

**ECO-SUFISM IN *TAFSIR AL-AZHAR*:
HAMKA'S SUFISM INTERPRETATION'S CONTRIBUTION TO SUSTAINABLE
ENVIRONMENTAL CONSERVATION IN INDONESIA**

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Abstract

This article discusses the eco-sufism that Hamka built in his book *Tafsir al-Azhar*. This is motivated by the issue of environmental damage caused by, among other things, 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. Meanwhile, the hallmark of Hamka's interpretation of the verses of the Qur'an, which has a Sufi tendency, is trying to respond to environmental damage by offering sustainable environmental conservation efforts. Using a descriptive-explorative thematic method, Hamka built five efforts in preserving the environment with a Sufism approach, namely: paying attention to nature will strengthen faith in Allah; natural order is a form of God's existence; contemplation of nature will cause *'isyq* (longing) to God; managing nature as a provision to return to the presence of God; and being grateful for the results of natural resources by sharing them with others. In the interpretation of the verses about the five efforts, it appears that Hamka's interpretation tries to respond to environmental damage with a Sufi approach, which is seen as contributing to environmental conservation in a sustainable manner. Hamka provides a paradigm for balancing human rights and obligations to nature based on the holy book al-Qur'an so that

it can be used as a guide for all Indonesians to realize a polite and moderate Islam towards nature by paying attention to environmental conservation.

Keywords: Eco-Sufism, Hamka, environmental conservation, Sufism, *Tafsir al-Azhar*

Abstrak

Artikel ini membahas eko-sufisme yang dibangun Hamka dalam kitabnya *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. Sementara ciri khas penafsiran Hamka terhadap ayat-ayat al-Qur'an yang memiliki kecenderungan tasawuf, mencoba merespon kerusakan lingkungan dengan menawarkan upaya konservasi lingkungan secara berkelanjutan. Dengan menggunakan metode tematik secara deskriptif-eksploratif, penelitian ini menghasilkan lima upaya yang dibangun Hamka dalam melestarikan lingkungan dengan pendekatan tasawuf, yaitu; memperhatikan alam akan mempertebal iman kepada Allah; keteraturan alam merupakan bentuk eksistensi Allah; kontemplasi alam akan menimbulkan *'isyq* (rindu) kepada Allah, pengelolaan alam sebagai bekal untuk kembali kehadiran Allah, serta mensyukuri hasil sumber daya alam dengan cara berbagi kepada sesama. Dalam penafsiran ayat-ayat tentang lima upaya tersebut, tampak bahwa penafsiran Hamka berusaha merespon kerusakan lingkungan dengan pendekatan tasawuf yang dipandang berkontribusi terhadap konservasi lingkungan secara berkelanjutan. Hamka memberikan paradigma melalui penyeimbangan antara hak dan kewajiban manusia kepada alam berdasarkan kitab suci al-Qur'an, sehingga dapat dijadikan pedoman bagi seluruh bangsa Indonesia untuk mewujudkan Islam yang santun dan moderat terhadap alam dengan memperhatikan konservasi lingkungan.

Kata Kunci: Eko-Sufisme, Hamka, konservasi lingkungan, tasawuf, *Tafsir al-Azhar*

Introduction

Humans, as God's intelligent creatures, should always strive to maintain nature's sustainability, balance, and sustainability. that the use of natural resources must be a special concern with regard to environmental conservation, on the grounds that the environment was created not only for humans but also for other living creatures.¹ The environment is all that exists in the world, both in the form of

¹ Abd Aziz, "Konservasi Alam dalam Perspektif Islam: Tantangan dan Tuntutan Globalisasi", *Akademika: Jurnal Pemikiran Islam* 19, no. 2 (2014), h. 67.

inanimate objects and living things. The existence of an attitude of environmental awareness is intended to respect nature as a place for human life. If humans are aware that they are part of nature, they will surely love nature and life. Loving the environment and nature means loving life. Everyone who loves the environment and nature can be sure that he will care about the sustainability of life and will not exploit it to the fullest.²

Eco-sufism is a linked relationship between the Sufi perspective found in religious teachings and ecology, which focuses on nature.³ With survival in accordance with Sufi values, all aspects of life will naturally be maintained. Therefore, humans occupy an important position in maintaining environmental sustainability and balance for the survival of humans and other living creatures.⁴ Environmental conservation means making efforts to utilize, develop, maintain, recover, monitor, and control the environment. As environmental conservation has a basis in responsibility, sustainability, and benefits that aim to produce sustainable environmental management.⁵

Many studies on environmental conservation, especially those that talk about interactions between living things and others, have been carried out.⁶ However, the bound relationship between the Sufi perspective contained in religious teachings and ecology, which specifically talks about nature, especially Hamka's in his book *Tafsir al-Azhar*, has not been widely studied. Several research results reveal that environmental conservation can be done by looking for the causes of environmental damage and finding solutions through religious teachings so that environmental preservation can continue to be pursued. According to Karim, the development of environmental conservation in the community can be cultivated in the form of a humane attitude through material dissemination about the importance of preserving the environment and religious education with an integrated approach.⁷

In the same way, other studies reveal the causes of environmental damage caused by the transcendental paradigm factor, namely, the teachings that are no longer guided by the fact that preserving the environment is not only recommended but also required by Islam. He offers three paradigms in environmental conservation, namely eco-theology, environmental fiqh, and eco-sufism, wherein in the use of nature,

² Ismail Efendi, "Konstruksi Pendidikan Kesehatan Lingkungan Dalam Perspektif Islam", *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 40 no. 2 (2016), h. 37.

³ Ridhatullah Assya'bani & Ahmad Syadzali, "Pandangan Ulama Balangan Tentang Pengelolaan Sumber Daya Alam Batubara Di Balangan Dalam Perspektif Eko-Sufisme", *Studia Insania* 2, no. 1 (2014), h. 60.

⁴ Erna Mena Niman, "Kearifan Lokal Dan Upaya Pelestarian Lingkungan Alam", *Jurnal Pendidikan dan Kebudayaan Missio* 11, no. 1 (2019), h. 92.

⁵ Parid Ridwanudin, "Ekoteologi Dalam Pemikiran Badiuzzaman Said Nursi", *Lentera: Jurnal Ilmu Dakwah dan Komunikasi*, 1, no. 1, (2017), h. 1.

⁶ Bambang Irawan, "Islamic boarding schools (pesantren), Sufism and environmental conservation practices in Indonesia", *HTS: Theological Studies* 78, no. 4, (2022).

⁷ Abdul Karim, "Mengembangkan Kesadaran Melestarikan Lingkungan Hidup Berbasis Humanisme Pendidikan Agama", *Edukasia: Jurnal Penelitian Pendidikan Islam* 12, no. 2, (2017), h. 98.

humans must pay attention to the balance of three important points: *al-intifā'*, *al-i'tibār*, and *al-iṣlāḥ*. 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.⁸

This article will specifically review eco-sufism in *Tafsir al-Azhar*, which is seen as an effort to build a sustainable environmental conservation paradigm with a Sufi approach. To get a comprehensive understanding, the writer uses the descriptive-explorative thematic method. This research was conducted by looking for verses about eco-sufism in the *Tafsir al-Azhar* book, especially those discussing environmental conservation through balancing human rights and obligations towards nature and respect for natural rights based on the holy book al-Qur'an. Considering that this article focuses on a pure literature study, the type of research used is qualitative through the collection of documentation data. In addition, this article is expected to provide an understanding of the paradigm of environmental conservation for mankind based on a normative basis and foster special attention to ecology so that conservation can be carried out in a sustainable manner.

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 in West Sumatra on February 17, 1908 AD, and died on July 24, 1981 AD in Jakarta.⁹ Buya's title refers to someone who is respected by the Minangkabau people; buya is derived from the Arabic words *abī* and *abūyā*, which mean "my father."

Buya Hamka is the son of a prominent cleric named Dr. Abdul Karim Amrullah, also known as Haji Rasul, who has a lineage from Abdul Arif with the title Tuanku Pauh Pariaman Nan Tuo, a Padri hero who has the nickname "Haji Abdul Ahmad." Dr. H. Abdul Karim was part of a triumvirate that was the pioneer of the "youth" movement in Minangkabau, namely Shaykh Muhammad Jamil Djambek, Dr. H. Abdullah Ahmad, and Dr. H. Abdul Karim Amrullah. In addition, Hamka's father, upon his return from Mecca in 1906, was a pioneer of the Islamic Movement (*Tajdīd*) in Minangkabau, and his mother, Shafiyah binti Bagindo Nan Batuah, died in 1934.¹⁰

Buya Hamka started his village school education at the age of eight. However, not long after, Buya Hamka was transferred to the *Ṭawālīb* Madrasa. This madrasa is the embryo of the where his father taught, and this is of course intended to forge Buya Hamka to become a great scholar in the future. In addition, his father sent him to the Diniyah school in the afternoon, which was founded by Zainudin Lebay El-Yunusi. As

⁸ Abd Aziz, "Konservasi Alam dalam Perspektif Islam...", h. 69.

⁹ Moh. Rivaldi Abdul, et al., "Pembentukan Akhlak Dalam Memanusiakan Manusia: Perspektif Buya Hamka," *Jurnal Pendidikan Islam dan Budi Pekerti* 1, no. 1 (2020), h. 79–99.

¹⁰ Husnul Hidayati, "Metodologi Tafsir Kontekstual Al-Azhar Karya Buya Hamka," *El-'Umdah* 1, no. 1 (2018), h. 25–42.

long as he studied various subjects, there was, according to him, nothing more interesting to him than the lessons of *'arūd* (Arabic poetry scales); this was an expression of his inclination towards the world of literature.¹¹

At the age of 16 years, Buya Hamka left for Java, Yogyakarta, and Pekalongan (1924–1955). His departure had a big impact on the Islamic perspective of Buya Hamka. Buya Hamka had the opportunity to meet with Islamic leaders in Yogyakarta, including Ki Bagus Hadikusumo, from whom Buya Hamka learned a new method of studying interpretation, namely understanding and attaching importance to the intent or content of a verse. In addition, Buya Hamka met with HOS Cakroaminoto, RM. Suryapronoto, and Haji Fachruddin (a Muhammadiyah figure). From the three figures, Buya Hamka got many different lessons: Islam and socialism, sociology, and special studies on Islam. Unlike Yogyakarta, Buya Hamka met someone who was never forgotten, namely Ahmad Rasyid Sutan Mansur in Pekalongan. Ahmad Rasyid Sutan Mansur brought together Buya Hamka with Islamic youth activists Osman Pujotomo, Muhammad Rum, and Iskandar Idris. The two figures (father and uncle) as well as other figures took part in making Buya Hamka's life goal, namely "Moving for the Resurrection of the Islamic Ummah."¹²

In 1927, Buya Hamka made a pilgrimage to the holy city of Mecca. After that, he lived in Medan and was active as an ulema and editor of the Community Guidelines and Islamic Guidelines (1938–1941). At the same time, he began to write many novels, which caused controversy among the public. Among his novels are *Under the Protection of the Ka'bah* (1938), *Merantau to Deli* (1940), *In the Valley of Life* (1940; a collection of short stories), and *My Father* (1949; contains his life history and the story of his father's journey).¹³

Although his formal education is limited to elementary school, he does a lot of self-taught study, especially in religious education. Buya Hamka's achievements in the field of science have 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 inaugurated as a professor at Moestopo University, Jakarta. He is also included in the ranks of Indonesia's national heroes. Buya Hamka is an Indonesian scholar and writer. He struggled as a journalist, a 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 was an active member of the Muhammadiyah organization until his death.¹⁴

¹¹ Usep Taufik Hidayat, "Tafsir Al-Azhar : Menyelami Kedalaman Tasawuf Hamka," *Buletin Al-Turas* 21, no. 1 (2015), h. 49–76.

¹² Husnul Hidayati, "Metodologi Tafsir Kontekstual Al-Azhar Karya Buya Hamka," *El-'Umdah* 1, no. 1 (2018), h. 25–42.

¹³ M. Munawan, "A Critical Discourse Analysis Dalam Kajian Tafsir Alquran: Studi Tafsir Al-Azhar Karya Hamka," *Tajdid* 25, no. 2 (2018), h. 155.

¹⁴ Murodi, "Al-Amr bi al-Ma'rūf wa al-Nahy 'an al-Munkār: Dirāsah fī Arā'i al-Ālim HAMKA fī Tafsīr al-Azhar", *Studia Islamika* 14, no. 2 (2007), h 320.

Overview of *Tafsir al-Azhar*

Tafsir al-Azhar is one of the modern interpretations, which is the phenomenal work of Haji Abdul Malik Karim Amrullah, also known as Buya Hamka. This stems from Buya Hamka's materials when delivering Fajr lectures at the al-Azhar mosque in Jakarta since 1959. Buya Hamka himself is also a contemporary modern cleric, and his thoughts on the problems of the modern era are the result of economic developments.¹⁵

Buya Hamka's explanation of the interpretation of the Qur'an, which was delivered after the morning prayer, was included in the *Gema Islam* magazine, led by General Sudirman and Colonel Muchlas Rowi.¹⁶ The journey to write this commentary took place in prison. Buya Hamka was arrested by the New Order rulers for two years because Buya Hamka was accused of subversive actions. The naming of this commentary work with the name *Tafsir al-Azhar* is rooted in several factors, this was conveyed by Buya Hamka in the *muqaddimah* of his commentary. The reason for naming the book of interpretation of *al-Azhar* is because of the study given by Buya Hamka at the Grand Mosque of Al-Azhar, then the second reason is as a form of appreciation and gratitude for Buya Hamka to al-Azhar Egypt, which gave him a scientific title, namely *Ustadhiyah Fakhriyah* (Doctor Honoris Causa).¹⁷

The writing of the al-Azhar commentary began in 1962. In his commentary, the atmosphere of the lectures that he delivered in the mornings from 1959 to 1964 was clearly described at the al-Azhar mosque in Jakarta. The writing of this commentary continued even though he was in prison. Buya Hamka spent three years in prison, namely 1964–1966. *Tafsir al-Azhar* consists of 15 volumes.¹⁸ The completion of the *Tafsir al-Azhar* took place in 1971.¹⁹

Tafsir al-Azhar was first published in 1982 by Pustaka Panjimas in Jakarta. In his book of commentaries, before he goes into the explanation of the interpretations of the Qur'an, Buya Hamka begins by presenting many openings, such as: the preface, the introduction, al-Qur'an, *I'jāz al-Qur'ān*, the contents of al-Qur'an miracles, al-Qur'an lafaz and meaning, and Interpreting al-Qur'an. The Way of Tafsir, Why It Is Named "*Tafsir Al-Azhar*," and the Final Part of Divine Wisdom.²⁰

There are aspects to the *Tafsir al-Azhar*, including aspects of literature, Islamic sciences, the history of civilization, politics, economics, culture, and scientific

¹⁵ Umi Wasilatul Firdausiyah, "Modernisasi Penafsiran Al-Qur'an Dalam Tafsir Al-Azhar Karya Buya Hamka," *Jurnal Ulunnuha* 10, no. 1 (2021), h. 65–77.

¹⁶ Dheanda Abshorina Arifiah, "Karakteristik Penafsiran Al-Qur'an Dalam Tafsir an-Nur Dan Al-Azhar," *EL-'Umdah* 4, no. 1 (2021), h. 93–110.

¹⁷ Ahmad Wafi Nur Safaat dan Eko Zulfikar, "Konsep Zuhud di Era Modern: Telaah Penafsiran Hamka dalam Kitab *Tafsir al-Azhar*", *SINDA: Comprehensive Journal of Islamic Social Studies* 1, no. 1 (2021), h. 32–31.

¹⁸ Hidayat, "Tafsir Al-Azhar : Menyelami Kedalaman Tasawuf Hamka," h. 59.

¹⁹ Haji Abdul Malik Abdulkarim Amrullah, *Tafsir Al-Azhar*, Jilid I (Singapura: Pustaka Nasional PTE LTD Singapura, 1990).

²⁰ Rengga Irfan, "Penafsiran Da'i dalam Tafsir Al-Azhar", *Al-Kauniah: Jurnal Ilmu Alquran dan Tafsir* 3, no. 1 (2022), h. 75.

knowledge relevant to the development of the contemporary world. *Tafsir al-Azhar* uses the *tahliī* (analysis) method in an *adabī ijtīmāī* style with social nuances and a touch of sufism in collaboration with socio-cultural conditions that grow in Indonesia.²¹ The purpose of writing a commentary with social nuances is to make it easier to understand the intent and purpose of applying the teachings of the Qur'an in a more real way.²²

Understanding Eco-Sufism

Ecology was first introduced by a biologist from Germany, Ernest Haeckel, in 1869. Ecology, according to Haeckel, can be defined as a universal knowledge that relates the total relationship between organisms and their environment, both organic and inorganic.²³ Others conclude that Reiter was the first to use the term "ecology." Reiter precisely combined two Greek words, *oikos* and *logos*, in 1865. The word *oikos* comes from the word ecology, which means household or residence, while the word *logos* means science. From the two Greek words *oikos* and *logos*, an etymological definition of ecology can be formulated, which is a science that discusses a place to live where living things can live their lives by knitting households.

Based on this etymological meaning, the term "ecology" has merged to have a very broad meaning. In *Kamus Besar Bahasa Indonesia*, ecology is defined as a science that specifically reviews the interrelationships between living things and the surrounding natural conditions.²⁴ From the above definition, there are at least three important keywords to formulate ecology: reciprocal relationships, relationships between organisms, and the relationship between organisms and their environment. Ecology studies these three relationships in conjunction with an outline of the object of study, namely the environment and the creatures that inhabit it. Therefore, ecology can be briefly stated as the study of ecosystems, the study of environmental conditions, and the study of the relationship of living things to their environment.

In terms of Sufism, only God knows what actions a Sufi must take. This Sufism is completely self-disciplined.²⁵ Changes in human conditions and behavior made the term "Sufism" develop. In principle, the term "Sufism" is the origin of the word *Sufi* or *Sufism*, which ends with *ism*, so that it becomes "Sufism," which means understanding or thinking with spiritual or inner nuances. Sufism seeks to establish a direct

²¹ Firdausiyah, "Modernisasi Penafsiran Al-Quran Dalam Tafsir Al-Azhar...", h. 71. See, Avif Alfiah, "Metode Penafsiran Buya Hamka dalam Tafsir Al-Azhar", *Jurnal Ilmiah Ilmu Ushuluddin* 15, no. 1 (2016), h. 31.

²² Arifiah, "Karakteristik Penafsiran Al-Qur'an dalam Tafsir an-Nur dan Al-Azhar," h. 105.

²³ Dikutip oleh S. J. McNaughton & Larry, L. *Ekologi Umum*, terj. Sunaryono Pringgoseputro, (Yogyakarta: Universitas Gadjah Mada Press, 1992), h. 1.

²⁴ Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*, (Jakarta: Pustaka Bahasa, 2008), h. 376.

²⁵ Reynold A. Nicholson, *The Mystics of Islam* (World Wisdom, 2002), h. 17.

relationship with God so that the practitioner is aware that he is as close to God's presence as possible.²⁶

In the study of Sufism, attention to the environment can be seen in the study of eco-Sufism. Eco-sufism is a spiritually based environmental ethics. In this context, divine awareness is transformed into environmental awareness. Religion is not limited to rituals of worship but is also practiced in reverence for the environment.²⁷ According to Suwito, eco-sufism is a paradigm about the dimensions of Islamic spirituality (sufism) and their relation to environmental conservation efforts. In eco-sufism, there is a dynamic process in humans that has an integrative pattern, namely theocentric humanistic (*al-insānī al-rabbānī*). The dynamics of self-shift from a self-centered zone (egoistic) to a shared zone (communalistic), namely togetherness divinely, humanly, and naturally.²⁸

Thus, it can be understood that eco-sufism is rooted in the understanding of Sufism related to environmental conservation. Although in general Sufism is a discipline that talks about spirituality, which aims to get closer to God through cleansing oneself of despicable behavior, Sufism is also related to the discussion of the context of the natural environment. Thus, eco-sufism is a term used to describe an effort to manage, maintain, and conserve the environment by humans based on their closeness to God. Therefore, according to Ridwanudin, eco-sufism offers a long-term solution to responding to the environmental crisis because what is being repaired is human beings, especially their hearts and minds.²⁹

Hamka's Interpretation of Eco-Sufism: Efforts to Preserve the Environment with a Sufi Approach

The analogy of the natural environment is like the body, in which one part and another have a very close relationship. If one element does not function optimally, it will have a negative impact on the other elements. Similarly, human life that is dependent on nature will suffer the consequences if they are unaware of their relationship with the environment, which will result in an ecological crisis and a lack of pragmatic life necessities.³⁰ Human awareness of the environment is important so that people always use and cultivate nature as they should, rather than lusting after material interests in order to gain wealth. Environmental consciousness is a fundamental feature and distinction between humans and other living things. So it is very natural that Allah has given humans the task of alleviating various environmental

²⁶ Harun Nasution, *Filsafat dan Mistisisme Dalam Islam*, (Jakarta: Bulan Bintang, 1997), h. 56.

²⁷ Mochamad Lathif Amin, "Eko-Sufisme Islam Aboge Masjid Saka Tunggal Cikakak Banyumas, *Jurnal Penelitian*, 14, no. 2, (2017), h. 131.

²⁸ Suwito NS, *Eko-Sufisme Studi tentang Pelestarian Lingkungan pada Jama'ah Mujahadah Ilmu Giri dan Jama'ah Auliya'*, (Yogyakarta: Buku Litera, 2011), 4.

²⁹ Ridwanudin, "Ekoteologi Dalam Pemikiran Badiuzzaman...", h. 1.

³⁰ Kudwiratri Setiono, et. al, *Manusia Kesehatan Dan Lingkungan: Kualitas Hidup Dalam Perspektif Perubahan Lingkungan Global*, (Bandung: PT. Alumni, 2007), h. 97.

problems as caliphs on earth, and this is dependent on human awareness in managing their environment.³¹

However, the various disasters that often occur today are caused by ecological damage done by humans by exploiting the environment without considering its sustainability and balance. Humans as caliphs on earth who are given the mandate to conserve the environment, actually become the main actors and occupy a central position in environmental damage.³² With his ambitious greed, humans exploit nature in an all-out way without making it an object of economic value and a pragmatic necessity of life. In addition, the influence of materialism and capitalism as well as the use of IT (information technology) which is not efficient and not environmentally friendly also contributes to the increasingly massive environmental damage.³³

In the Qur'an, all environmental damage both from internal and external factors is nothing but the result of human actions and greed by exploiting the natural environment in an all-out manner. Therefore, from the beginning Allah has recorded the existence of the consequences of these human activities, as stated in QS. al-Rūm [30]: 41;

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

Translation: "Corruption has appeared throughout the land and sea by (reason of) what the hands of people have earned so He may let them taste part of (the consequence of) what they have done that perhaps they will return (to righteousness)."

This paragraph contains the understanding that physical damage to nature (ecology) and systems (ecosystems) occurs as a result of human activities that do not pay attention to environmental conservation.³⁴ The mufasir provide an explanation that the environmental damage and crisis is not actually human behavior directly –such as illegal logging and hunting, throwing garbage everywhere, and so on– but rather refers to non-physical behavior, such as polytheism, wickedness, hypocrisy, tyranny and all forms of disobedience committed by humans themselves. Although only a handful of people commit this act, the repercussions are global in scale.³⁵

Therefore, humans occupy an important position in protecting the environment in a sustainable manner, bearing in mind that their duty as caliph on earth is none other than as God's representative to look after funds to preserve nature. In this context,

³¹ Fachruddin Majeri Mangunjaya dan Gugah Praharawati, "Fatwas on Boosting Environmental Conservation in Indonesia", *Multidisciplinary Digital Publishing Institute (MDPI)* 10, no. 10 (2019), h. 4.

³² Febri Hijroh Mukhlis, "Paradigma Ekologis dalam Tafsir Al-Qur'an: Kajian Tematik-Kontekstual", *Qof: Jurnal Studi Al-Qur'an dan Tafsir* 6, no. 1 (2022), h. 100.

³³ Eko Zulfikar, "Wawasan Al-Qur'an tentang Ekologi (Kajian Tematik Ayat-ayat Konservasi Lingkungan)", *Qof: Jurnal Studi Al-Qur'an dan Tafsir* 2, no. 2 (2018), h. 120.

³⁴ Dede Rodin, "Al-Qur'an dan Konservasi Lingkungan: Telaah Ayat-Ayat Ekologis" *Al-Tahrir: Jurnal Pemikiran Islam* 17 no. 2 (2017), h. 400.

³⁵ Abū al-Fidā' Ibn Katsīr, *Tafsīr al-Qur'ān al-'Azīm*, (Beirut: Dār al-Kutub al-'Ilmiyah, 1998), Juz VI, h. 287. Aḥmad Mustafā al-Marāghī, *Tafsīr al-Marāghī*, (Mesir: Maktabah, 1946), Juz XXI, h. 55.

Hamka in his book *Tafsir al-Azhar*, offers five environmental conservation efforts with a Sufi approach to serve as guidelines for all Muslims, including:

1. Paying attention to nature will strengthen your faith in Allah

This first point starts with paying attention to nature, which can strengthen faith in Allah SWT. This writer extracts from Hamka's interpretation in QS. al-Jāthiyah [45]: 2-4;

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ. إِنَّ فِي السَّمَاوَاتِ وَالْأَرْضِ لَآيَاتٍ لِلْمُؤْمِنِينَ. وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِنْ دَابَّةٍ آيَاتٌ لِقَوْمٍ يُوقِنُونَ.

Translation: "The revelation of the book is from Allah, the Most Mighty, the Most Wise. Verily, in all the heavens and the earth are signs for those who believe. And what happens to you, as well as what He spreads through the beasts, are signs for those who believe."

Interpreting the three verses above, Hamka begins by stating that there are warnings for Muslims in the second and third verses, which are in the form of two books. The first is the Qur'an, and the second is the book of Nature. Both have in common that they are full of signs of His existence as well as His power. According to Hamka, it is obligatory for believers to pay attention to both of them because the two are closely related, and the Qur'an always commands to pay special attention to nature. For Hamka, paying attention to nature can strengthen faith in Allah, while the longer you pay attention to nature, the stronger your belief in the truth of the Qur'an will be.³⁶

Between the Qur'an and nature, or between nature and the Qur'an, according to Hamka, there is filling. Therefore, Hamka explained by giving an example that children who are studying natural sciences are certainly also taught about the Qur'an and its meaning, especially in the verses about the command to pay attention to nature. From the learning process, he will gradually move into the field of knowledge, and his soul will be filled with faith, continued Hamka. Because of the breadth of knowledge they received, the children's faith grew—they were not blind and deaf. In Hamka's perspective, the verses that talk about the command to pay attention to nature can ensure that the knowledge learned can strengthen faith, and perfect faith invites intense study.³⁷

Furthermore, Hamka confirmed his interpretation by giving orders to pay attention to human events along with animal events. The various animals can be used to excavate animal temperament and compare it to human steps. For example, bees are very well organized, ants are very neat in cohesiveness, lions are brave as the king of the jungle, tigers are known for their courage, rats are destructive in spirit, pigs are fond of dirtiness, young monkeys obey old leaders, spiders are fragile home, dogs that are very greedy, horses that are so loyal, flies and mosquitoes that are very dangerous for human life, and many more examples. The pig who likes dirt, the young monkey obeys the old leader, the spider who fragile home, very greedy dogs, horses that are so

³⁶ Hamka, *Tafsir al-Azhar*, Jilid 9, h. 6603.

³⁷ Hamka, *Tafsir al-Azhar*, Jilid 9, h. 6603.

loyal, flies and mosquitoes that are very dangerous for human life, and many more. All of this, according to Hamka, based on the opinion of the Sufis, is called *mashhad*, namely testimony, which is a sign for believers and can strengthen faith.³⁸

Hamka's interpretation of the term *mashhad* by the Sufis was also emphasized by al-Qushairī in his book *Laṭā'if al-Ishārāt*. In this case, al-Qushairī said that the creation of the heavens and the earth is a testimony to God's maintenance of nature and evidence of His greatness in creating nature in a beautiful and orderly manner.³⁹ The same thing was conveyed by Saʿīd Ḥawwā, that the verse above contains an understanding of evidence of the manifestation of Allah's testimony and power, His attributes, and His greatness which can strengthen faith in Allah. For people who do not believe, for Saʿīd Ḥawwā, they are completely unable to see the signs of His majesty.⁴⁰

The interpretation above demonstrates that Hamka has explained the verse by emphasizing spiritual nuances such as growing and adding faith in Allah SWT. All natural events that exist can lead the human mind to God, the Creator. Hamka also reflects it with faith in Allah, saying that Allah is the Almighty God who can be known by two books, namely the Qur'an and the book of nature. Thus, it seems clear that Hamka carries the values of Sufism in interpreting verses about the environment in harmony with the interpretations of other Sufi interpreters. Hamka hopes that the existence of God's created nature will increase faith in Him as the Almighty God and the Most Creator.

2. The order of nature is a form of God's existence

The paradigm offered by Hamka for preserving the environment is that natural order is a form of God's existence. This can be found in his interpretation when discussing the QS. Mu'min [40]: 61–62:

اللَّهُ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ. ذَلِكُمُ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُؤْفَكُونَ.

Translation: "Allah has made the night for you so that you may find peace in it, and the day is bright. True, Allah has superiority over humans, but the majority of people are ungrateful. Such is Allah, your Lord, the Creator of all things. There is no God but Him. How do you want to be turned away?"

In Hamka's view, the initial expression of this verse shows a warning about the close relationship of human life with the circulation of night and day. The rotation of the earth that revolves around the sun at a specific time also shows the rotation of the earth in a day and night around itself indirectly. As the ball that is kicked bounces, it

³⁸ Hamka, *Tafsir al-Azhar*, Jilid 9, h. 6604.

³⁹ Abū al-Qāsim Abdul Karīm bin Abdul Malik al-Qushairī, *Laṭā'if al-Isyārāt*, (Beirut: Dār al-Kutub al-Ilmiyah, 1971), Juz 3, h. 189.

⁴⁰ Saʿīd Ḥawwā, *al-Asās fī al-Tafsīr*, (Kairo: Dār al-Salām, 1985), h. 5217.

will also spin fast within itself. According to Hamka, this is what creates day and night, and these times can be used by humans in general. At night, for example, humans can calm themselves, gather new energy, and calm the nerves. The presence of the night also brings coolness and freshness. Meanwhile, during the day, the human eye can see what is around him once more. Man awakens from his sleep to resume his activities until the sun sets or the earth's rotation turns his back on the sun (night time).⁴¹

For Hamka, the cycle of night and day is the greatest gift that God has given to humans. The circulation of night and day in a year also causes air circulation so that it becomes autumn, the growing season, winter, and summer. The air temperature that causes the fruit season is determined by the changing seasons. The existence of waves in the ocean is also determined by the seasons; there are west and east seasons, north and south seasons, which also determine the various types of fish that come out. The many changes in the seasons have actually had a major influence on human life. For example, humans can determine when to plant rice and harvest it. Similarly, the determination of the time when sailing in the ocean

Even in the current context, Hamka mentioned that many humans can determine the condition of the air, cloudy or not, at the time when the rainy season falls, so that they can make radar planes to determine air temperature conditions or, if at sea, to know the thick fog. According to Hamka, there is the involvement of God, who gives gifts in the form of various facilities for humans. But there are also some of them who are not grateful for the gift that is given. They are negligent and careless, and some are even disobedient. No matter how high human knowledge is, Hamka continued, it is impossible for them to create that knowledge themselves. New discoveries resulting from human research and efforts have, in fact, had God's involvement in them, such as diving in the ocean, flying to the moon, discovering telephone networks, the telegraph, television, electricity, and others.⁴²

In Hamka's view, all the occurrences of natural order can lead to confidence in their creator. People who take advantage of the night situation by resting, their nerves are no longer tense, and they sleep well by paying attention to the circulation of the earth around the sun at a certain time, when the earth is covered with night and turns into day. Then the rising sun can make people move back with new energy and work for sustenance all day until they return at night. These events, according to Hamka, can give the impression that it is all because of Allah, the Lord of the Worlds and the Creator of all things. The order of nature is all due to His actions, the instructions of His power, and the traces of His rules. Therefore, Hamka emphasized that people with common sense must come to believe in the existence of God. While denying His existence is the first step for those who reject common sense.⁴³

⁴¹ Hamka, *Tafsir al-Azhar*, Jilid 8, h. 6397.

⁴² Hamka, *Tafsir al-Azhar*, Jilid 8, h. 6397.

⁴³ Hamka, *Tafsir al-Azhar*, Jilid 8, h. 6398.

Hamka's interpretation above is in line with al-Alūsī's interpretation, that God has made the night dark for humans so they can rest, and made the day bright so that humans can work to earn a living to fulfill their daily needs. Allah has bestowed many favors and gifts on humans, but most humans are not grateful for these gifts. The explanation of the verse above can lead to knowledge to humans that Allah is the Greatest, the Most Merciful, the Creator of all things, that there is no god worthy of worship besides Him. Therefore, humanity should know and believe in the truth of these signs of Allah's power and greatness.⁴⁴

3. Contemplation of nature will cause *'isyq* (longing) to Allah

This theme is very thick with the nuances of Sufism that Hamka carried in his interpretation when he discussed the QS. Āli 'Imrān [3]: 190–191, as follows:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ. الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ.

Translation: "Indeed, in the occurrence of the heavens and the earth and the alternation of day and night, there are signs for people of understanding. Those who remember Allah while standing, sitting, or lying down and contemplating the events of the heavens and the earth: "Our Lord!" You have not done this (all) in vain. Glory to you! So protect us from the punishment of hell."

Beginning the interpretation of verse 190 above, Hamka quoted Fakhruddin al-Razi's opinion that the book of the Qur'an has actually explained the problem of creatures created by God as a form of *ma'rifat* effort against God. Al-Razi considers this verse to be an enlightenment of the heart, revealing about divinity, monotheism, and Allah's greatness and glory. Therefore, Hamka recommends all humans contemplate nature, heaven, and earth. The sky is the one that protects humans, and the earth is the one that lays out a place to live, full of the secrets of science that have not been unraveled. The creation of an orderly heaven and earth, according to Hamka, is not merely made by God, but contains a very deep secret for humans. The alternation of night and day greatly affects human life and the lives of all living things. Sometimes the night is short, the day is long, and vice versa. Summer, winter, fall, and blooming season can all occur at the same time. Similarly, regular rain and heat All this is a sign to a reasonable person; it does not happen by itself.⁴⁵

In Hamka's view, if someone has thought about and contemplated nature, whether he is a natural scientist, an astronomer, a botanist, a mining scientist, a philosopher, a poet, or an artist, all of them must be fascinated by the arrangement of the veil of nature. that extraordinary. Intense contemplation will make you feel how

⁴⁴ Shihābuddīn Maḥmūd Syukrā al-Alūsī, *Rūḥ al-Ma'ānī fī Tafsīr al-Qur'ān al-'Aẓīm wa Sab'i al-Mathānī*, (Beirut: Dar Ihya' al-Turats al-'Arabi, t.th), Juz 24, h. 82.

⁴⁵ Hamka, *Tafsir al-Azhar*, Jilid 2, h. 1032.

small you are in front of the greatness of nature, and the greatness of nature is completely meaningless in front of the greatness of its creator. As a result, Hamka believes that the greatness of humans on Earth and the greatness of nature have no meaning; there is only Allah, the Creator. This is what Hamka meant by the figure of *Ulū al-Albāb*, namely, a human who thinks, has the essence, and thinks correctly. He has a seed of reason that, when planted, will grow.⁴⁶

Ulū al-Albāb itself is comprehensively interpreted as someone who has broad and sharp insight in analyzing a problem, and does not close himself from all input that comes from other people. With the intelligence and knowledge they have, they do not neglect their God, instead they use their advantages to always draw closer to Allah by remembering (*dhikr*) and thinking (*tafakkur*) all the beauties and secrets of His creation. So that strong piety grows within him and is always self-aware of the turmoil of passions that can plunge him into the valley of humiliation.⁴⁷ This was also emphasized by Saʿīd Ḥawwā that *Ulū al-Albāb* is someone who truly believes in Allah with all His creation, always does good deeds, and intensely carries out Allah's commands.⁴⁸

Furthermore, Hamka interpreted verse 191 above in text *yadhkūrūna*, which means remember. It comes from the word "remembrance", which means a suggestion to tie together names and memories. For example, when he says the name of Allah with his mouth, he can be sure that he has already remembered it in his heart. So, in any condition, whether standing, sitting pensively, or lying down, after contemplation of the events of the heavens and the earth or the alternation of day and night, *Ulū al-Albāb* immediately remembers the one who created it. This is because remembering or remembering Allah is once again associated with thinking. In addition, there is the word *fikr*, which is the initial reason for bringing up the final conclusion from a memory, that all of this did not happen by itself but that there was a God who created it.⁴⁹

Hamka then gave *munāsabah* by including an explanation of QS. al-Ḥajj [22]: 18, that all that is in the heavens and the earth, the sun, the moon, and the stars, up to the hills, mountains, woods in the forest, creeping things, and many among humans, all prostrate and submit to Allah. Based on this, Hamka actually regrets that the human attitude, which has absolutely no meaning, has disobeyed the greatness of God. Therefore, related to *fikr*, Hamka invites people to think about how God created nature in an orderly and balanced manner. Unlikely stars never collide. The sun revolves, and the earth revolves around the sun. According to Hamka, all this natural order is the power of love, which the Sufis call *ʿisyq* (longing). The earth and the sky are obedient

⁴⁶ Hamka, *Tafsir al-Azhar*, Jilid 2, h. 1032.

⁴⁷ Eko Zulfikar, *Karakteristik Ulul Albab: Menuju Kepribadian Islami di Era Disrupsi Digital*, (Bogor: Guepedia, 2023), h. 33.

⁴⁸ Saʿīd Ḥawwā, *al-Asās fī al-Tafsīr*, h. 962.

⁴⁹ Hamka, *Tafsir al-Azhar*, Jilid 2, h. 1034.

to God, and obedience comes from a teaching called *'isyq*.⁵⁰ Thus, it is clear that contemplation of the creation of nature can foster a sense of love and *'isyq* towards the one who created it, namely Allah.

What Hamka explained was slightly different from the interpretation of al-Qushairī who said that the natural order was not *'isyq*. He emphasized that all natural creations on a regular basis are blessings for people who always think about them, and they will reach the stage of *wuṣūl* towards Allah as the fruit of their efforts to understand the greatness of Allah.⁵¹ Even though there seems to be a different interpretation, al-Qushairī's explanation is in line with Hamka's explanation, that the favors given by Allah to His servants until they successful *wuṣūl* to Him will continue to bring it to *'isyq* (longing).

4. Management of nature as a provision to return to the presence of Allah

It is undeniable that Allah created humans as caliphs who were assigned to prosper the earth. When humans use and exploit natural resources, they must consider long-term conservation and sustainability. Efforts to manage natural resources must be understood as a provision for mankind to return to the presence of Allah SWT. This was revealed by Hamka when interpreting QS. al-Mulk [67]: 15:

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ

Translation: "It is He who made the earth low, so walk in all directions and eat from His provision, and to Him you will return."

When interpreting this verse, Hamka started by interpreting the word *dhalūlan* with a low meaning, namely, low under human feet or under human feet. Like a high mountain, it will be low if humans have climbed it to the top. Hamka believes that the very wide earth has been despised for humans, so it is permissible to do anything while still paying attention to its preservation. Humans are forbidden if they only hold up their hands, waiting for sustenance. Humans must keep trying their best by optimizing reason, mind, and intelligence to explore the sustenance that is on earth. For example, removing all natural resources, digging up what is on earth, drawing the contents of the ocean, utilizing wood, and so on.⁵²

Agreeing with Hamka's explanation, al-Qushairī emphasized that God would provide ease for managing the earth for humans. If they do it collectively with an eye on its preservation, luck will come to it.⁵³ On the other hand, the Sufistic commentator al-Tustarī explained more deeply that the mountains created by Allah for humans must be utilized in such a way. If humans treat it with damage without regard to the

⁵⁰ Hamka, *Tafsir al-Azhar*, Jilid 2, h. 1035.

⁵¹ Al-Qushairī, *Laṭā'if al-Isyārāt*, Juz 1, h. 190.

⁵² Hamka, *Tafsir al-Azhar*, Jilid 10, h. 7543.

⁵³ Al-Qushairī, *Laṭā'if al-Isyārāt*, Juz 3, h. 339.

conservation of sustainability, then Allah will give him trials of suffering, calamity and destruction on earth.⁵⁴

In Hamka's view, humans are sent to an earth that has been provided with all the necessities of life. Humans will get results from the earth according to their ability to use energy and knowledge. Because of the sophistication of the times and the existence of technology, human intelligence and intelligence can reveal many hidden secrets. Even very high mountains can be climbed easily, for example, by helicopter. Mines are also easily excavated, which releases earth deposits. Humans are destined by God to have a love for progress. However, one thing must not be forgotten, according to Hamka, and that is that after life, one will undoubtedly die, and death will return to God, to the place of origin, to account for what has been done during the world.⁵⁵

Hamka went on to say that this verse is a standard of life for Muslims in the face of technological advancements. Man's progress in uncovering the secrets of the earth will not bring anxiety if he always remembers that behind this life there is eternal life and a place of vengeance. Man will not be harmed and will not strangle himself with traces of the progress of his intellect if he always remembers that the end of his life is to return to God. By remembering that life will return to God, the results of human technology are determined by the goals of humans themselves, who want to do good.⁵⁶

Although technology has mostly been used to manage nature, Hamka believes that all of this must be accompanied by the memory that after living in the world, there will be an eternal next life in which humans will be held accountable for what they do on earth. Thus, it is quite clear that Hamka wants humans to always manage the environment by paying attention to sustainable conservation. He strengthens this with the understanding that, after life on earth, there will be another life that will hold him accountable while on earth. Therefore, according to Hamka, the management of this nature must be a provision for the presence of God, namely, while preserving the environment in a sustainable manner as a provision to face death and accountability in the hereafter.

5. Be grateful for the results of natural resources by sharing them with others.

Managing and utilizing natural resources is a form of human awareness of the environment. However, management of nature needs to be accompanied by gratitude to God for completing all human needs on earth. This is abstracted from Hamka's interpretation when discussing the QS. Yāsīn [36]: 35;

لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ

⁵⁴ Abū Muḥammad al-Sahl al-Tustarī, *Tafsīr al-Qur'ān al-Azīm*, (Beirut: Dar al-Kutub, 2004), h. 283.

⁵⁵ Hamka, *Tafsīr al-Azhar*, Jilid 10, h. 7544.

⁵⁶ Hamka, *Tafsīr al-Azhar*, Jilid 10, h. 7544.

Translation: "That they may eat of its fruit without having to cultivate it with their hands." Then will they not be grateful?"

According to Hamka, this verse has two important meanings. First, humans will receive direct results from the will of God. This differs from the interpretation of the letter *mā* in the text *mā ‘amilathu aidīhim*, which means *naʿī* (no), implying that it is not them who produce these results. The reason is also in the Qur'an itself: "*So do you see what you farm? Did you plant it, or did we plant it?*" (QS. al-Wāqī'ah [56]: 63–64). *Second*, departing from *mā mauṣūlah* (liaison), who recognizes that human effort is an important factor in these outcomes because they are indeed ordered by God to keep trying. Gardens and rice fields become more organized if humans are willing to work with their skills. This is also in line with the Qur'an: "*And that man will not get; only what he strives for will he get*" (QS. al-Najm [53]: 39).⁵⁷

Hamka justifies both of them as understanding the universal meaning based on these two meanings. Because, in fact, it is not humans who grow plants planted by humans, but Allah SWT. In addition, humans are also required to strive so that Allah will reward their efforts. Hamka explained at length that humans should always be grateful to Him for what was given on earth. He emphasized that humans should be grateful by studying the instructions from Allah, who has bestowed His grace and favor on the family of David, namely that gratitude is carried out by doing charity, giving to the needy, and more specifically by carrying out Allah's command to issue zakat on the produce of fields and fields at harvest.⁵⁸

What Hamka said had a tendency to explain QS. al-An'ām [6]: 141;

كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ

Translation: "Eat of it when it bears fruit, and give it its due on the day of harvest."

Hamka's explanation of being grateful for Allah's blessings by issuing zakat from the harvest above, is not in line with other Sufistic interpreters. Al-Alūsī for example, he emphasized that how to be grateful for the harvest of natural resources can be done by always acknowledging Him and increasing worship of Him.⁵⁹ So as Saʿīd Ḥawwā, he directed that the form of gratitude is done by always obeying and carrying out the commands of Allah and His Prophet.⁶⁰

From the description above, it appears that the most important sign of gratitude according to Hamka is sharing with others, namely paying zakat from their crops after reaching one *niṣāb*, or giving alms to the poor if they have not reached one *niṣāb*. Thus, it is clear that Hamka gives the values of *‘amālī* Sufism in the interpretation of the above verse, namely encouraging gratitude for what is given to God in various ways to others, especially from the crops of gardens or rice fields which are the results of the business he manages. This shows that Hamka is very concerned about social life by trying to eradicate poverty.

⁵⁷ Hamka, *Tafsir al-Azhar*, Jilid 10, h. 5994.

⁵⁸ Hamka, *Tafsir al-Azhar*, Jilid 10, h. 5996.

⁵⁹ Al-Alūsī, *Rūḥ al-Maʿānī*..., Juz 23, h. 9.

⁶⁰ Saʿīd Ḥawwā, *al-Asās fī al-Tafsīr*, h. 4637.

The Contribution of Hamka's Sufism Interpretation to Sustainable Environmental Conservation in Indonesia

It is undeniable that the main task of humans created on earth is to strive for sustainable development of the lives of all species on earth because the criticality of natural resources will result in the criticality of human life.⁶¹ According to the holy book of the Qur'an, human activities aimed at destroying the environment have existed since the arrival of humans on Earth. This is evidenced by the doubts of the angels against 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, the angel's doubts about humans were answered by Allah by showing the potential of Prophet Adam AS, who was able to absorb the knowledge given by Allah and reveal it again.⁶²

The existence of human intellectual potential has been able to make it a creature that continues to progressively build the dynamics of civilization.⁶³ As mentioned in the Qur'an, humans are described as creatures who are endowed with a set of intelligences to sustain their life on earth. Humans, with their various potentials, can damage or make improvements. The Qur'an even describes the crisis and environmental destruction caused by greedy human hands so that they can introspect and repair the environmental damage.⁶⁴

Thus, humans and their activities must receive religious direction or teachings that can regulate humans to achieve the purpose 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 humans with an understanding of teachings that can have a positive impact on themselves and their environment. Unfortunately, the anthropocentric understanding of religious texts, which is still very textual, makes humans trapped in a partial and rigid understanding of the creation of nature for humans, which results in maximum domination of nature and all-out exploitation of nature without regard to environmental sustainability.

To that end, Hamka, in his book of commentary on *al-Azhar*, seeks to provide a paradigm on environmental conservation with a comprehensive Sufi approach. There are at least five efforts offered by Hamka related to this, namely: paying attention to nature will strengthen faith in God; natural order is a form of God's existence; contemplation of nature will cause *'isyq* (longing) for God; managing nature as a provision to return to the presence of God; and being grateful for the results of natural

⁶¹ Hadi S. Alikodra, *Era Baru Konservasi Sumber Daya Alam dan Lingkungan, Membumikan Ekosofi bagi Keberlanjutan Umat* (Bogor: IPB Press, 2020), h. 4-5.

⁶² Kustiana Arisanti, "Proses Pendidikan Nabi Adam Perspektif Al-Qur'an", *Jurnal Pendidikan Islam Indonesia* 4, no. 2 (2020), h. 130 .

⁶³ Asep Sunarko, "Strategi Pengembangan Potensi Intelektual Muslim", *Manarul Qur'an: Jurnal Ilmiah Studi Islam* 16, no. 1 (2016), h. 9 .

⁶⁴ Aisyah Nurhayati, et. al, "Kerusakan Lingkungan dalam Al-Qur'an", *SUHUF* 30, no. 2 (2018), h. 208 .

resources by sharing them with others. This effort is expected to be able to make people aware of the importance of viewing the natural environment as a source of life that must be preserved by paying attention to sustainable conservation. What Hamka offers is a study of eco-sufism that provides a new perspective on the fulfillment of human and natural rights that must be balanced and obeyed by humans based on the holy text of the Qur'an.

In addition, the five efforts that are echoed by Hamka with the Sufism approach, if examined carefully, will foster an understanding that natural management is accompanied by faith in God, believes that nature is a form of His greatness that must be preserved, longs for the majesty of God who creates natural beauty, and remembering that death will later be held accountable, and always sharing with others as a form of gratitude to Him, will awaken and strengthen the solidarity of Muslims to collectively manage nature, preserve it, and conserve it sustainably. This paradigm is given by Hamka by balancing human rights and obligations to nature based on the holy book al-Qur'an, so that it can be used as a guide for all Indonesians to realize a polite and moderate Islam towards nature by paying attention to environmental conservation.

Conclusion

From the brief explanation above, this research produces the following findings: *First*, eco-sufism is rooted in the understanding of Sufism related to environmental conservation. Although, in general, Sufism is a discipline that talks about spirituality, Sufism is also related to the discussion of the context of the natural environment. Therefore, "eco-sufism" is a term used to refer to an effort to manage, maintain, and conserve the environment by humans based on their closeness to God. The eco-sufism paradigm is to offer a long-term solution to the environmental crisis because what is being improved is human behavior, especially with regard to their hearts and minds.

Second, there are five Hamka efforts in building a sustainable environmental conservation paradigm based on the Sufi approach, namely: paying attention to nature will strengthen faith in Allah; natural order is a form of God's existence; contemplation of nature will cause *'isyq* (longing) for God; managing nature as a provision to return to the presence of God; and being grateful for the results of natural resources by sharing them with others. In the interpretation of the verses about the five efforts, it appears that Hamka's interpretation tries to respond to environmental damage with a Sufi approach, which is seen as contributing to environmental conservation in a sustainable manner. Hamka provides a paradigm for balancing human rights and obligations to nature based on the holy book al-Qur'an so that it can be used as a guide for all Indonesians to realize a polite and moderate Islam towards nature by paying attention to environmental conservation.

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