

VALUES OF ENVIRONMENTAL EDUCATION IN THE ISLAMIC VIEW (Study Of Ar-Rum Verses 41-42)

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Abstract: This title was chosen by the author because of the many phenomena of environmental damage at this time, especially Indonesia. Many phenomena of environmental change have become a study which makes our minds relate to various disasters which result in a decline in the quality and quantity of nature so that we think by correlating the environmental education process so far. This incident was caused by the actions of irresponsible humans who only care about themselves without knowing the consequences. As caliph, humans have to study and analyze a lot of what has happened on earth. In this study, the author used a literature review study method by collecting data by reviewing various books. Analysis uses content analysis. The results of the research state that damage to nature is caused by humans, with all their behavior towards nature which causes nature to become damaged, exploiting nature without being based on a strong foundation of faith and ultimately using it excessively to fulfill their desires without thinking that all of nature is entrusted to God. Almighty. The values in verses 41-42 state that Islam has a theory of the urgency of saving and preserving nature. This concept has not been used optimally and realistically by the people. Islam is a religion that pays close attention to nature and the continuity of life in the world. As a religion of mercy for all of nature, Islam has rules that lead to limited use, preservation of nature and efforts to rehabilitate the damage experienced.

Keywords: education, environment, Islam, Surah ar-Rum.

Abstrak: Judul ini dipilih penulis karena banyaknya fenomena kerusakan lingkungan pada masa ini, terkhusus Indonesia. Banyak fenomena perubahan lingkungan jadi sebuah kajian dimana membuat pikiran kita mengkaitkan dengan berbagai bencana yang mengakibatkan turunnya kualitas dan kuantitas alam sehingga kita berfikir dengan mengkorelasi proses pendidikan lingkungan selama ini. Kejadian ini karena perbuatan manusia tak memiliki tanggung jawab dimana hanya mementingkan dirinya sendiri tanpa mengetahui akibatnya. Sebagai khalifah manusia harus banyak mengkaji serta menganalisa dari apa yang telah terjadi di bumi. Pada studi ini, penulis memakai studi kajian pustaka bermetode literel dengan mengumpulkan data dengan menelaah berbagai buku. Analisis menggunakan analisis konten. Hasil penelitian menyatakan kerusakan alam disebabkan oleh manusia, dengan segala tingkah lakunya kepada alam yang menyebabkan alam menjadi rusak, memanfaatkan alam tanpa di dasari oleh pondasi iman yang kuat yang pada akhirnya menggunakannya secara berlebihan demi menuruti hawa nafsunya tanpa memikirkan bahwasanya keseluruhan alam ini adalah titipan Sang Maha Kuasa. Nilai-nilai dalam surat ayat 41-42 ini, menyatakan Islam memiliki teori akan urgensinya dalam menyelamatkan serta melestarikan alam. Konsep tersebut belum digunakan secara maksimal serta nyata oleh umat. Islam adalah agama yang memperhatikan dengan teliti mengenai alam serta keberlangsungannya hidup didunia. Sebagai agama rahmat bagi seluruh alam, Islam memiliki aturan-aturan yang mengarah pada pemanfaatan secara terbatas, pemeliharaan alam serta upaya merehabilitasi kerusakan dialami.

Kata kunci: pendidikan, lingkungan, Islam, surat ar-Rum.

INTRODUCTION

Discussions about education will never end, it is natural for every individual to continue to want better education. Therefore, education is destined to never end. Education is the most interesting topic out of various other life topics, because someone who is educated is the one who owns the world and the future.¹ Likewise, talking about the environment will never end. The main cause is that the environment has a close relationship with all aspects of life on earth, especially living creatures. In running the wheel of life, humans as the main actors greatly influence the conditions of the surrounding environment. On the other hand, with the development of knowledge and technology, it turns out that many problems have emerged that disrupt environmental balance. Excessive exploitation of nature and not accompanied by a sense of responsibility will cause life on earth to be threatened because there is no balance between living things.

The earth and its contents were created by Allah for all his creatures in the world. Each creature has various portions which it must obtain according to its size or level as when Allah first created it. Nature also has the ability to meet the needs of every living creature on earth according to the dose taken by living creatures. This situation should continue to be balanced when humans become the supreme caliph, who has the intelligence to manage this earth.

Environmental phenomena are events that make us think and reflect on the causes. Various bad events due to the decline in environmental quality make people think and relate to current education. The environmental education process has great hopes, the short term is related to environmental conditions themselves and the long term has an impact on the structure of human life now and in the future. Currently, environmental education in formal education already exists. Likewise, there is a curriculum that integrates environmental education content into it.²

The current environmental crisis is the impact of humans' treatment of environmental problems, the entire source of these problems is their religious beliefs. Until now, Islam has not been able to change the behavior of its people who have forgotten their identity and lack understanding of the main teachings of Islam itself. Most people have been influenced by secular thoughts and methods that deviate greatly from the teachings of Islamic law. Many people exploit it based on their desire to gain maximum profit without

¹ Mardayeli Danhas Yun Hendri Danhas, *Environmental Education* (Yogyakarta: Budi Utama, 2020).

² Mardayeli Danhas Yun Hendri Danhas, *Pendidikan Lingkungan* (Yogyakarta: Budi Utama, 2020).

thinking about the various disasters resulting from their actions. This environmental damage is getting worse day by day. Human negligence, domination and arbitrary management of nature results in chaos in natural harmony which results in disasters.

Indonesia is a country known as the lungs of the world. Indonesia has an abundance of extraordinary natural potential and no country can match it.³The people are given the gift of fertile nature, beautiful flora and produce harvests every season. The various beauties of the earth are meaningless without the presence of the diversity of its creatures. So that humans are able to gain wisdom and benefit from the existence of other creatures. But this will be dangerous if you follow your every desire where the impact is very clear, namely damage to nature.⁴

Modern humans in utilizing nature given by God almost do not use ethics. Nature is used very greedily and polluted without using conscious thought. So it is not a mistake if there are accusations that humans are the root of existing problems. Currently, nature has its foremost enemy, namely humans, who cause various environmental damage due to their actions. Environmental ethics from an Islamic perspective, especially if you want to make it a character or culture, requires supporting media. In this case we agree that education and the learning process are the main media. Education is a tool for channeling ethics that are the character of a nation that has been recognized by other nations.

Education is a requirement or embodiment of values, especially ethical values. In the learning process, ethics is not appropriate if it is only used as memorizing material, but it also needs to be related to real, everyday life. Real life brings up various facts about the destruction of nature which need to be used as objects of environmental learning, as well as how ethics correlates with the problem of environmental destruction. This situation is in line with education related to the environment, which provides many natural theories in the form of science, physics, biology, chemistry and social sciences. Besides that, many teachers only talk without embedding ethics in learning, which does not provide examples of daily practice for comparison. This mistake has been going on since ancient times until now,

The ironic fact of education is that various ethical values are neglected, namely the idea that the task of education is to produce intelligent individuals, without paying attention to awareness of ethical values, and not only discourse on them but also put them into

³ Atock Miftahul Huda, *Environmental Ethics Theory and Learning Practices, First* (Malang: Muhammadiyah University of Malang, 2019).

⁴ Fachruddin Mangunjaya, *Nature Conservation in Islam* (Jakarta: Indonesian Obor Pustaka Foundation, 2019).

practice. Education has the main task of forming intelligent, rational people, without compromising ethics that are guided by religious, life and cultural values and is not involved in real practice, namely implementing it in life. Of course, responding to this problem is the main task of educators or teachers to align education in line with its main goals. In order to foster environmental ethical values, it is necessary to make efforts to understand, seek and develop environmental ethics, so that you are able to become an individual who is friendly and cares about the environment. Efforts to foster environmental ethics can be done by teaching,⁵

Humans are encouraged in the Qur'an to pay attention and learn about nature, in order to obtain benefits and ease of life. Besides that, it makes humans aware of the Oneness and Almighty of Allah SWT. Based on this order, knowledge arises about human potential and the use of nature based on various laws in managing nature. Nature, its contents, and its various laws are creations, owned under the power of Allah SWT which is carefully regulated.

However, some people still have difficulty expressing Islamic views on environmental issues. The relationship between the Al-Quran and science is expressed as an integration correlation where the Al-Quran is the basis with science as a way to find the cause. By instilling environmental education through the study of the Al-Quran Surah Ar-Rum verses 41-42, we can provide solutions and contribute to solving environmental problems. This study uses a qualitative method, using library research, namely library research. Where data collection is carried out by researching various books and scientific works related to the topic being studied

METHOD

This research is a research using the literature study method or literature review. Literature review is a comprehensive overview of research that has been done on a specific topic to show readers what is already known about the topic and what is not yet known, to find rationales for research that has been done or for further research ideas⁶. Researchers rely on various literatures to obtain research data and use a qualitative approach because the data produced is in the form of words or descriptions. Library research or literature

⁵ Huda, *Environmental Ethics Theory and Learning Practices*.

⁶ R Denney, A. S., & Tewksbury, *How to Write a Literature Review, Rancangan Penelitian* (Yogyakarta: Deepublish., 2013).

research is research in which the place of study is literature or literature. In this research, research is carried out by utilizing studies which are similar or related. In this study, what is studied is data related to environmental care values, and data on the interpretation of surah Ar-rum related to the environment.

FINDING AND DISCUSSION

Education is an effort to improve the quality of human life. Efforts to become a person of character by maximizing the potential given by Allah SWT, developing in complete harmony with his character, skills, talents and heart. Education does not aim to produce students' skills and character in harmony with their educators. However, we are given direction on efforts to utilize all students' abilities optimally and humanely in order to become individuals with superior abilities. Education is an effort for various behaviors that have an impact on personal changes, character, thinking and behavior. So education is not only a learning process, but also a distribution of knowledge, facts and academic theories. However, in essence, education is an effort to liberate students from inability, ignorance, untruth, dishonesty, helplessness, as well as from various bad thoughts, morals, faith and hearts.

Therefore, the results of education do not create individuals who are alien to themselves or their conscience. Education is not allowed to give birth to false thoughts, attitudes, or even behavior that comes out of human beings. Education needs to be able to provide unification of thoughts, attitudes, conscience and faith in a whole.⁷ Referring to the law of the Republic of Indonesia regarding the national education system No. 20/2003 which explains that education is a conscious and planned effort to create learning conditions so that students actively improve their abilities in religion, personality, self-control, intelligence, noble character and the abilities needed in society, nation and state.⁸

According to Ramayulis in Haudi, the word education is formed from "didik" with the addition of "pe" and "kan", with the meaning of "action" referring to methods, things and so on. Education originates from Greece, namely "Paedagogie" which means the guidance of children. This word is manifested in English "education" with the meaning of developing or guiding. In Arabic, it is interpreted as "Tarbiyah", namely education

⁷ Imaaduddin Abdul Halim, "Preservation Of The Environment According To The Quran And The Analysis Of Environmental Issues In Malaysia," International, 2017, 3.

⁸ Permatasari Hidayat, "The Implementation Of Islamic Concepts To Create A Green Environment," Internasional, 2021.

The environment is an important element that must be given attention and preserved by all creatures on earth. Natural resources are born by the environment, which is closely related to human life. The word environment is a term that is often used to describe the conditions of various things in the universe. The term environment refers to all things that are close or that surround us. Apart from that, it can also be defined as the environmental conditions around us. So, the word environment literally refers to everything that envelops and surrounds a person. However, the term environment specifically refers to physical phenomena. These physical phenomena include phenomenal situations related to climate and weather. Meanwhile in Arabic, the term environment is called "Al-Bi'ah" which means surroundings, environment or surroundings. According to the Arabic dictionary, the term "Al-Bi'ah" is defined as the residence of a certain group of people located in a valley. The term environment can also be defined as the environment around humans. This environment is produced from life values which include various resources for life, such as food, clothing, medicine and others. This involves interactions and relationships between people around you. Based on this understanding, it can be concluded that the environment is a unified space inhabited by various objects and living creatures which influence each other. This environment is produced from life values which include various resources for life, such as food, clothing, medicine and others. This involves interactions and relationships between people around you. Based on this understanding, it can be concluded that the environment is a unified space inhabited by various objects and living creatures which influence each other. This environment is produced from life values which include various resources for life, such as food, clothing, medicine and others. This involves interactions and relationships between people around you. Based on this understanding, it can be concluded that the environment is a unified space inhabited by various objects and living creatures which influence each other.⁹

A. Peringatan Al-Qur'an Terkait SDA

The Qur'an is a legal guideline for the Islamic ummah which, as kalamullah, means the lafadz and their meanings come from Allah SWT. The Qur'an is a reference for various moral issues, creeds and sharia. Al-Qur'an provides guidelines for a happy life in this world and the hereafter. The relationship of the Qur'an to science is that it encourages humans to use their minds and improve the knowledge they obtain. Apart

⁹ Ari Santi Puji Astuti, *Pentingnya Lingkungan* (Medan: Bookies Indonesia, 2022).

from that, it is a study of nature in order to become a trusted tool for scientific findings, so that you can look for arguments as evidence in the Al-Qur'an to be accepted or refuted. The Qur'an commands humanity to pay attention and learn about the universe in order to obtain convenience and benefits for life, thus leading to awareness of the Oneness and Almighty of Allah SWT.¹⁰

Humans have knowledge to use as a medium for research, learning, processing and utilizing natural resources. They create technology to exploit natural resources. Human potential is the divine manifestation of human behavior which tends to cause damage to the earth. This is stated in the Al-Quran Surah Ar Ruum verse 41, namely: There has been visible damage on land and at sea caused by human hands, so that Allah will make them feel some of the (consequences of) their actions, so that they will return (to the right path). Say, "Go on a journey on earth and see what happened to the people of the past. Most of them are people who associate partners with (Allah). (Ar-Rum: 41-42).¹¹

In Jailain's interpretation, it is explained that the land has been damaged due to the stopped rain, as well as the decreasing number of plants due to various immoral behavior, so that humans feel this as punishment and so that they repent for this immoral behavior. Humans were eliminated because of idolatry so that various places where they lived are currently empty and uninhabited because their inhabitants have been eliminated.¹²

Chaos, irregularities and even destruction have occurred everywhere, there is a lot of harm to the lack of benefits, a lack of harvests and various fruits, soaring deaths, minimal rain falling, widespread drought, and barren land to the point of famine. All of these things are the result of various disobedience, disobedience, and various human sins, where injustice, disbelief, even violating various things that must be respected as well as being hostile and opposed to the religion of right, where awareness of the mercy of Allah SWT is lost, whether for the people themselves or all humans, various violations of rights and consuming other relatives' property in illegal ways or rights. Allah does this to reward them for their various bad behavior and deeds, namely disobedience, sin and disobedience. So be aware and aware of the mistakes and

¹⁰ Quraish Shihab, *Membumikan Al-Quran* (Bandung: Mizan Pustaka, 2004).

¹¹ Al-Imam Abul Fida Isma'il Ibnu Katsir Ad-Dimasyqi, *Tafsir Ibnu Katsir* (Bandung: Sinar Baru Algesindo, 2013).

¹² Imam Jalaluddin As-Suyuti Imam Jalaluddin Al-Mahalli, *Tafsir Jalalain* (Bandung: Sinar Baru Algesindo, 2012).

immoralities they have made, then leave those bad things behind. Then, due to the increasingly widespread damage to the earth, Allah threatened the same punishment as the previous people.¹³

Allah has given clear warnings regarding damage to land and waters. What this means is that it is very clear that there are various retributions to humans for immoral behavior and that which is prohibited by Allah. The explanation of this verse is that disobedient behavior towards Allah has been clearly seen in many places, for various human sins, especially injustice that is widespread on land and waters, Allah inflicts punishment on several human behaviors so that they return to truth and truth.¹⁴ The Al-Quran reveals that damage to human hearts, faith and deeds will result in the destruction of the earth, which will fill the land and seas until the damage dominates life. This damage does not occur without a cause. But it is the result of God's rules and His various laws. So humans have the determination to fight evil, and return to Allah and practice righteousness to carry out the *manhaj* straightly. The Koran also reminds us of the end of the world, so that we may receive retribution like the previous polytheists. So that humans know the various rewards that most of their people get, namely by looking at the various former peoples who came to power on earth.¹⁵

B. Environmental Education Values In Letter Ar-Rum Verses 41-42

As the main reference source in Islam, the Koran has provided answers to all problems that occur in human life. Therefore, the verses of the Koran must always be implemented in human life to be studied, including environmental issues. From several existing mufassir opinions, it can be seen that the values of environmental education contained in the Al-Quran, Surah Ar-Rum, verses 41-42 include.

1. Efforts to Maintain Environmental Conservation

Preserving the environment is a way to maintain, love, utilize and maintain its continuity for future and current successors. The existence of this idea becomes a guideline for using nature rationally according to needs without destroying it. So that the sustainability and balance of the ecosystem will be guaranteed. Environmental awareness comes from human efforts to understand the benefits of

¹³ Wahbah Az-Zuhaili, *Tafsir Al-Munir* (Jakarta: Gema Insani, 2018).

¹⁴ Abu Ja'far Muhammad Bin Jarir Ath-Tabari, 2007

¹⁵ Sayyid Qutb, 2003

nature for survival. Environmental awareness does not only create beauty or cleanliness. However, it is also important for humans to maintain the natural resources produced by nature and to utilize the balance of the environment in a pure manner without destroying it.

Islam strongly advocates the preservation and protection of natural qualities. Environmental problems are indeed a never-ending problem because they involve various sectors and various human interests as a whole. Damage to nature or the environment arises due to human behavior. By practicing Islamic values, we will be able to protect the environment and organize it as neatly as possible by creating security, order and beauty on God's earth by realizing cleanliness is part of the faith.¹⁶

Qardhawi stated that preserving nature is a way to create benefits and prevent harm. This statement is in line with the Maqasid Syari'ah contained in Kulliyat al-Khams, namely:

- a) *Hifdzul Aqli* (maintain the mind)
- b) *Hifdzunnafs* (maintain harmony of soul)
- c) *Hifdzuddin* (maintain religious spirit)
- d) *Hifdzul maal* (maintain economic existence or assets)
- e) *Hifdzunnasl wal irdh* (maintain self-esteem and pure offspring)

According to him, preserving the environment and nature is an effort to provide protection for the 5 objectives of the Shari'a. So that all behavior that causes damage to nature is in line with behavior that poses a threat to life, property, reason, religion and even offspring.

Judging from various aspects, awareness of maintaining or protecting nature is an important thing and people always play a major role in interacting with the environment because they are the ones who get natural products for their survival. With the ability of reason and culture, humans are able to interact with nature, which places humans as environmental managers. Thus, humans can be good environmental builders, but there is also the opportunity to become destroyers depending on their environmental awareness. Islam strictly prohibits humans from

¹⁶Tantina Haryati, "Green Accounting Model Using Maqasid Al-Syariah Contemporary Concept Approach," International, 2019.

doing damage to the earth, after Allah has repaired it (QS. al-A'raf: 56). In the hadith it is also stated that Rasulullah SAW told us to protect the environment, namely: Meaning: "It is not a Muslim who plants a tree, nor does he plant a plant and then the tree is eaten by birds, humans or animals but becomes charity for him. (HR. Bukhari)

Thus it is very clear that Islam is a perfect religion which has governed all the earth. The Qur'an has laid the fundamental basis for developing environmental awareness among humans for the survival and welfare of humanity itself across generations. As well as placing humans in carrying out God's orders for their care. It depends on how humans understand and make the demands of their actions in this abstract life.

2. Humans Have the Potential to Cause Damage to the Earth

Based on the view of the Qur'an, the environment was created and owned by Allah as mentioned in His words in Surah Al-Hajj verse 64. Even though humans inhabit this universe and they are given the freedom to use natural resources. It is important for humans to realize that all things in the universe do not explicitly belong to them, but belong to the creator of this universe, namely Allah SWT. Humans cannot misuse all these natural resources beyond their immediate needs. Islam also emphasizes the importance of taking good care of the environment. This especially happens when humans themselves are created from one of the natural elements, namely land.

Compared with other creatures, humans have their own advantage, namely that Allah has given them reason to think. With these advantages, they must use them optimally and in balance with the system designed by their Creator, by preserving the environment and making good use of it. Humans have the highest position for various blessings from Allah, which of course shows that humans were created with a great, noble and majestic purpose. This has been stated in the Qur'an, namely worshiping Allah. God's Word viz. Meaning: And I did not create jinn and humans to worship Me , QS. Adzariat: 56

Apart from worshiping Allah, humans are basically made by Allah as caliph fil ardh, namely creatures created to protect and manage various things on earth. This goal is a consequence of various things that have been given to humans,

namely the perfection of creation that is not obtained by other living creatures. This status as caliph is stated by Allah in surah Al-Baqarah verse 30, namely. Meaning: Remember, when your Lord said to the angels: "Indeed, I want to make a caliph on the face of the earth," they said, "Why do you want to make a caliph on the earth who will cause damage to it and shed blood, even though we always glorify you by praising you. and sanctify you, God says "Indeed I know what you do not know."know."

Besides that, the Qur'an extensively mentions environmental damage and pollution that is associated with human actions. Islam has placed 3 main aspects, namely the correlation between humans and Allah, the correlation between humans and each other, and the correlation between humans and their environment. As Muslims, these three basic relationships must be built and maintained so that humans do not deviate from the truth. The Qur'an clearly states that humans have received a mandate from Allah SWT to become caliphs in the universe. As caliph, among the roles mandated to humans is protecting the environment, which is an essential element in granting life and supporting human civilization itself.¹⁷

3. Tawheed as the Foundation for Protecting the Environment (Not Associating Partners with Allah SWT)

In the rules of Islamic teachings, monotheism or uniting with Allah is the most important thing that must be implemented. Because it is the foundation for us to believe in the existence of a creator. It is with monotheism that the entire foundation of Islam is realized, including elements of worship, muamalah and morals, which also develops culture, science and civilization. Tawhid is not only defined as a feeling of belief in the oneness of Allah, then Allah gives His love and mercy, then obtains happiness in the afterlife, but it is more than all that. Tawhid has a transformative eel and influences various pious actions, noble character, and politeness and applies them in real life.

Tawhid confirms that God has created humans as the best creatures among others to worship Allah. God's will is to fulfill the ethical aspects of God whose

¹⁷ Astuti Rahmatullah, "Utilization Of E- Module In Polymer Synthetic Based On Green Chemistry To Improve Student Hight Level Thinking," *Internasonal*, 2020.

nature must be fulfilled and humans are the only creatures capable of carrying it out. Because according to the Qur'an, none of God's creatures can carry out this task except humans who feel capable of carrying it out. Humans who are made caliphs have the task of providing prosperity to the earth or providing management of nature and this task starts from the foundation of monotheism, namely the belief that God is one, the creator of nature and its keeper.

Al-Razi stated that the correlation between monotheism and ethics is like the relationship between good and bad morals. Likewise, ethics depends on whether the soul is dirty or clean and reflects the quality of monotheism and faith. When the divine mandate is realized based on natural law, it does not have a moral nature, but an element. But the nature of freedom in action to carry out God's mandate becomes a moral nature. Regarding monotheism, it will produce someone with ethics or morals that reflects the depth of monotheism. If a person's monotheism is good, then his ethics will be good too.

When we understand that the great purpose of the creation of the universe is to know the greatness of God, this demands that humans be able to uphold His commands and carry out all His decrees. In nature, humans are obliged to obey God's commands and protect nature according to His decree. Until Ibn Arabi stated that this universe, despite its various forms, is basically *irada* (God's decree). This states that all aspects of nature have value and benefit, which demands that humans do good to nature.

Islamic understanding of environmental ethics is based on the spirit of monotheism, namely providing ideas regarding the fundamental unity between Allah and the existence of the universe. Realizing the meaning of monotheism places humans in unity and peace, not only with each other, but also with nature. If this monotheism is forgotten, it will result in an uneasy relationship. The unifying theory of monotheism provides the best platform for developing faith and spirituality.¹⁸Tawhid is also a purifying belief, where humans recognize God as the highest being, and God has established many signs throughout the universe as witnesses of His existence and power.¹⁹

¹⁸ Suryo Adi Sahfutra, *Filsafat Lingkungan*, 1st ed. (Lamongan: Academia Publication, 2021).

¹⁹ Syaikh Muhammad Al-Ghazali, "Al-Rum A Thematic Commentary On The Quran," *Internasional*, 2000, 433.

4. Taking Ibrah From the Stories of Previous People

Islam is a religion that perfects previous religions, which has extraordinary miracles, namely the Al-Quran as its guide, a single divine book that has been promised by Allah as truth, authenticity and integrity until the end of the day. In it, Allah has told the stories of previous people in order to be a lesson for the Islamic community. The word of Allah SWT in Surah Yusuf verse 111, reveals the stories of previous people globally, but there are so many ibrah that can be taken from us and we can use them as a reflection and evaluation for today's life..In the text of the Al-Quran, there are many messages conveyed through the stories of previous people which are different from works produced by humans, so that their meaning requires interpretation from the interpreters. Various stories in the Koran have high educational value for the Muslim ummah today or in the future to better understand Islamic teachings as a whole. The Al-Quran tells various kinds of events in the reality of previous human life.²⁰

The various stories in the Al-Quran are universal and provide a picture of an event where at the end it gives a positive outlook for the reader and listener, so that it can provide a touch to the bottom of someone's heart, understanding of feelings or actions or words, attitudes towards life and actions that become lessons, role models, evaluation and become a way of life in his life.²¹

In the Qur'an there are various verses related to various major environmental disasters that have occurred in human life, including:

4. Drowning (al-gharq) In A Terrible Flood or Into the Sea.

The Ummah that was drowned by Allah because of his actions, namely. the people of Pharaoh and his soldiers and the people of Prophet Noah. God destroyed Prophet Noah's people through a big wind which resulted in a big flood. "And indeed We sent Noah to his people, and he lived among them for a thousand or less fifty years. Then a great flood hit them, and they were unjust people." QS.Al-'Ankabut: 14.

²⁰ Humaedah, "Kisah-Kisah Dalam Al-Quran Perspektif Pendidikan Islam," *Education* 3 (2021): 112.

²¹ Muhammad Nur Hafidz Afif, "Kisah-Kisah Al-Quran (Qashash Al-Quran) Dalam Perspektif Pendidikan Islam," *Education* 2 (2022): 332.

The flood caused by the typhoon that wiped out Prophet Noah's people was the first that was very powerful on earth. This incident was a mass punishment as punishment for the disbelief of the Prophet Noah's people, as well as an effort to cleanse the universe of their bad behavior. The enormity of this disaster has been stated by Allah in the Qur'an.

With the arguments of this verse, the commentators explain the causal elements of human actions and the disasters that occur. The various calamities given to humans are recompense for all the sins they have committed. In the Al-Quran, Allah has given an explanation regarding various general factors that caused previous disasters among the people, namely using the following lafadz.

- a. *Al-Dzunub*(sin), stated in "Then We destroyed them as a result of their own sins" (QS.Al-'Anam:6)
- b. *Al-Zhulm*(dzalim), stated in "Indeed, We destroyed the people before you when they committed injustice" (QS. Yunus: 13)
- c. *Al-Kufr*(infidels), stated in "Indeed, the Messengers before you have been ridiculed, so I gave respite to each of those disbelievers and then I destroyed them. How terrible is My torment!" (QS. Al-Ra'd: 32)
- d. *Al-fasad*(damaged), stated in "then they denied the verse. So see the consequences of humans who do evil" (QS. Al-A'raf: 103)
- e. *Al-Shirk*(shirk), stated in "the vast majority of humans are people who associate partners with Allah." (QS.Ar-Rum: 42), in this verse it is explained the various factors that Allah inflicted on previous people a punishment.

Allah SWT has provided explanations in the Qur'an regarding various incidents of previous people. Where many terrible disasters are described that befell various umay, all of these verses are associated with sinful behavior committed by humans, where this incident is not an ordinary natural event. This happens because there is a cause, namely that it is dominated by human deviant actions regarding the provisions of Allah and the SWT Religion.²²

²² Ali Maulida, "Bencana-Bencana Alam Pada Umat Terdahulu Dan Faktor Penyebabnya Dalam Perspektif Al-Quran," *Ilmu Al-Quran Dan Tafsir* 4 (2019): 137.

CONCLUSION

Damage to nature is caused by humans, with all their behavior towards nature which causes nature to become damaged, exploiting nature without being based on a strong foundation of faith and ultimately using it excessively to fulfill their desires without thinking that all of nature is entrusted to the Almighty. Islam has a theory of the urgency in saving and preserving nature. This concept has not been used optimally and realistically by the people. Islam is a religion that pays close attention to nature and the continuity of life in the world. As a religion of mercy for all of nature, Islam has rules that lead to limited use, preservation of nature and efforts to rehabilitate damage to nature.

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