

# The Concept of Environmental Corruption in the Perspectives of Two Qur'anic Exegesis and in the Standpoint of One Translation of the Qur'an in Indonesia

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Abstract: This article normatively argues that Islam actually encourages people to conserve nature from its corruption. This discussion is based on our studies on how three Indonesian Muslim scholars interpret the Qur'anic verse 41 of the Chapter of Rome (Al-Rum). This verse says: "Corruption [damage] has appeared (dhahara) throughout the land and sea by [reason of] what the hands of people (ayd al-nas) have earned. So He [God] may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness]." The two books of tafsir and one translation of the Qur'an in Indonesia are as follows: 1) Tafsir Al-Azhar (1982), authored by late Abdul Malik Karim Amrullah (Buya Hamka) (1908-1981); 2) Tafsir Al-Mishbah (the Quranic Exegesis of Lamp) by Muhammad Quraish Shihab (1944); 3, and [the translation of the] Qur'an Kementerian Agama (Kemenag/Ministry of Religious Affairs of the Republic of Indonesia) (kemenag) by the chief of pentashihan [verification of] al-Qur'an (2004). These three authors similarly interpret the term "corruption" (al-fasad) to refer to any tangible environmental damage earned by the hands of people.

## 1 INTRODUCTION

The problem of environmental damage is no longer a separate problem from religion, with various types of damage on the earth that lasted since two centuries ago, which generally this damage is rooted in the spiritual crisis and the existence of modern humans. The spiritual crisis of modern humans causes them to exploit nature legally and illegally in order to fulfill their needs, without taking into account the sustainability of nature. Until finally it leads to the extinction of wild animals that live in their natural habitat and damage to the earth in a long time.

There are several products of thought from Muslims to maintain the environment from damage. One of them is about the re-sacralization of the universe from Nasr Hamid Abu Zayd as a substitute for the mechanization of the picture of the world proclaimed since the Renaissance and the Scientific Revolution three centuries ago (Nur Kholis Setiawan, 2012). We need to build a new cosmology based on the tradition of religious spirituality which is full of meaning and rich in wisdom. From here we begin a

bright spot about the return of nature as part of the survival of the human population on earth. Because without a human environment there is nothing.

The damage of nature (environment) is mostly affected by human activities as the Qur'an says that human beings are caliphs on this earth; thereby being responsible to protect it from any damage. The Qur'an uses the term "caliph" to refer to the fact that human beings are able to initiate and to be creative, while other creatures do not have this ability. So humans have a duty to protect and preserve this earth from any corruption (Zuhdi, 2015).

The Caliphate demanded maintenance, guidance of guidance, and direction of all beings in order to achieve the purpose of creation that He desired, so that the harmony of the universe occurred. However, one thing that needs to be stressed is that being protected and preserving nature does not mean that its security is in the form of a static (unchanging), but natural preservation in an effort to preserve so that it is always harmonious and balanced (Nur Kholis Setiawan, 2012). With this, the implementation of the task of the Caliphate should not result in disruption of

the harmony that characterizes the universe since His creation.

However, the fact shows that human beings induce themselves to endanger their environments. They exploit the nature legally and illegally to meet their needs without aiming to sustain it. Consequently, wild animals became extinct, too. This damage also occurs because capitalism and materialism are inclined to push people to do something inappropriately, such as using of technology that endangers the nature.

In religious circles, concern for the environment was considered to have emerged only in the 1970s as a result of the growing general ecological awareness of the 1960s, (Kaveh L. Afrasiabi, 2003) precisely when the article by Lynn White, Jr. published in the 1967 journal *Science*. In it it is emphasized that global environmental issues are rooted in religious beliefs. Since then, debates about the theologies have begun to dominate.

Most claim, by showing the correct reading method of each scripture that their religion is the most environmentally friendly. Actually, according to Agamawan, such concern in religious circles, especially the attention to the potential of religious wisdom for the environment, has existed since the 17th century (A. R. Agwan, 1997).

Through his article White explained that changes in human behavior over the environment along with the development of science and technology. Both of them showed their dominance over the medieval world. Nevertheless, the character of science and technology and its ecological impact are shaped by assumptions that developed at that time. Religion is seen as the root of these assumptions, so religion is the background of changes in human treatment of ecology with its science and technology. Religion is responsible for environmental damage.

Based on this issue, we feel necessary to conduct a further research on the relationship between human beings, their environmental damage, and the Qur'an. Here, we refer to three previously mentioned works: How the authors of these books interpret and understand about the environmental damage stated in the Qur'anic verse of 41 of its al-Rum Chapter. We believe that the interpretations and understandings of those books about religion and sustainability contain values and norms that we can apply today as a guidance to encourage people to take care of their environments.

## 2 LITERATURE REVIEW

Two Indonesian scholars have studied about environment. The first scholar is Muhirdan, a Jogjakarta

UIN's graduate student, in his thesis about "Etika Lingkungan Hidup dalam al-Qur'an".[2] He discusses some types of the environmental ethics explained in the Qur'an. The second scholar would be Fachruddin M. Mangunjaya in his book "Konservasi Alam dalam Islam".[3] This book explains about the relationship between the Islamic law and nature conservation, including a pattern of consumption and animal trade.

## 3 METHODOLOGY

This study uses a type of *library research* by reading books, reports, academic papers (journals) related to the topic of this research.

## 4 RESULT AND FINDING

### 4.1 Definition of Environment

For millions of years ago, God has created the universe including the earth and its contents. Namely long before humans were created [Qur'an 2: 117] on earth, God has created creatures in the form of diverse plants and various types of animals (Arif Sumantri, 2010). After the birth of humans, different types of plants and animals emerged which were provided for the human environment so that their lives prospered. That environment must be processed and utilized by humans as well as possible, so that it is in accordance with the maximal God who created it.

Environment is all that affects the growth of humans or animals, while the environment is everything that is around living things that have a reciprocal influence on these living things. Religion with human life, the environment is grouped into two major groups, namely living things and objects do not live. These two groups interact with each other to form what is known as the ecosystem (Maulana Akhmad, 2008).

The scope of the review of the environment can be narrow, for example, a house with a yard, or wide, for example the island of Irian. The layer of the earth

and the air that is a creature can also be considered as a great environment, namely the biosphere. Even our solar system or even the entire universe can be the object of review (Otto Sumarwoto, 2004).

Properties of the environment are determined by various factors including the following; (a) Types and Amounts of Each Type of Environment. This is very influential in environmental sustainability. We can easily see, an environment with 10 people, a dog, three turtles, a coconut tree and a rock will be different in nature from the same size but there is only one human, 10 dogs, covered in thick and the average is not hilly rock. In this type of environment including chemicals (Sumarwoto, 2004). (b) Relationship or Interaction between Elements in the Environment. This relationship can be likened to a room with eight chairs, four tables and four pots with elephant ear plants. In the room eight chairs were placed along one wall, with a table in front of each chair and a pot above each table. The nature of the room will be different if two chairs with a table are placed in the middle of each wall and a pot in each corner. The same thing applies also to relationships or social interactions in terms of the elements that consist of the life-forms of human beings and plants. (c) Behavior or Environmental Conditions. The behavior and conditions of the environment in a city where the population is active and hard working is a different environment from a similar city, but the population is relaxed and lazy. Likewise, an area with sloping and fertile land is a different environment from the area with land that has been eroded and eroded (Sumarwoto, 2004). (d) Non-Material Factors. Which is included in non-material factors including the occurrence of light and noise temperatures, we can feel easily. An environment that is hot, glaring and noisy is very different from a cool environment, sufficient light, but not glare and calm (Sumarwoto, 2004).

## 4.2 The Nature of Environment in Islam

The term environment as a brief expression of the environment which is also often used by other terms that are like the world, cosmos, planet earth and others (Mujiono Abdillah, 2001). Whereas Islam is a religion whose teachings are revealed by Allah to humans through the Prophet Muhammad as His Messenger (Harun Nasution, 1985). Ida Munfarida who quoted Arif Sumantri explained that Islamic

teachings recognize concepts that correlate with the creation of humans and the universe, namely the concept of caliphate and trust. Humans as caliphs are representatives of Allah swt on earth, this means that humans carry the obligation to be able to present themselves with divine values. Such as the obligation to maintain, maintain the continuity of the function of nature as a place of life for the creatures of Allah Almighty. Amanah is a trust given by God to humans to carry out natural management well and not out of divine values.

According to Arif Sumantri, the natural environment according to Islamic teachings is controlled by two instruments, namely halal and haram. Halal which means everything that is good, benefit, reassure, and good for humans. Otherwise, haram means something bad, useless, endanger, and detrimental, and damage the environment (Arif Sumantri, 2010). The phenomenon of environmental damage occurs a lot due to denying humans to universal teachings that have been stated in the Holy Qur'an and the Sunnah of the Prophet. Relevant to this, a comprehensive exploration of the teachings and morals of the environment is absolutely necessary to be taught and practiced as universal values.

Islam views the use of a methodless and indiscriminate universe as a tyranny and will harm humans themselves. Exaggeration in utilizing nature is seen as a wasteful actor and denounced by Islam (Nadjamuddin Ramly, 2007). Islam teaches people to be virtuous towards nature, shaleh means giving high appreciation to nature, respect for the relevance of each component and all aspects of life, recognition of the unity of creation and brotherhood of all beings, and show that morals must be the basis of every human behavior and reasoning.

Islamic law is very concerned about the preservation of nature, even though it is in *jihād fi sabīlillah*. Islam was revealed by Allah swt to be a mercy to all nature and to elevate humanity from *kejahiliah*. Besides that, Islam is also to build spirituality and to develop intellectuality or human intelligence as a whole. In line with the statement above, Caliph Abdul Hakim explained that Islam which means peace or surrender aims to be a blessing for all nature and humans (Khalifah Abdul Hakim, 1986). Likewise Allah Almighty created this expanse of nature for the full human. In connection with that, the Qur'an commands that humans pay attention to this universe seriously in order to obtain benefits and conveniences in life.

Speaking of Islamic teachings, the scholars stated that there are five main objectives of Islamic teachings which are usually referred to as *maqashid*

as-sharia. The five main objectives are to maintain religion, nurture the soul, nurture mind, raising offspring, and maintain property. These are the five basic teachings of Islamic teachings agreed upon by Muslim jurists (Ramly, 2007). Then these five things are called "ad-Dharurah al-Khamsah" which means five basic benefits which are the foundation of the upright life of mankind. Then from these five things it becomes a reference of the basic needs which means deep benefit, where humans cannot live their lives without these five things.

The exclusion of the preservation of nature as one of the points of Maqashid sharia makes us wonder because there are many verses in the Qur'an which mention the prohibition on damaging the earth (QS, al-Baqarah ; 60). It was only recently that some scholars said that protecting the environment included maqashidus sharia (Ramly, 2007). The jurists turned out to have extraordinary sensitivity in applying the principles and maqashidus of sharia in preserving the environment. The jurisprudence's Ijtihad in the Salaf period is even more advanced than it is today. Previous scholars, such as Imam Malik bin Anas, Abu Hanifah, and Abu Yusuf and Muta' finally Ibn Qudamah are scholars who are very sensitive to the environment and provide a basic foundation for maintaining and preserving it (M. Yatimin Abdullah, 2008). Nadjamuddin Ramly quotes Mujiono Abdillah in his book "Environmental Friendly Religion: The Al-Qur'an Perspective", states that Islamic scholars who expressly state that protecting the environment is Dr. Yusuf al-Qardhawi in his book *Ri'ayatul Syariatil Biah fi Islam* (safeguarding the environment in shari'a Islam) (Nadjamuddin Ramly, 2007). In this book Yusuf al-Qardhawi states that maintaining the environment is the same as maintaining religion, soul, lineage, reason, and wealth.

According to al-Qardhawi, the act of destroying nature tarnishes the substance of true diversity and indirectly negates the purpose of human existence on earth. On the other hand, arbitrary acts of nature that exploit them on a large scale without considering the consequences, contrary to God's command to do justice and *ihsan*. Al-Qardhawi's appeal to include the preservation of the environment in maqashid syariah is worthy of appreciation and must be socialized among the people. Because Muslims still feel that destroying nature is not a sin. This is due to the lack of scholars discussing environmental issues in their sermons and lectures. The socialization to the people that maintaining the environment is an integral part of Islamic teachings will minimize environmental damage so that a healthy environment can be created. Therefore, religious fatwas relating to it are very

necessary which refers to the applicable texts and rules. The mujtahids gave *mabadi* (principles), *qawaid* (various kinds of *ushuliyah* and *fiqhiyah* rules) and *dhawabith* (rules), *quyud* (guidelines) and others (Yusuf Qardhawi, 2001).

In essence, good character towards the environment in Islam is taught to humans to achieve high glory which has the aim to restore the human position which is based on the awareness of each individual so as to have the *akhlīqul Karīmah*, as moral emanation from Allah Almighty. The tendency to do good will be obtained by trying to cleanse the soul, and the cleanliness of the soul can be obtained by human obedience in carrying out worship in accordance with the provisions of the Qur'an and hadith (Muhammad Alfian, 2001).

#### 4.3 Human Relations with the Environment: A View of the Qur'an

At least there are two concepts that can be used to examine human relations with the environment or the universe, when what is meant is in the view of the Qur'an. Among them, the purpose of creating the universe and the purpose of human creation. The implications of understanding these two concepts will be used to formulate the concept of human relations with the environment in the view of Islam; (A) The purpose of the universe created is: (i) the sign of God's authority for the understanding, the acknowledged, devoted, who want to listen to lessons and who think. (ii) to meet the needs of human life, (iii) as a mercy from God, (iv) for the benefit of humans, (v) to perfect the favors and tests for all humans and to test those whose deeds are better (Akhsin Sakho, 2004). About the universe as a sign of God's power, Ozdemir has also concluded that, "every creature or everything in this world has an ontological existence as a sign of God's power". Another conclusion is that, "God reveals and manifests Himself through His creation". The verses that support these conclusions are quite common in the Qur'an, for example, QS, Al-Imram; 190-191, QS, Al-Anbiya'; 16-17 dan QS, Al-Mu'minun; 115. Imam Tajuddin H. Alhilaly, a mufti for Australia, mention some of the functions of this nature. First, nature was created as a companion (partner) for human existence. Second, this nature was created for human life. Humans are impossible to appear on earth and live without the support of this nature (alhilaly, 2018). In discussing Islamic environmental ethics, Hamid of several universe

functions created by God. The most important function is to worship the Creator. Another function is to carry out their respective roles (ecological functions) in order to preserve the sustainability and preservation of nature. God created this universe in the right proportion and balanced. Allah explains that the creation of heaven and earth is actually far greater than the creation of humans [Q.S. al-Mu'min / 40: 57]. In addition, the earth and its contents were created not only for humans, but for the whole universe. according to Abd-al-Hamid, is related to human existence. Some verses do show that all of God's creatures are intended to serve humans. (Luqmān/31: 20; al-Mu'min/40: 64). Herbs, animals, earth and sky subjugated by God to serve and fulfill human needs that have been equipped with brains and intelligence. Nevertheless, submission of non-human beings to humans does not mean that humans have the right to dominate and dredge nature. Nature is also not only seen in terms of benefits. On the contrary, this universe can be a means for humans to reflect and reflect, and also the source of beauty and satisfaction [al-Hamid, t.th] (B). The purpose of human creation. In the Qur'an, humans are often praised as the most perfect creatures and glorified compared to other creatures on earth [al-Isrā'/17: 70] Nevertheless, according to Quraish Shihab, humans are also often criticized by Allah for their bad qualities (Quraish Shihab, 1995). Akhsin Sakho Muhammad and friends. detailing a number of human goals created according to the Qur'an as follows; (i) not for playing, but to carry out religious duties and duties and worship. (ii) as caliph or manager of the earth. (iii) for *al-amr bi al-ma'ruf wa al-nahyi 'an al-munkar*. (iv) for worship. And (v) build civilization on earth [Akhsin Sakho, t.th]. Mustafā Abu-Sway uses two categories to discuss the relationship between humans and the environment, mastery (khilafah) and submission (taskhir). The first category views that humans are God's representatives on earth. His Caliphate was declared before the creation of the first man [al-Baqarah/2:30-31]. With this position, human beings are overwhelmed with responsibility to preserve and preserve the surrounding environment, which is also accompanied by rewards and punishments. In this position, the Caliphate can also be a test for him how he applies his environment, whether he will carry out his duties according to God's rules or even damage. If a group or people do damage, this task might be delegated to another

generation. Another task of man as caliph is to observe the universe in the context of developing knowledge that enables them to preserve the environment in which they live (Mustafa Abu-Sway, 2018).

Humans as rulers (caliphs) on the face of the earth, according to Fazlun Khalid, are governed by four main principles based on the Koran: tauhid, firah, mizan, and khilafah. Tawhid is the main principle of the oneness of God and the unity of all of His creations. All creatures come from the same source and are created to work and function as a whole. Firah is an Islamic concept of the nature of the origin of God's creation in which humans are included. The universe, said Khalid, goes as God's eternal laws. If humans with their potential and free will change creation, through their intervention in the earth, they also destroy themselves. Humans have triggered a chain reaction for themselves, and have been unable to stop it, Khalid said [Faisal M.Khalid, *Islam, Echology, Modernity*].

In the principle of Mizan, the universe and everything in it, including humans without exception, are in compliance with their Creator. Through His natural law, they have a certain order and purpose. Meanwhile, the principle of khilafah (the role of manager) says that humans are given a special position by God, namely as God's representative on earth. Even so, humans also become His servants who must obey. While its relationship with nature, humans are not the rulers or owners of nature, but are equal. Together with his Caliphate, humans are responsible for what he does with nature.

Based on their thematic study of the term khalīfah in the Qur'an, Dawam Rahardjo summed up the three meanings of the Caliph. First, khalīfah in the Qur'an means Adam as. As the first human symbol, this means that humans are rulers on earth. [QS, al-Baqarah:30] Second, khalīfah means the next generation or successor, so the function of khalīfah is mandated collectively to a generation. [QS, al-A'rāf : 69] means the head of state or king of a people (Dawam Raharjo, 1996). Another category that can be used to understand human relations with their environment is al-amānah. Humans are the only creatures who accept an offer from God to carry out the mandate. That way, his freedom as ruler of the earth (caliph on earth) is also balanced with a mandate. The human Caliphate is also a test for him

how he treats what is mandated by Allah (Irsyad dan Atiyah, 2018).

Human relations with nature in the Qur'an in which humans are located as caliphs, must also be seen in terms of submission (*taskhir*) and servitude (*al-udiubudiyah*). Humans as caliphs on earth, equipped with the ability to develop knowledge and subjugation of the universe and everything for humans. Allah is the one who subjugated heaven and earth and everything, not humans. Therefore, even though humans as caliphs are empowered to manage and preserve nature, the position of man and the universe is equal before God. Furthermore, according to Nasr, as a servant of God, humans act passively and only accept gifts given by God to them. On the other hand, as a caliph, he must actively preserve nature and manage it for the benefit of all beings.

Indeed, when discussing humans and nature (environment), the discussion of God's position cannot be ignored. The reason, when discussing human relations and nature, the role and existence of God also, willing or unwilling, alluded to. therefore, in addition to the relationship between humans and the universe, there are two other relations: [i] human and God relations; and [ii] the relation of the universe and God. To understand one of the three relations, human and natural relations, for example, two other relations will be very helpful in understanding the relationship. Each of the three relations above has an important element that forms an interconnected whole. The relation between the universe and God is connected with the concept of submission. The relationship between man and God is connected with the concept of servitude. Meanwhile, the relationship between humans and the universe is the relationship of the caliph and trustee.

#### 4.4 Interpretation of Chapter *ar Rum* Verse 41

##### 4.4.1 Hamka's Interpretation

We found that Hamka interprets the verse 41 of the Chapter of al-Rum by recommending that people protect this universe as God has appointed them to be caliphs; that is, their job is to accomplish God's wills, one of which is to safeguard this God's universe from its damage. Next, Hamka reminds his readers of not neglecting this task to sustain the universe in the midst of unavoidably high technology. Therefore, if the people are caliphs of God means that they are to

look after and prettify this world (Abdul Malik Karim Abdullah, 1982).

Hamka, therefore, suggests not letting skyscraper buildings, long bridges, Eiffel Tower, the arrival of human to the moon in the twentieth century alienate people from remembering and obeying the command of the Almighty Allah. Hamka expects that the sophisticated technology would make people be able to use it more responsibly to their environments. He regrets that the technological advancement leads people to fight against each other and to endanger this universe (Karim Abdullah, 1982).

In response to technology, Hamka regrets the fact that the more the transportation modified is, which makes people's travelling become more efficient in terms of time and convenience, the further the humans' heart go from Allah. Hamka support his argument with the fact that many suicide cases occur due to mental illnesses. That is, people's glamour and luxury lives make them feel void and unhappy.

This reality has a connection with the Qur'anic verse (QR, *Ar-Rum* : 41) "So that they are said to be half of what they are doing". In the connection of this verse it is very clear that not all of the human works is evil, although only half of them. For example, the advancement of the speed of an airship, which is a great use for the mankind for its convenience. However, on other cases, the airship can be misused to harm people. People use it to throw bombs, atomic bombs, hydrogenic bomb, and nuclear weapons (Karim Abdullah, 1982).

Hamka suggests thinking about the Qur'anic verse about environment thoroughly; otherwise, people misinterpret in understanding the technological development. Here, he mentions something about futurology, a discipline that pays heed to current developments to predict future. The Futurologist argue that the damages, such as global warming, natural disaster, and earthquake occur on earth because of the human hands. They throw wastes haphazardly, and they pollute it with their vehicles.

Furthermore, Hamka also explain about the fact that people calculate damages that occur in an ocean. Here, he gave an example of the degree to which a large tanker, which carries kerosene or gasoline, are leak; thereby polluting the seawater. Likewise, the water from chemical factories flows through rivers into the ocean. Therefore, the sea is full of poison and leads to the death of fish and other creatures. This, for example, takes place in the Seine River in Europe. Similarly, millions of fish are poisoned, and they float o the shore of the Strait of Johor between the Edge of the Malay Land Peninsula and the Island of Singapore.

These cases are example of human negligences about the environment. The last words of the verse of 41 of the Chapter of al-Rum urge us to think, "Hope they come back." The meaning of returning is certainly very deep. It does not mean to return the history back, but again to purify human intentions, to re-improve their relations with God by being not selfish and by not wishing harm to others and to earth. The term "hopefully" in the verse of 41 of the Chapter of al-Rum means that hope to make environment better has not yet been broken (Karim Abdullah, 1982).

#### 4.4.2 Quraish Syihab's Interpretation

Syihab starts his interpretation about the Qur'anic verse of 41 of the Chapter of al-Rum by touching upon the attitude of the polytheists who associate Allah with others, and ignore God's guidance in the Qur'an. This attitude has a bad effect on them, their community and their environment. In reiteration to the verse 41 of the Chapter of al-Rum, damages take place in the land or the ocean due to the hands of human beings, Hamka also interprets that drought, drown, and the reduction of the sea life is because of human's deeds. Thus Allah reprimands human beings about their sins to make them want to repent (Quraish Shihab, 2002).

Shihab interprets the word "*dhahara*" ([damage] appear[s]) in the beginning of the verse of 41 of the Chapter of al-Rum to refer to the fact that something occurs on the surface of the earth; therefore, this thing becomes visible, bright, and clearly known. Shihab uses the opposite of "*dhahara*," "*bathana*," to refer to something happening inside of the earth, so that it is intangible. In translating the word "*dhahara*," Shihab refers to al-Ashfahani's *Maqayis*, in which this word refers to many things that scatter on the earth surface. In fact, the word "*fasad*" (damage), according to al-Ashfahani, is the exit of something from balance, both small and large. Therefore, this word is used to designate any physical damage and other things, including the damage of soul. Al-Ashfahani also interprets it as an antonym to *shalah*, which means "benefit" or "usefulness" (Shihab, 2002).

While scholars limit the meaning of the word "*fasad*" to this verse in a certain sense, such as polytheism or the murder of Qabil against Habil and others, this limitation has no strong foundation. Some contemporary scholars understand it in the sense of environmental damage, because the verse relates the word "*fasad*" to others, such as "land" and "sea."

The term "*fasad*," which refers to the above-mentioned damage both in sea and land, shows that

lands and oceans are the arenas where people do harm to them. Murder and robbery in both places also mean that these make land and sea themselves suffer from damage as the actions generate imbalances and lack of benefits. People pollute the sea; therefore, fish die. Moreover, people cut trees, and this leads to a long dry season. As a result, the environment is chaotic. Shihab does not relate the term "*fasad*" (damage) to the damage of air because he also uses this word to refer to any tangible corruption (Shihab, 2002).

Ibn 'Asyur explains that God has created the universe in a system that is very harmonious and in accordance with human life, but they themselves do destructive activities to God's creation, so that this behavior generates imbalance in the nature. Ibn 'Asyur reminds his readers of the word of Allah (QS, at-Tin: 4-7) in relation to the term "*fasad*" (corruption).

Although the above-mentioned verse connects the damage on earth to a worse impact, God still spreads His grace human beings because God examines them; He does not blame them. The impact is only partly a result of their sins. **God forgives other sins and may also suspend the trial to another day** (Shihab, 2002).

Sins and violations committed by humans disturb the harmony between land and sea. On the contrary, lack of balance on land and at sea, causing torture to humans. Such is the verse above. The more damage to the environment, the greater negative impact on humans. The more sins are committed, the more damages will occur. This nature is a fact that cannot be denied even more recently. Indeed, God created all interrelated beings. In that connection born harmony and balance from the smallest to the biggest, and all submit to God's great arrangement. If there is a disturbance of harmony and balance, then damage occurs. And whether it is small or big, it will definitely have an impact to the whole nature, including humans, both those that damage and those that bless the destruction.

When interpreting QS. al-A'raf: 96, the author cites the views of Tabababa'i, among others, writing that; "The universe with all its detailed parts, interrelated between one another, like one body in relation to pain or health, also in the implementation of its activities and obligations. All affect each other, and all in the end, as explained in the Qur'an, rests and returns to Allah." If one part is not functioning properly and deviates from the path that it should take, then the negative impact will appear on the other part, and this in turn affects all parts. This applies to the universe and is a natural law that is decreed by Allah, that does not change; including humans and

humans are not able to dodge it. Human society that deviates from the straight path set by God for his happiness, the deviation is within certain limits, make the surroundings, including the laws of cause and effect related to the universe and which affect humans, disrupted and this in turn has a negative impact. When that happens, there will be a crisis in community life and a disturbance in their social interaction. For instance, moral crisis, lack of affection, cruelty, even more than that it will accumulate calamities and natural disasters such as "The aversion of the heavens to rain or earth to grow plants, flood, earthquakes and other natural disasters. all of them are the signs given by God Almighty. To warn people to return to the right path (Shihab, 2002).

#### 4.4.3 The Translation of Ministry of Religious Affairs' (MORA's) Team Interpretation

In this verse it is explained that there have been *fasad* on land and sea. *Fasad* is any form of violation of the system or law made by God, which translates to "destruction". The destruction can be in the form of natural pollution so it is no longer feasible to live, or even destruction of nature so that it can no longer be used. On land for example, destruction of flora and fauna, and in the sea such as damage to marine biota. Other form of *fasad* including robbery, piracy, murder, rebellion, and so on (Kementerian Agama RI, 2011).

Damage occurs due to human behavior such as excessive exploitation of nature, war, weapons experiment, and so on. Such behavior is not possible to those who believe the true faith because he knew that all his actions will be accounted for later in front of God. In this verse, Allah affirms that not all of the bad effects of natural damage are felt by humans, but only part of it. Some of the other bad effects God has overcome, among them by providing a system in nature that can neutralize or restore damage to nature. This means that God is very dear to humans. If God does not love humans, and does not provide a natural system to restore damage, then surely humans will receive effects of their evil deeds immediately.

All this nature will be damaged and humans will no longer be able to inhabit and use it, so they will be destroyed. As God said in al-Fathir / 35: 45. By placing them in part as a result of environmental damage they have done, God hopes humans will be aware. They will no longer damage nature, but preserve it. They will no longer violate the ecosystem that God made, but protect it. They will also no longer

deny and associating Allah with others, but put faith in Him only.

Indeed polytheism is an act of sin that is extraordinarily great and has a great impact so it is difficult to be accounted for by the perpetrator. Even difficult to carry by nature, as well He said : *Almost the sky broke, and the earth split, and the mountains collapsed, (because of that speech)*. (Maryam / 19: 90). All heaven and earth are a unified system under the command of God. As mentioned in the Qur'an, everything in this system is given for the benefit of human lives, which followed by a spiritual warning to not partnering Him with others. As Caliph, humans must follow and obey all of God's laws, including not doing damage to existing natural resources. They must also be responsible for the sustainability of life on this earth (Kementerian Agama RI, 2011).

The earth was subdued by God to become a place of human residence. However, instead of being grateful humans become creatures that damage the balance of nature. Some examples of natural events that occur in the country because of human activities are forest fires and floods. With the appointment of humans as caliphs, in addition to obtaining the right to use what is on earth, they also bear heavy responsibility in managing it. From here it can be seen from the Islamic view that the earth is indeed intended for humans. However, most of humans mistreated the earth. This is indicated by the words of the earth (453 times) which are mentioned more in the Qur'an than heaven or hell (320 times). This gives a strong impression of the goodness and holiness of the earth.

## 5 CONCLUSIONS

Based on the above-mentioned interpretation of Hamka in his *al-Azhar* and that of Syihab in his *al-Misbah* and the translation of MORA about the Qur'anic verse 41 of the Chapter of al-Rum, we understand that they view this universe as God's creation for human beings that human beings can employ to fulfill their needs. Additionally, to use everything in the universe to support their lives, God also has awarded human beings with a title of the Caliph of God (*khalifat-Allah*) in this world to care for and preserve the universe properly. Unfortunately, many people neglect this task; therefore, they endanger the universe. They are greedy by exploiting this nature as much as possible without thinking about sustaining this universe. This greed makes several species in the universe extinct.



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