behave toward the environment. Awareness to care for nature and coexist well with it can arise from various aspects (Baugh, 2019). Some love cleanliness, and like green plants, some behave well towards nature because of the religious doctrines they embrace. Many verses in the Qur'an talk about how the human spirit is metaphorized with ecological elements. As a spiritual principle, Islam describes *tauhid* as a *syajarah thayyibah* whose roots reach the ground and its branches reach the sky (QS. 14:24). As a reward after doing good on earth, Allah provides heaven beneath which rivers flow and are given sustenance of fruits in it (QS. 2:25).

The studies on ecology that have existed so far have only tended to look at three aspects. The first is the interpretation of Al-Quran verses about ecology in general (Abidin & Muhammad, 2020; Arauf, 2021; L. Sholehuddin, 2021; Munawarah, 2021). The second is research that discusses how religious texts about ecology are used in human life (Ahmadi, 2021; Radita, 2021). The third is the relationship between Islamic education and ecology in general (Dewi, 2021; Hafiz, 2019). This study has similarities with previous studies. The similarity is that the object of his research is knowledge about ecology and ecological verses in the Qur'an. The difference is that this research will focus on linking ecological verses through the *maqashidi* interpretation approach. The position of this research among previous researchers is to complete the findings in the reinterpretation of ecological verses and their influence on the landscape of Islamic education. Therefore, this study will focus on extracting moral values from ecological verses.

The purpose of this research is as an effort to complement the deficiencies in previous research that discusses the relationship between ecology and Islamic education. This research uses an analysis of the Tafsir Maqashidi approach so that people will hopefully understand more about how the Al-

Quran discusses ecology. This research is expected to increase human concern for the environment. This research is based on an argument that religious understanding instilled through educational institutions can affect human ecological ethics (Edsand & Broich, 2020). In addition, the verses of the Qur'an not only mention humans as caliphs on earth (QS. 2:30) but also metaphorise good human behaviour with ecological elements (QS. 2:261). Therefore it is necessary to review the ecological verses in the Qur'an using the Maqashidi Tafsir approach to obtain a comprehensive meaning. This understanding will be a provision for how to be ethical towards the environment. In this case, the role of Islamic education is vital as a vehicle for instilling proper ecological ethics.

METHOD

In this method section, the author will explain the approach, data sources, procedures, and processes of how the author started this research to completion by following the systematics of writing scientific papers.

Research Design

This research is qualitative descriptive-analytical research. This research attempts to answer the questions listed in the problem formulation based on reading and understanding the data related to this research. As a first step, the researcher reads the problem of reading or interpreting ecological verses through various commentary books, writings by Islamic thinkers, and articles related to ecological verses, ecological ethics, and the landscape of Islamic education. Furthermore, the data was analysed to find a solution with the Maqashidi Interpretation method related to ecological ethics in Islamic education.

Data Sources

This study's research sources used as reference data were divided into primary and secondary sources. The primary data source used in the material object of this research is the Qur'an, namely verses about ecology. The primary

source of the formal object is *Tafsir Maqashidi* by Abdul Mustaqim. Secondary data sources used by researchers include several interpretations, such as *Tafsir Al-Tahrir wa Al-Tanwir* by Ibn 'Asyur, *Tafsir al-Misbah* by Quraish Shihab, and the Thematic Tafsir of the Al-Qur'an Ministry of Religion. In addition, the author also uses books and articles related to ecology, ecological ethics, and Islamic education.

Data Collection

The data collection method used by the author in this study is text observation by collecting as much data as possible from primary and secondary data sources. After the data is collected, the writer sorts it according to the needs of the discussion in the chapter or sub-chapter and then analyses it carefully and critically.

Data Analysis

The data presentation method used in this research is descriptive-analytic. The descriptive method explains all data related to ecological verses in terms of linguistic studies, historicity, interpretation, and their relation to Islamic education. Furthermore, the data were analysed using the Maqashidi Tafsir method(Mustaqim, 2019) by applying the method to information obtained from primary and secondary data.

RESULT AND DISCUSSION

Religion has a vital role in preserving the environment. The study of the relationship between humans and nature is an interesting discussion. Some think that humans have complete control over nature (anthropocentrism); some think nature has an essential role in human life. For example, Riyadul Jannah Pacet Mojokerto Islamic Boarding School believes that humans and nature have continuity; humans depend on nature. If something destroys the preservation of nature, it damages humans (Baharun et al., 2022). This section will discuss the reinterpretation of ecological verses in the Qur'an using the

Maqashidi interpretation approach and then apply it to ecological ethics in the landscape of Islamic education.

1. Application of the Maqashidi Interpretation Approach to Ecological Verses

The theme of ecology in the Qur'an is discussed in various forms. Some are clearly stated in the form of words related to ecology. Mujiyono's research states that the concept of the environment was introduced in the Qur'an in several terms, namely *al-'alamin* (all species), *al-sama'* (space-time), *al-'ardl* (earth), and *al-bi'ah* (environment) (Abdillah, 2001). The four terms are mentioned in various forms or paired with letters or words. The word *al-'alamin* is mentioned 73 times as a phrase (*idlofiyah*) or word (*syibh al-jumlah*). The word *al-sama'* and its derivations are mentioned 387 times; singular (*mufrod*) 210 times and plural (*jama'*) 177 times. The word *al-'ardl* is mentioned 463 times which connotes the earth's ecological niche (QS. 2:164), the environment (QS. 2:22), the earth's ecosystem (QS. 16:15), and recycling in the earth's ecosystem (QS. 22:5) (Fauzan et al., 2020). The Qur'an mentions *al-bi'ah* 18 times, spread over 15 verses (Al-Baqi, 1992). *Al-bi'ah* means returning, occupying territory, living space, and environment (Manzur, 1990).

The Al-Qur'an also discusses the relationship between humans and ecology through metaphors. As a religious principle, Islam describes monotheism as *syajarah thayyibah*, whose roots reach the ground and its branches reach the sky (QS: 14:24). In another verse, it is told that if someone does good deeds by channelling his wealth in the way of goodness, he will receive abundant rewards. God expresses this by likening goodness to the metaphor of the best seed that grows seven ears; each ear has one hundred seeds (QS. 2:261). As a reward for doing good on earth, Allah provides heaven beneath which rivers flow and are given sustenance of fruits in it (QS. 2:25). In addition, some of the completion of the mission of the prophets and apostles is accompanied by ecological involvement, especially in the form of punishment for the liars of the prophetic treatises. For example, Noah's people

were drowned by a flood, and Jonah's people were warned by hailstones and buried in the ground. On the other hand, Prophet Sulayman communicated with animals and regulated plants and other natural elements (Arafat, 2022).

On this occasion, we will discuss two verses often used to understand ecology or the environment, along with other supporting arguments. First, the first verse of the opening letter in the Qur'an;

الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ

Meaning: "*Praise be to Allah, Lord of the Worlds*"

This discussion will focus on the sentence *Rabb al-'alamin*. Ibn 'Asyur interprets it as all creatures with life (Asyur, 2000). Meanwhile, Quraish Shihab interprets it as the universe or everything other than Allah (Shihab, 2017). '*Alamin* is a plural form of '*alam*, which means name, world, organism, and species (Manzur, 1990). The word '*alamin* is also mentioned in verse, which says that the Prophet was sent as a mercy *li al-'alamin* (QS. 21:107)—the word '*alam* in QS. Al-Fatihah is mentioned in the plural form (*jama*), placed after the word *rabb* (God). The word '*alam* here accompanies *rabb*, indicating a closeness between the two (Arafat, 2022). From the point of view of ecofeminism, the position of humans, nature, and other creatures is equal. This awakens a sense of solidarity between creatures (Qardlawi, 2023).

Another discussed verse is about the importance of humans protecting the environment (QS. 30:41)

ظَاهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذْبَغُهُمْ بَعْضُ الَّذِي عَمَلُوا لَعَلَّهُمْ يَرْجِعُونَ

Evil has become rife on the land and at sea because of men's deeds; this in order that He may cause them to have a taste of some of their deeds; perhaps they will turn back (from evil)

Humans are reminded through this verse that anything that causes damage to nature cannot be separated from the critical role of humans. Based on this verse, it is explained that damage to nature is caused by human activities (*bima kasabat aid al-nas*). Although commentators do not directly interpret this word as human behavior that destroys nature, they refer to non-

physical behavior, such as polytheism, hypocrisy, etc. That is deviations from the creed and disgraceful actions that cause environmental damage. Ar-Razi added that what polytheism and disbelief mean here is not about belief but behaviour. It can be concluded that what causes environmental damage is damage to mentality or morality, for example leading humans to direct good destructive actions, littering, or indirectly; corruption, bribery, abuse of office, and others (Mushaf Al-Qur'an, 2009). The hadith also explains the prohibition against urinating where it does not flow (Ibn al Haj, 2006) and the prohibition against washing with excessive water (Ibn Yazid, n.d.).

From the two verses previously explained, the redaction of *rabb al-'alamin* in QS. Al-Fatihah shows the closeness between *Rabb* and *'alamin*. On the other hand, the Qur'an explains that natural damage occurs due to human activities (QS.30:41). The implied meaning in the two verses is that humans, nature, and other creatures need each other and are encouraged to respect each other. Humans need nature to meet their food needs. On the other hand, humans, with the gift of reason they possess, are entrusted with taking good care of nature. The good nature and behaviour of humans towards nature, both directly and indirectly, can minimise damage to nature. If humans respect and preserve nature, rivers will flow smoothly with clear water, floods and landslides will decrease because trees are not cut down, reforestation will be carried out properly because no funds are corrupted, and so on.

2. Implementation of Eco-Ethics in Islamic Education

Islamic educational institutions have several vital roles in protecting the environment. Therefore, educating students about living alongside nature is essential to carry out the environmental preservation mission correctly. The benefit of this education is that pesantren can be an alternative solution to environmental issues, reduce the rate of environmental damage, and act as a form of pesantren's role in helping the government address environmental issues through Islamic education (Nashihin et al., 2022). In addition, instilling an understanding of the environment can be started by introducing ecological

philosophy. This is applied through environmental fiqh in Islamic education, taught in Islamic boarding schools as good human deeds to nature. An understanding of environmental fiqh and agricultural cultivation practices in Islamic boarding schools has been proven as a priority alternative for ecosophy implementation programs in Islamic education in Islamic boarding schools (Rini et al., 2022).

A good understanding of ecological verses can lead to concern for the environment, as is done by several Islamic boarding schools in Indonesia. The teachers first gave explanations related to ecological verses to their students. After that, the teachers and students together implemented various activities in the context of environmental preservation. Many Islamic boarding schools have implemented this. First, environmental conservation education was implemented by educators at the Nahdlatul Ulama Islamic Boarding School, Metro Lampung. Servants educate about ecological verses and relate them to hydroponic systems harmonising with the environment. After that, they practised the hydroponic system in Islamic boarding schools (Wahyudi et al., 2022). Second, the Nurussalam Islamic Boarding School, Tuban. The Islamic boarding school was cared for by KH. Nur Nasroh has often received recognition from various parties for his dedication to preserving nature, especially in the forestry sector. One of the seriousness of this Islamic boarding school is seen by the establishment of the Forestry Vocational High School. Maximum effort in protecting nature has paid off by saving 217 hectares of forest and several springs around the forest (Barizi & Kosbandhono, 2022).

Third, Riyadul Jannah Mojokerto Islamic Boarding School. It introduces the importance of environmental protection and trains sensitivity to ecological issues. The students were trained to develop sustainable, ecological-based plantations and agriculture. This training ensures food and energy security (Baharun et al., 2022). Fourth, the at-Thoriq Ecology Islamic Boarding School. It practices ecological protection and has achieved economic independence from processing agricultural, plantation, and fishery products. The products

produced include organic rice, herbal teas, organic fish, and beauty products (Pautina & Djaena, 2022). Fifth, Trubus Iman Paser Islamic Boarding School, East Kalimantan. It has the motto green, clean, and healthy. This motto is realised with environmentally friendly rules, environmentally based lessons, extracurricular *tadabbur alam*, and the development environmentally friendly infrastructure (Amirullah & Inayah, 2022). In addition, two Islamic boarding schools in West Java use an ecological approach with different eco-theological principles and specialists. The AtQ Islamic Boarding School in Garut uses the verses of the Qur'an (*aqidah*) as a source of eco-theological principles and focuses on eco-tourism and eco-entrepreneurship education. On the other hand, the MfH Islamic Boarding School in Tasikmalaya uses hadith (*mu'amalah*) as a foundation for eco-theological principles. It focuses on developing food and water through organic farming education (Adawiah et al., 2022).

Several examples of Islamic boarding schools above show that this ecological preservation is also sustainable with economic development. The educational curriculum implemented in several Islamic boarding schools above plays a vital role in developing the mindset of students as the younger generation who maintain environmental and economic stability (Suhardi et al., 2022). Agree with the research conducted by Badrun to build character in students; there are three main foundations, namely religious, philosophical, and empirical (Badrun, 2022). Before leading to protecting the environment, it is necessary to understand the importance of protecting nature, as written in the holy Quran.

CONCLUSION

The theme of ecology in the Qur'an is discussed in various forms. Some are clearly stated in the form of words related to ecology. The concept of the environment was introduced in the Qur'an in several terms, namely *al-'alamin* (all species), *al-sama'* (space-time), *al-'ardl* (earth), and *al-bi'ah*

(environment). The Al-Qur'an also discusses the relationship between humans and ecology through metaphors. In addition, some of the completion of the mission of the prophets and apostles is accompanied by ecological involvement, especially in the form of punishment for the liars of the prophetic treatises. The redaction of *rabb al-'alamin* in QS. Al-Fatihah shows the closeness between *Rabb* and *'alamin*. On the other hand, the Qur'an explains that natural damage occurs due to human activities (QS.30:41). The implied meaning in the two verses is that humans, nature, and other creatures need each other and are encouraged to respect each other. Humans need nature to meet their food needs. On the other hand, humans, with the gift of reason they possess, are entrusted with taking good care of nature. The good nature and behaviour of humans towards nature, both directly and indirectly, can minimise damage to nature. If humans respect and preserve nature, rivers will flow smoothly with clear water, floods and landslides will decrease because trees are not cut down, reforestation will be carried out properly because no funds are corrupted, and so on.

An in-depth understanding of comprehensive ecological verses will benefit Islamic educational ethics. In addition to teaching students how to conduct themselves in the workplace, educational programs also teach them how to interact with the outside world. The current eco-Islamic movement uses Islamic educational institutions, like traditional or more contemporary institutions or social service organisations, as linguistic and cultural learning centres. In order to create a contemporary environment and education that is relevant to it, the study of Islam continues to be a crucial component. For instance, two Islamic boarding schools in West Java use an ecological approach with different eco-theological principles and specialists. The AtQ Islamic Boarding School in Garut uses the verses of the Qur'an (*aqidah*) as a source of eco-theological principles and focuses on eco-tourism and eco-entrepreneurship education. On the other hand, the MfH Islamic Boarding School in Tasikmalaya uses hadith (*mu'amalah*) as a foundation for eco-

theological principles. It focuses on developing food and water through organic farming education.

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