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**ECO-THEOLOGY IN TAFSIR AL-AZHAR: HAMKA'S EFFORTS IN BUILDING A
PARADIGM AND ENVIRONMENTAL AWARENESS**

Eko Zulfikar

Universitas Islam Negeri Raden Fatah Palembang
ekozulfikar_uin@radenfatah.ac.id

Kusnadi

Universitas Islam Negeri Raden Fatah Palembang
kusnadi_uin@radenfatah.ac.id

Halimatussa'diyah

Universitas Islam Negeri Raden Fatah Palembang
halimatussadiyah_uin@radenfatah.ac.id

Nadia Azkiya

Universitas Islam Negeri Raden Fatah Palembang
nadia_azkiya_uin@radenfatah.ac.id

Abstract

This article discusses Hamka's efforts in building a paradigm and environmental awareness in *Tafsir al-Azhar*. This is motivated by the issue of environmental damage caused by –one of them– the anthropocentric paradigm, namely the notion that views humans as the center of the universe and has the right to exploit nature without considering its sustainability. By using descriptive-explorative thematic method, this research resulted in five efforts offered by Hamka, namely; recognize the natural environment to know Allah (QS. al-Naml [27]: 60); environment/nature as an intermediary to get closer to Allah (QS. al-Fathir [35]: 41); humans play a role in preserving nature (QS. Mu'min [40]: 64); utilizing Natural Resources on the basis of faith in Allah (QS. al-An'am [6]: 99); and managing vacant land as the utilization of Natural Resources (QS. Yasin [36]: verse 33). In the interpretation of the verses about the five efforts, it appears that Hamka is trying to respond to environmental damage by offering environmental conservation efforts through balancing human rights and obligations towards nature and respect for natural rights based on the holy book.

Keywords: Eco-Theology, Hamka, Paradigm, Environmental awareness, *Tafsir al-Azhar*

Abstrak

Artikel ini membahas upaya Hamka dalam membangun paradigma dan berkesadaran lingkungan dalam *Tafsir al-Azhar*. Hal ini dilatarbelakangi oleh isu kerusakan lingkungan yang disebabkan oleh –salah satunya– paradigma antroposentris, yakni paham yang memandang manusia sebagai pusat dari alam semesta dan berhak mengeksploitasi alam tanpa mempertimbangkan kelestariannya. Dengan menggunakan metode tematik secara deskriptif-eksploratif, penelitian ini menghasilkan lima upaya yang ditawarkan Hamka, yaitu; mengenali alam lingkungan untuk mengenal Allah (QS. al-Naml [27]: 60); lingkungan/alam sebagai perantara mendekati diri kepada Allah (QS. al-Fathir [35]: 41); manusia berperan menjaga kelestarian alam (QS. Mu'min [40]: 64); memanfaatkan Sumber Daya Alam dengan dasar iman kepada Allah (QS. al-An'am [6]: 99); serta mengelola tanah kosong sebagai pemanfaatan Sumber Daya Alam (QS. Yasin [36]: ayat 33). Dalam penafsiran ayat-ayat tentang lima upaya tersebut, tampak bahwa Hamka berusaha merespon kerusakan lingkungan dengan menawarkan upaya pelestarian lingkungan melalui penyeimbangan antara hak dan kewajiban manusia terhadap alam serta penghormatan terhadap hak asasi alam berdasarkan kitab suci.

Kata kunci: Eko-Teologi, Hamka, Paradigma, Kesadaran lingkungan, *Tafsir al-Azhar*.

Introduction

Humans as God's creatures who have intelligence, should always try to maintain the preservation, balance and continuity of nature. That the use of natural resources must be of particular concern with regard to environmental conservation, on the grounds that the environment was created not only for humans alone, but also for other living things (Aziz, 2014). The environment is all things that exist in the world, both in the form of inanimate and living things. The existence of an attitude of environmental awareness is intended to respect nature as a place for human life. If humans realize that they are part of nature, they will definitely love nature and love life. Loving the environment and nature means loving life. Everyone who loves the environment and nature, can be sure that he will care about survival and will not exploit it all-out (Efendi, 2016).

Eco-theology is a bound relationship between the theological perspectives contained in religious teachings and ecology which specifically talks about nature. With the continuity of life in accordance with theology, all aspects of life will naturally continue to be maintained. Therefore, humans occupy an important position in maintaining environmental sustainability and balance for the survival of humans and other living things. Environmental conservation means making efforts to utilize, develop, maintain, restore, monitor, and control the environment. Because environmental conservation has a basis of responsibility, sustainability, and

benefits that aim to produce sustainable environmental management (Ridwanuddin, 2017).

Many studies have been carried out on environmental awareness, especially those dealing with interactions between living things and others. However, regarding the bound relationship between theological perspectives contained in religious teachings and ecology which specifically talks about nature, especially Hamka in his book *Tafsir al-Azhar* has not been studied much. Several research results reveal that environmental awareness can be carried out by finding the causes of environmental damage and finding solutions through religious teachings so that environmental preservation can be pursued. According to him, the development of environmental awareness in society can be cultivated in the form of a humanist attitude through socialization of material about the importance of preserving the environment and religious education with an integrated approach (Karim, 2017).

In the same vein, other studies have revealed the causes of environmental damage caused by transcendental paradigm factors, namely teachings that are no longer guided by the principle that preserving the environment is not only recommended, but required by Islam. He offers three paradigms in carrying out environmental conservation, namely eco-theology, environmental fiqh, and eco-sufism, where in the use of nature, humans must pay attention to the balance of three important points; *al-intifa'*, *al-i'tibar*, and *al-ishlah*. These three ethics, apart from talking about the relationship between humans and the natural environment, also talk about the relationship between humans and the life of the universe (Aziz, 2014).

This article will specifically review eco-theology in *Tafsir al-Azhar* which is seen as an effort to build an environmental awareness paradigm. In order to gain a comprehensive understanding, the writer uses a descriptive-explorative thematic method. This research was conducted by looking for verses about eco-theology in the book *Tafsir al-Azhar*, especially those that discuss environmental awareness through balancing human rights and obligations towards nature and respect for natural human rights based on the scriptures. Considering that this article focuses on pure literature study, the type of research used is qualitative through documentation data collection. In addition, it is hoped that this article will provide an understanding of the paradigm of environmental awareness for humanity based on a normative basis, and can foster special attention to ecology so that conservation can be carried out in a sustainable manner. Hasil Penelitian

Short Biography of Hamka

Hamka is an acronym for Haji Abdul Malik Karim Amrullah. Buya Hamka is the first son of Dr. Abdul Karim Amrullah and Shafiah. Buya Hamka was born in the midst of the Maninjau community, West Sumatra on February 17 1908 AD, then he died on July 24 1981 AD in Jakarta (Rivaldi, 2020, p. 80). The title Buya assigned to him is a nickname for the Minangkabau people to someone who is respected. Buya comes from the word *abi*, *abuya* which in Arabic these words mean my father.

Buya Hamka is the son of a prominent scholar named Dr. Abdul Karim Amrullah or known as Haji Rasul, who has a lineage from Abdul Arif with the title *Tuan*ku Pauh Pariaman Nan Tuo, a Padri hero who has the nickname "Haji Abdul Ahmad." Dr. H. Abdul Karim is part of a triumvirate who are the pioneers of the "Young People" movement in Minangkabau, namely Shaykh Muhammad Jamil Djambek, Dr. H. Abdullah Ahmad and Dr. H. Abdul Karim Amrullah. In addition, when Hamka's father returned from Mecca in 1906, he was a pioneer of the Islamic Movement (*Tajdid*) in Minangkabau, and his mother was named Shafiyah Binti Bagindo Nan Batuah, he died in 1934 (Alfiyah, 2016, p. 27).

Buya Hamka started his village school education at the age of eight. But not long after, Buya Hamka was transferred to Madrasah Tawalib. This madrasah is an embryo of the surau where his father teaches, this is of course intended to forge buya hamka to become a great scholar in the future. Apart from that, his father sent him to the Diniyah school in the afternoon which was founded by Zainudin Lebay El-Yunusi. As long as he studied various subjects, according to him, nothing interested him more than the lesson of 'arudl (Arabic scales of poetry). This is an expression of his soul's tendency towards the world of literature (Hidayat, 2015, p. 50).

At the age of 16, Buya Hamka left for Java, Yogyakarta and Pekalongan (1924-1925). His departure had a big impact on Buya Hamka's Islamic perspective. Buya Hamka had the opportunity to meet Islamic leaders in Yogyakarta, including Ki Bagus Hadikusumo, from him Buya Hamka learned a new method of studying interpretation, namely understanding and prioritizing the intent/content of a verse. In addition, Hamka's father met with HOS Cakroaminoto (Leader of *Syarikat Islam*), RM. Suryapronoto and Haji Fachruddin (Muhammadiyah figures). From these three figures, Buya Hamka received many different lessons, Islam and socialism, sociology, and special studies on Islam. Unlike Yogyakarta, Hamka met someone who will never be forgotten, namely Ahmad Rasyid Sutan Mansur in Pekalongan. Ahmad Rasyid Sutan Mansur brought Hamka's youth together with Islamic youth activists Osman Pujotomo, Muhammad Rum and Iskandar Idris. The two figures (father and uncle) as well as other figures participated in making Buya Hamka's life goals namely "Moving for the Revival of the Islamic Ummah" (Hidayati, 2018, p. 30).

In 1927, Buya Hamka performed the pilgrimage to the holy city of Mecca. After that, he lived in Medan and was active as a cleric and became editor of the Society Guidelines and Islamic Guidelines magazines (1938-1941). At the same time, he began to write a lot of romance, which caused controversy among the people. Among his novels are, *Under the Protection of the Kaaba* (1938), *Migrating to Deli* (1940), *Inside the Valley of Life* (1940; A collection of short stories), and *My Father* (1949; contains the life history and journeys of his father) (Munawan, 2018, p. 155).

Even though formal education was only taken up to elementary school, he taught himself a lot independently, especially in religious education. Buya Hamka's progress in the scientific field received recognition from various well-known universities, he received his doctorate from two major universities, namely al-Azhar University (1955) and the National University of Malaysia (1976). In addition, Buya Hamka was confirmed as a professor at Moestopo University, Jakarta. He is also included in the ranks of Indonesian national heroes. Buya Hamka is an Indonesian scholar and writer. He struggled as a journalist, writer, and also as a teacher. In addition, Buya Hamka was also involved in Masyumi politics until the party disbanded, became the first Chairman of the Indonesian Ulema Council (MUI) in 1975, and became an active member of the Muhammadiyah organization until his death (Fkip Umri, 2019). Sekilas tentang *Tafsir al-Azhar*

Tafsir al-Azhar is one of the modern interpretations which is the phenomenal work of Haji Abdul Malik Karim Amrullah or known as Buya Hamka. This stems from the materials of Buya Hamka when delivering Subuh lectures at the al-Azhar mosque, Jakarta, since 1959. Buya Hamka himself is also a contemporary modern scholar, his thoughts on the problems of the modern era are the result of economic development (Firdausiyah, 2021, p. 69).

Buya Hamka's explanation of the interpretation of the Koran which was delivered after the morning prayer, was included in the *Gema Islam* magazine led by General Sudirman and Colonel Muchlas Rowi (Arifiah, 2021, p. 100). The journey to write this book of interpretation took place in prison, Buya Hamka was arrested by the New Order authorities for three years (Hidayati, 2018, p. 31), this was because Buya Hamka was accused of subversive behavior (Hidayat, 2015, p. 54). The naming of this work of exegesis with the name *Tafsir al-Azhar* is rooted in several factors, as stated by Buya Hamka in the muqaddimah of his commentary. The reasons for naming the book *Tafsir al-Azhar* include: first, because of the study that Hamka gave at the grand mosque of al-Azhar. Second, as a form of appreciation and gratitude for Buya Hamka to al-Azhar Egypt who gave him a scientific title namely Ustdziyah Fakhriyah (Doctor Honoris Causa) (Hidayati, 2018, p. 31).

The writing of Tafsir al-Azhar began in 1962. In his interpretation, it is clearly depicted the atmosphere of the morning lectures that he delivered from 1959 to 1964 at the al-Azhar mosque, Jakarta. The writing of this interpretation continued even though he was in prison. Buya Hamka spent three years in prison, namely 1964-1966 and succeeded in compiling Tafsir al-Azhar which consists of 15 volumes (Hidayat, 2015, p. 59). Completion of Tafsir al-Azhar took place in 1971. Tafsir al-Azhar was published by the Panjimas Library, Jakarta, in 1982. In his commentary book, before he entered into explaining the interpretations of the Qur'an, Buya Hamka started it first by presenting many opening, such as: Preface, Introduction, al-Qur'an, I'jaz Al-Qur'an, Contents of Mu'jizat al-Qur'an, Al-Qur'an Lafaz and Meaning, Interpreting Al-Qur'an, The Direction of Tafsir, Why is it Named "Tafsir Al-Azhar", and the final part of Divine Wisdom (Munawan, 2018, p. 157).

There are several aspects in Tafsir al-Azhar, including aspects of literature, Islamic sciences, history of civilization, politics, economics, culture, scientific knowledge to contemporary world developments. In his explanation, Tafsir al-Azhar uses the tahlili (analysis) method with an adabi ijtima'i style that has societal nuances, with a touch of Sufism which is collaborated with the socio-cultural conditions that are growing in Indonesia (Firdausiyah, 2021, p. 71). The purpose of writing interpretations with societal nuances is to make it easier to understand the intent and purpose of applying the teachings of the Qur'an more practically (Arifiah, 2021, p. 105).

Understanding Eco-Theology

Many studies on ecology have given rise to various new concepts, one of which is the concept of environmental theology. The book *Eco-Friendly Religion* written by Mujiyono Abdillah, for example, is one of the works that reviews environmental theology which offers two concepts. First, theology is defined as the science of Godhead, which then develops into a slightly broader scope, namely the study of the basic beliefs of religions based on scriptures (revelation). Second, the environment is understood as a short expression of the environment, and is often equated with other terms such as the universe, earth, sky, and others. Thus, environmental theology has acquired a new meaning, namely knowledge that is part of theology whose area of study is expanded not only to matters of belief in God alone, but also to discuss the environment (Abdillah, 2001, pp. 21-22).

Ecology was first introduced by a biologist from Germany, namely Ernest Haeckel in 1869. Ecology according to Haeckle is a universal knowledge, which is totally related between organisms and their environment, both organic and

inorganic (Mcnaughton & Larry, 1992, p. 1). Another understanding concludes that Reiter was the first to use the term ecology. Precisely in 1865, Reiter combined two words from Greek, namely the words oikos and logos. The word oikos comes from the word ecology, which means household or place to live, while the word logos means knowledge. From the two words oikos and logos, an etymological definition of ecology can be formulated, namely a science that discusses places to live where living things can lead a life by knitting households (Anton, 1995, p. 34).

Based on this etymological meaning, the term ecology has merged to contain a very broad meaning. In the Big Indonesian Dictionary, ecology is defined as a science that reviews specifically the mutual relations between living things and the surrounding natural conditions (KBBI, 2008, P. 376). From the definition above, there are at least three important keywords for formulating ecology, namely reciprocal relationships, relationships between organisms, and relationships between organisms and their environment. It is these three relationships that are studied by ecology with the outline of the object of study, namely the environment and the creatures in it. Therefore, ecology can be briefly stated as the study of ecosystems, the study of environmental conditions, and the study of the relationship between living things and their environment.

Theology is defined as the science that talks about religious principles (Ushuluddin) related to religious belief systems (faith), the purpose of which is to defend religious beliefs (faith) with arguments that are acceptable to human reason (rational) (Kartanegara, 2006, pp. 131-132). In the dynamics of theological studies, which respond to various contemporary problems, especially those related to environmental damage, the term Islamic environmental theology or commonly known as eco-theology appears. This knowledge is often interpreted with the concept of religious understanding related to environmental problems and crises based on Islamic teachings (Mujiono, 2001, pp. ix-xii). This is also in line with the opinion that eco-theology is a theological formulation that reviews the inter-relationship between religion and the natural environment. Scientific eco-theology starts from the premise regarding the relationship between the human religious paradigm and the environmental crisis (Ridwanuddin, 2017, p. 47).

According to Nelson Bock, ecology and theology are intrinsically interrelated. Theology begins with the idea of God, and ecology begins with observations of nature. By looking at the meanings of these two scientific disciplines, one will arrive at the idea of God by observing nature, as well as arriving at a view of nature by starting from the idea of God. Therefore, eco-theology is an articulation of the intrinsic relationship between one's theological and ecological perspectives (Nelson, 2013, p. 433). Meanwhile, in Troster's view, eco-theology is the integration

of a new perspective of science on the world of the environment with theological concepts that produce a new theological paradigm. For Troster, eco-theology is: "the potential to go beyond an apologetic religious environmentalism and generate a more effective ethical response to the environmental crisis" (Troster, 2013, pp. 382-383). From this it can be understood that eco-theology is a science that addresses religious concerns regarding environmental ethical responses that are more effective in overcoming environmental crises. Dengan demikian, dapat dipahami bahwa eko-teologi berakar dari pemahaman teologi yang berkaitan dengan kerusakan lingkungan. Meskipun pada umumnya teologi adalah disiplin yang berbicara tentang keimanan, yang bertujuan untuk menguatkan keyakinan terhadap agama yang dipeluk dengan dalil-dalil yang bisa diterima menurut akal, namun teologi juga berkaitan dengan pembahasan tentang konteks lingkungan alam dan manusia. Oleh karena itu, cakupan eko-teologi adalah berkaitan dengan upaya pengelolaan, pemeliharaan dan konservasi lingkungan yang dilakukan manusia sebagai bentuk "responsibilitas lingkungan" kepada Tuhan serta sebagai pemelihara dan pemakmur bumi.

Ecological Crisis Problems in the Qur'an

Talking about the problem of ecological crisis, the Qur'an has revealed this problem through three terms, namely fasaad, halaka and sa'a. According to al-Ashfahani, the word facade is the antonym of the word shalah (benefit, benefit) which means 'out of balance'. While the content of meaning revolves around mental, physical, and something that is deviative (deviating) from the actual situation (al-Ashfahani, t.th, p. 47). The term fasaad with all its derivations is mentioned 50 times in the Qur'an. Of the many mentions of the verse about the facade, its meaning can be mapped into five things. First, facade means deviant and useless behavior. Second, façade means disorganized and messy. Third, facade means destructive behavior. Fourth, facade in the sense of letting or not caring. Fifth, facade in the sense of environmental damage which results in an ecological crisis (Ministry of Religion, 2014, pp. 132-134).

In the Qur'an, the term fasaad when it is in the form of mashdar and stands alone, it refers to the meaning of physical damage, such as floods, landslides, pollution and others. If it is in the form of a verb (fi'il) or masdar but previously it was in the form of a fi'il sentence, it usually indicates non-physical damage, such as disbelief, polytheism, hypocrisy, and so on. In this way, it can be understood that all kinds of physical damage are actually the result of non-physical damage (Ministry of Religion, 2014, p. 135). The Al-Qur'an explains that the occurrence of various

natural disasters, both caused by internal and external factors, is actually the result of greedy human hands, who exploit nature brutally without considering the benefits and pragmatic needs of life, so that destruction and ecological crisis cannot be avoided. . This is recorded in the verse using the following facade editor:

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

“Telah nampak kerusakan di darat dan di laut disebabkan Karena perbuatan tangan manusia, agar Allah merasakan kepada mereka sebahagian dari (akibat) perbuatan mereka, agar mereka kembali (ke jalan yang benar).” (QS. al-Rum [30]: 41)

Di dalam kitab tafsirnya, Ibn Katsir menerangkan ayat ini sebagai akibat dari terminimalisirnya hasil buah-buahan dan tanam-tanaman di bumi. Ini terjadi karena banyak manusia yang melakukan *fasad* (kerusakan) dari segi sosial dan mental-spiritual, seperti melakukan kesyirikan, pembunuhan, kemaksiatan, dan segala bentuk yang dilarang oleh Allah. Abu al-'Aliyah menambahkan, siapa-pun yang berbuat maksiat kepada Allah di muka bumi, berarti dia telah melakukan *fasad* di bumi, karena bertahannya kelestarian ekologi adalah dengan taat kepada-Nya (Ibn Katsir, 1997, Juz VI, p. 287).

In his commentary, Ibn Kathir explains this verse as a result of minimizing the yield of fruits and plants on earth. This happens because many people do facade (damage) from a social and mental-spiritual perspective, such as committing polytheism, murder, disobedience, and all forms that are prohibited by Allah. Abu al-'Aliyah added, whoever commits disobedience to Allah on earth, it means he has done a facade on earth, because maintaining ecological sustainability is by obeying Him (Ibn Katsir, 1997, Juz VI, p. 287) .

The verse above indicates that the damage and ecological crisis (facade) are indirectly caused by brutal human treatment, which does not pay attention to ecological balance and sustainability. In addition, the ecological crisis is essentially caused by a human mental-spiritual crisis. Therefore, the interpreters conclude the ecological crisis by referring not only to direct human actions, such as poaching and illegal logging, random disposal of garbage, etc., but also to indirect human actions, such as shirk, wickedness, nifak, unjust, and all acts that are contrary to the teachings of Allah and His Messenger (read: immorality). Although the people who carry out this facade can be said to be relatively few, the impact it has created is on a global scale.

As for the term halaka with all its forms of derivation, it is mentioned in the Qur'an 68 times. For al-Ashfahani, the meaning of halaka can be mapped into four

parts based on the verses of the Koran. First, it means something that is lost from human beings (QS. al-Haqqah [69]: 29), lost property (QS. al-Balad [90]: 6), loss or harm (QS. al-Baqarah [2]: 195, QS. al-An'am [6]: 26), as well as ecological destruction and damage (QS. al-Baqarah [2]: 205). Second, it means death (QS. al-Nisa' [4]: 176, QS. al-Anfal [9]: 42, QS. Ghafir [40]: 34, QS. al-A'raf [7]: 155, QS. al-Mulk [67]: 28, QS. al-Maidah [5]: 17, QS. Yusuf [12]: 85, and QS. al-Jatsiyah [45]: 24). Third, it means mortal 'or destroys (QS. al-Qashash [28]: 88), and fourth, it means collective destruction (this meaning is the most frequently mentioned) (Ministry of Religion, 2014, p.134).

Overall, the meaning of these halaka verses is not all about ecology or the environment. However, there are several verses whose meanings lead to ecological and environmental damage, some of which are contained in QS. al-Baqarah [2]: 205 as follows:

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

“Dan apabila dia berpaling (darimu), dia berusaha untuk berbuat kerusakan di bumi serta merusak tanam-tanaman dan ternak, sedang Allah tidak menyukai kerusakan.”

Meanwhile, the term sa'a with all its derivations is mentioned no more than 30 times in the Qur'an. Etymologically, al-Ashfahani defines this word as "going fast." Furthermore, the meaning of sa'a is used to refer to an issue that is carried out intensively, and is usually related to commendable behavior (al-Ashfahani, p. 223). The correlation of the word sa'a in the Qur'an with ecological problems is mentioned in QS. al-Baqarah [2]: 205 above, which coincides with the explanation of the term halaka.

In the context of hypocrisy with the previous verses, verse 205 of sura al-Baqarah above relates to the characteristics of the hypocrites who continue to try to do damage to the livestock, gardens and rice fields of the Muslims on the basis of their hatred. However, the act of destroying gardens and rice fields as well as killing these animals can also be said to be a useless action, including destroying the environment which has an impact on the ecological crisis. Therefore, according to Fakhruddin al-Razi, if the destructive actions were not only carried out by hypocrites, but also followed by Muslims, then they are also classified as part of the people who have hypocritical traits (al-Razi, t.th, Juz V, p. 218).

Damaging the environment in essence includes unjust and immoral acts against Allah. All human behavior that reflects a loss for all life on earth is part of the act of sin and evil. Therefore, all humans who see and have the ability to stop it, must

act in optimal ways that are possible and justified according to Islam (Rodin, 2017, p. 402). In the view of the Koran, humans who do damage to the physical nature (ecology) and its systems (ecosystems) deserve death threats and punishment, deserve to be crucified, their hands and feet have the right to be cut off crosswise, or ostracized, according to the level of damage what he did, as well as the appropriate punishment in the afterlife, because that action is a major sin which is almost equivalent to the sin of opposing Allah and His Messenger, as Allah says in QS. al-Ma'idah [5]: 33:

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

“Hukuman bagi orang-orang yang memerangi Allah dan rasul-Nya dan membuat kerusakan di bumi, hanyalah dibunuh atau disalib, atau dipotong tangan dan kaki mereka secara silang, atau diasingkan dari tempat kediamannya. Yang demikian itu kehinaan bagi mereka di dunia, dan di akhirat mereka mendapat azab yang besar.”

In this verse, it seems clear that the punishment for those who do damage on earth is equivalent to the punishment for opposing Allah and His Messenger, because it is a major sin. Allah SWT will also reward them in the hereafter with a very painful punishment according to the level of damage they have caused. In fact, Allah will revoke human control rights over the universe if the damage and ecological crisis continues, because He will only surrender nature to the good people (QS. al-Anbiya '[21]: 105).

Thus, it is understandable that an ecological crisis can occur when humans no longer take maximum account of ecological conservation after exploiting nature. The emergence of this ecological damage and crisis, basically started from a mental-moral crisis of human beings who have less and less awareness of environmental sustainability. Therefore, an effort or solution is really needed so that humans in utilizing the natural environment still pay attention to conservation based on normative data explained in the Qur'an.

Hamka's View on Eco-Theology: An Effort to Build a Paradigm and Environmental Awareness

The natural analogy of the environment is like a body, which has a very close relationship between one part and another. If one of the elements does not function optimally, it will have a negative impact on the other elements. Likewise with human

life that depends on nature, if they are not aware of its connection with the environment then they will receive the consequences, namely an ecological crisis and a pragmatic lack of necessities of life (Setiono, 2007, p. 97). Human awareness of the environment is important so that they always use and cultivate nature as it should, not based on lust for material interests to get to wealth. Environmental awareness is fundamentally a feature and difference between humans and other living things. So, it is very natural that humans are given the task by Allah as caliphs on earth to solve various problems regarding the environment, and this depends on human awareness in managing their environment.

In this context, Hamka in his commentary al-Azhar tries to build a paradigm on environmental sustainability by providing five efforts to make Muslims aware of the environment, including:

1. Get to know the natural environment to know God

Understanding this first point starts with humans getting to know their surroundings, then it is hoped that they will be able to recognize, realize and acknowledge the greatness of Allah as the creator of the universe. This is the author's extract from Hamka's interpretation in QS. al-Naml [27]: 60;60;

أَمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ
بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا أَلَيْسَ مَعَ اللَّهِ بَلٌ هُمْ قَوْمٌ يَعْدِلُونَ

“Atau, siapakah yang menciptakan semua langit dan bumi dan yang telah menurunkan kepada kamu air dari langit? Lalu Kami tumbuhkan dengan air itu kebun-kebun yang indah permai? Tidaklah ada upaya kamu buat menumbuhkan pohonnya. Adakah tuhan lain bersama Allah? Bahkan mereka adalah kaum yang berpaling.”

Regarding this verse, Hamka has given a special theme before he starts his interpretation, namely: "Who Else Besides Allah?". Even though it ends with a 'question mark', this theme seems to want to show the greatness of Allah that He is the one who created the universe. With all His creations that are so magnificent and beautiful, this can be the first step for humans to know His greatness. The 'question mark' at the end of the theme by Hamka emphasized a number of questions, including: "Who created the heavens and the earth?", "Who created the sky up to seven layers?" that amazing?" There are stars in circulation, stars that are fixed, there is a celestial sphere or firmament, and space where absolutely no one knows where the final point is?" (Hamka, Juz VII, p. 5250).

Furthermore, Hamka also provides a clear picture of the proof of Allah's power as Lord of the Universe. He exemplifies the creation of a flat earth so that it can be used as a place for humans to take shelter, where everything is full of color and beauty and holds a lot of wealth as a provision for human life. Not only that, Hamka also gave an example of God's power in the form of the creation of vast jungles and deserts, waterfalls, flowing rivers, large trees, mountains, seas and lakes, vegetables, various fruits, animals, insects, fish, birds, and many more (Hamka, Juz VII, p. 5251).

According to Hamka, everything that happens to the beauty and diversity of the universe is an indication for Muslims that Allah SWT is the Greatest. Hamka then continued his interpretation by proving the existence of God's involvement in the process of growing various kinds of trees which cannot be separated from the water that comes down through rain. With the rains falling, many gardens can be planted by man on a regular basis according to the science of the earth, and what crops are proper to grow on it. This can be seen from the deserts which can be planted with thriving date palm gardens, oil palm plantations, gum gardens, or pineapple plantations, the produce of which can be sent from one continent to another via large oceans, or what is commonly referred to as import and export. export (Hamka, Juz VII, p. 5251).

Some of the examples of interpretation of the process of events and natural order above, show that there are signs from Hamka so that Muslims know Allah as the Creator through understanding the natural environment. He emphasized this at the end of the discussion that all natural order can make the human mind reach God, the Creator. In fact, Hamka also reflects on the Greatness of Allah the Almighty, God the ruler who has no number (Hamka, Juz VII, p. 5251). Thus, it seems clear that the interpretation above indicates Hamka's efforts in building an environmental awareness paradigm, namely by introducing Allah SWT as the God Who Created the natural environment.

1. The Environment/Nature Acts As An Intermediary To Get Closer To God

The next paradigm that Hamka built was the environment as an intermediary to get closer to God. This can be found in his interpretation when discussing QS. al-Rum [30]: 41:

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

“Telah nyata kerusakan di darat dan di laut dari sebab buatan tangan manusia, supaya mereka deritakan setengah dari apa yang mereka kerjakan, mudah-mudahan mereka kembali.”

When interpreting this verse, Hamka begins with information that God sent humans to this earth with the aim of becoming His Khalifah, which means executor of God's will. With human efforts, evidence of the Greatness and Power of Allah in the world has appeared, which requires humans – as Khalifah – to continue to do mushlih, namely to like to repair and beautify the environment (Hamka, Juz VII, p. 5532). According to Hamka, the verse above contains a warning and has an interpretation with QS. al-A'raf [7]: 56 and 85 which have the same editorial:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا

“Janganlah kamu berbuat kerusakan di muka bumi sesudah memperbaikannya.”

In Hamka's view, if the human heart has been polluted with evil intentions, it is certain that damage will arise on earth because of his actions. Hamka continued his interpretation by advising anyone not to be fascinated by the many large buildings, long beautiful bridges, many towering high-rise buildings, even the Eiffel tower. Hamka emphasized that the existing buildings can actually make the soul grow further away from God. This is evidenced by what humans complain about that the current scientific advances can make life more miserable (Hamka, Juz VII, p. 5533).

If you look at it in the present context, the land is indeed in the leading position because the distance of the world is getting closer. But what is unfortunate for Hamka, even though the world seems to have been held by humans, there are also many of them whose hearts are growing further away from Allah SWT. In fact, quite a number of people commit suicide because they are tired of the luxurious and easy lifestyle. Many people are also affected by mental illness. Therefore, the verse above is quite representative when used as a reference to position the environment as an intermediary to get closer to Allah SWT. This is also strengthened by Hamka's view, where the interpretation of the last verse shows an order to return to correcting one's intentions and to improve relations with Him again (Hamka, Juz VII, p. 5533).

2. Humans Play A Role In Preserving Nature

Tema ini cukup penting untuk terus digaungkan kepada masyarakat agar mereka sadar akan lingkungan di sekitarnya. Hal ini penulis sarikan dari penafsiran Hamka dalam QS. Mu'min [40]: 64 sebagai berikut;

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمُ فَأَحْسَنَ صُورَكُمْ
وَرَزَقَكُمُ مِنَ الطَّيِّبَاتِ ذَلِكَمُ اللَّهُ رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

“Allahlah yang telah menjadikan bumi bagi kamu tempat menetap dan langit menjadi bangunan, dan Dia membentuk kamu maka sangatlah bagusnya. Dia memberi bentukmu dan Dia beri kamu rezeki dari yang baik-baik; demikian itulah Allah Tuhan kamu. Maka Maha Agunglah Allah, Tuhan Sarwa Sekalian Alam.”

Beginning the interpretation of this verse, Hamka emphasized that the earth is a place for humans to live on which there are various facilities on its surface, so that humans can live securely on it. For example, the soil on earth can grow various woods and trees for housing materials, or vegetables and fruits. The abundance of the sea can produce a lot of fish to eat. The rainwater that falls has been arranged to water the earth so that it can make the soil fertile. In all parts of the earth there are many places for humans to live. The sky can also be a building for a roof shelter decorated with stars. The sun gives light and the moon gives light. All of this, according to Hamka, is suitable for humans to live in the world (Hamka, Juz VIII, p. 6399).

Of course, what Hamka said must be accompanied by efforts to continue to preserve the natural environment. Humans as caliphs on earth have a great responsibility in caring for ecosystems and conserving the surrounding environment (Zulfikar, 2018). All the conveniences and pleasures that God has given to humans on earth, as explained by Hamka above, efforts must be made for their preservation by all people so that the environment in which they live is maintained. With this environmental awareness, it can be a starting point in the sustainability of ecosystems on earth.

The above is also reinforced by Hamka's explanation, that good sustenance is the existence of various gifts and gifts from Allah, including the creation of the universe as a place of life which must be preserved. Hamka exemplifies this good sustenance by appreciating an intelligent mind, good manners in the human soul, treasures in the form of gold and silver, halal food, rice growing in fields, corn and wheat, various sweet fruits, something filling. stomach, and many more. According to Hamka, intelligence that can produce success in life, make you rich, and enjoy halal food, for example, should always remember and give thanks to Allah (Hamka, Juz VIII, p. 6400). Thus, the form of Allah's power in the form of giving gifts and creating nature as a place for human life, must continue to be preserved so that humans can live sustainably and be friendly with nature.

3. Utilizing Natural Resources on the basis of faith in Allah

It is undeniable that God created humans as caliphs assigned to prosper the earth. Each time utilizing and exploiting natural resources, humans must pay attention to sustainable conservation and sustainability. Efforts to utilize natural resources must be based on faith in Allah SWT, as Hamka's interpretation in QS. al-An'am [6]: 99;

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا
نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ
وَالزَّيْتُونِ وَالرُّمَّانِ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ
فِي ذَلِكُمْ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ

“Dan Dialah yang telah menurunkan air dari langit, maka Kami keluarkan dengan dia tumbuh-tumbuhan dari tiap-tiap sesuatu lalu Kami keluarkan daripadanya kehijauan, yang Kami keluarkan daripadanya biji-biji yang bersusun, dan dari kurma dari mayangnya (jadi) tandan yang mudah dipetik; dan kebun-kebun dari anggur dan zaitun dan delima yang bersamaan dan yang tidak bersamaan. Pandanglah olehmu akan buah-buahannya apabila dia berbuah dan masaknyanya. Sesungguhnya pada yang demikian itu menjadi tanda-tanda bagi kaum yang beriman.”

According to Hamka, this verse outlines the urgency of rainwater for life. The rain water that falls has become the reason for the life of various types of plants, both big and small, from grass to banyan trees to fertile soil. As for what is meant by greenness are plants that produce lots of fruit and seeds. Green is fertility. Lots of green trees have given fruit in layers for humans, such as the arrangement of bananas, corn, and others, which are green because of fertile soil (Hamka, Juz III, p. 2121).

Besides that, Hamka also explained the example of the green trees arranged in layers by mentioning God's command to pay attention to dates, an important food for the nation that first received the Qur'an. Likewise with grapes, olives, and pomegranates. For Hamka, whether the grapes are white, green, or red, they are still the same sweetness. Likewise olives and pomegranates. Hamka explained that some looked the same but tasted different. Sometimes fruit that tastes the same sweet, there is also a difference in sweetness, like the taste of bananas. Although all forms of banana trees are the same, there are quite a number of types of bananas, there are ambon bananas, lemongrass plantains, stick plantains, tenalun plantains, needle plantains, tembatu plantains, and so on (Hamka, Juz III, p. 2121).

Furthermore, Hamka described how there is a season that has produced many fruits. You can be sure that it is very surprising and amazing, especially if you

pay attention after cooking. For Hamka, all the incidents concerning the process of turning green trees to produce fruit can foster a sense of faith in God in the heart, that humans were created by God to live in this world, who came from one father, Adam, who has received life assurance from God. , and no one other than Allah can do so (Hamka, Juz III, p. 2122).

Hamka re-explained other amazing incidents, such as something that is alive comes from the dead, the dead comes from the living, about the creation of humans, the rain that fell from the sky to the various fruits. It can become an object of human thought in order to increase knowledge about nature which must be utilized, which in turn can strengthen faith in Allah. In Hamka's view, the existence of this universe should add to belief in Allah that He is the One God who created everything (Hamka, Juz III, p. 2122). Thus, there is strong enough evidence that Hamka is trying to build a paradigm on environmental preservation through the interpretation of verses of the Koran. Of course, the results of the interpretation above can make people aware of the environment so that the use of natural resources requires conservation and preservation, and this must be based on faith in Allah SWT.

4. Managing vacant land as utilization of Natural Resources

Managing and utilizing vacant land for planting is a form of human awareness of the environment in order to treat the earth's aging. Vacant land means land that is not filled with buildings, is not owned, and uses unproductive land while at the same time restoring the function of the land as a business as well as playing a role in conservation efforts. Allah SWT has explained in QS. Yasin [36]: 33;

وَأَيَّةٌ لَهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ

“Dan suatu tanda (kekuasaan Allah yang besar) bagi mereka adalah tanah yang kosong. Kami hidupkan bumi itu dan Kami keluarkan daripadanya biji-bijian, maka daripadanya mereka makan.”

In interpreting this verse, Hamka views that there is an order for tadabbur to the greatness of Allah through the creation of empty land or dead earth. According to him, there are two kinds of land that becomes empty or dead, namely empty due to seasonality and empty because there is no one to manage it. Vacant land due to seasonality is usually caused by rain that has not fallen for a long time so that the rice fields become dry. Newly growing plants may die from drought. Such a season by Hamka is called "famine season". When the rainy season comes later, the plants that have died from drought will come back to life. The farmers will also return to managing the land or paddy fields, then diluku, ditenggal, and plowing again to plant rice (Hamka, Juz VIII, p. 5991).

As for the dead land because no one manages it, it is usually forgotten for thousands of years and turns into vast deserts such as in the Arabian Peninsula, in North Africa, in Libya and the Gobi Desert. Hamka explained further by telling the story of the fertile land of Saba' which is the name of a letter in the Qur'an. The fertility of the land of Saba' in the past was due to its inhabitants who were good at making irrigation or water dams, so that all around the country could be filled with fertile gardens. This is different from today, where the desert is endlessly wide, it is actually surrounded by stone mountains (granite) without any vegetation. However, there is a valley filled with water that settles into the ground which creates a waadi or oasis so that many people use it to plant date palms, and the rest is just desert (Hamka, Juz VIII, p. 5992).

In Hamka's interpretation, the lands as above have all become empty because there is no water. Because the ground is just sand, the rainwater that falls only carries away the sand so that it becomes a flood. When the flood comes, the small plants that were supposed to grow, can be swept away by the flood. Therefore, Hamka recommends managing vacant land by trying to find water through modern tools. This has been done in Libya and the Hijaz, where water can be sprinkled regularly so that empty land can be cultivated. Thus, an empty land that no one manages and is dead for thousands of years can come alive again. If the soil is alive, Hamka continued, it can be planted and can produce grain. For example, if you plant date seeds, dates will grow that carry seeds too. Planted with other grains, he also grows fruit and grows seeds which if planted will grow too.

For Hamka, the important point is that efforts must be made to make dead soil come alive, because living soil can be planted with all kinds of grains that can produce good quality according to the climatic conditions of the soil. According to Hamka, the land that is being managed for planting grains needs to be developed and utilized optimally as a form of daily human food. By managing dead land to become alive in a sustainable manner, Hamka mentions three successive blessings which are interrelated among one another, namely the pleasures of life for humans, the pleasures of life for the land or earth, and the results that come out of the earth can be used for eat (Hamka, Juz VIII, pp. 5992-5993). Thus, it seems clear that managing vacant land is an effort to build a paradigm and be environmentally conscious, because in addition to being able to provide benefits for managers for the utilization and development of natural resources, managing vacant land also helps in preserving the natural environment.

Discussion

It is undeniable that the main task of humans being created on earth is to seek sustainable development for the lives of all species on earth, because natural resources are critical which will also result in a critical impact on human life (Alikodra, 2020, pp. 4-5). Judging from the holy book of the Koran, human activity in destroying the environment has indeed started since the presence of humans on earth. This is proven by the doubts of angels towards humans if humans are given the mandate of the caliphate, then human activities will cause damage to the earth and bloodshed (QS. al-Baqarah [2]: 30). However, God answered the angel's doubts about humans by showing the potential of Prophet Adam AS who was able to absorb the knowledge given by God and reveal it again.

The existence of human intellectual potential has been able to make it a creature that continues to progressively build the dynamics of civilization. As mentioned in the Qur'an, humans are described as creatures that are endowed with a set of intelligence to sustain their life on earth. Humans with their various potentials can damage or make efforts to improve. The Qur'an even describes the crisis and environmental destruction caused by greedy human hands, so that they will introspect and repair the damage to the environment (QS. al-Rum [30]: 41).

Thus, humans and their activities must receive religious directions/teachings that can regulate humans to achieve the goal of their creation as servants of God and become caliphs on earth. By giving this direction, it is hoped that it will be able to provide understanding to humans about teachings that can have a good impact on themselves and their environment. However, what is unfortunate is that the anthropocentric understanding of religious texts, which is still very textual, makes people trapped in a partial and rigid understanding of the creation of nature for humans which results in human domination of nature which results in all-out exploitation of nature without regard to environmental sustainability.

For this reason, Hamka in his commentary al-Azhar seeks to provide a comprehensive paradigm of environmental awareness. There are at least five attempts offered by Hamka in this regard, namely recognizing the natural environment to know God; the environment as an intermediary to draw closer to God; humans play a role in preserving nature; utilize Natural Resources on the basis of faith in Allah; as well as managing vacant land as utilization of natural resources. This effort is expected to be able to make humans have awareness in viewing the natural environment as a source of life that must be maintained and preserved. What Hamka offers is an eco-theological study that provides a new perspective on fulfilling human and natural rights which must be balanced and obeyed by humans based on sacred texts.

Several studies on the paradigm of environmental awareness have actually discussed a lot, including Islamic Education and Development of Environmental Awareness (Nurullah, 2019), The Effect of Environmental Awareness on Intention to Buy Green Products: Studies of Environmentally Insighted Consumer Behavior (Junaedi, 2005), Religion and Awareness Protecting the Environment (Safrihsyah & Fitriani, 2014), Internalization of Environmental Awareness Values Through Education (Al-Quran and Al-Hadith Perspective) (Thobroni, 2014), Environment in Al-Qur'an Studies: Environmental Crisis and Its Mitigation Al-Perspective -Qur'an (Qamarullah, 2014), and many more. However, some of these studies do not touch upon the environmental awareness paradigm that Hamka offers in his book Tafsir al-Azhar.

Thus, the five efforts offered by Hamka above are new discoveries that can be applied by the wider community to protect, care for, preserve and conserve the environment based on the holy book of the Koran. According to the author, the study of the environment is an ever-evolving issue, so that the problem of environmental awareness needs to be studied further by looking at the situation and conditions, namely using contextual analysis or approaches in the social sciences and humanities with empirical data in the field. In addition, considering that this article only focuses on the study of the book of Tafsir al-Azhar, the author recommends examining further the paradigm of environmental awareness based on the verses of the Koran by referring to several other contemporary commentary books.

Conclusion

From the brief explanation above, this study produced the following findings. First, eco-theology is rooted in theological understanding related to environmental damage. Although in general theology is a discipline that talks about faith, which aims to strengthen belief in religion that is embraced with arguments that can be accepted according to reason, theology is also concerned with discussing the context of the natural and human environment. Therefore, the scope of eco-theology is related to efforts to manage, maintain and conserve the environment by humans as a form of "environmental responsibility" to God and as a caretaker and prosperity of the earth.

Second, there are five Hamka efforts in building a paradigm and being environmentally conscious in accordance with an eco-theological review, namely; recognize the natural environment to know God; the environment/nature as an intermediary to get closer to God; humans play a role in preserving nature; utilize Natural Resources on the basis of faith in Allah; as well as managing vacant land as

utilization of natural resources. In the interpretation of the verses regarding the five efforts, it appears that Hamka is trying to respond to environmental damage by offering efforts to preserve the environment through a balance between human rights and obligations towards nature and respect for natural human rights based on the scriptures.

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