

GREEN-DEEN IN THE QUR'AN: A STUDY OF TAFSIR AL-IBRĪZ THE WORK OF BISRI MUSTHOFA

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Abstract: Environmental damage in Indonesia is very critical so that it needs to be handled through various approaches, one of which is through reunderstanding religious texts. This article examined Bisri Musthofa's interpretation of the ecological verses in *Tafsir al-Ibriz* by exploring the concept of green-deen contained in it. This research was qualitative research by using content analysis methods with green-deen concept of Ibrahim Abdul Matin as an approach. This research found that the concept of green-deen in the book of *Tafsir al-Ibriz* includes four things: First, *Allah Ta'ala dewe kang mengerani lan nguwasani alam kabeh iki*, God as the owner of the whole nature and only God has dominion over it; Second, *sejatine kedadiane langit bumi saisine, gulir gumantine bengi lan rino iku kabeh dadi tondo tumerap wong-wong kang podo anduweni akal nuduhake kekuasaane Allah Ta'ala*, the whole creation of natures and everything that happen in it are signs of Allah that shows God's power over the intelligent. Third, *Allah Ta'ala manggonake marang siro kabeh ana ing bumine Allah Ta'ala*, Allah appointed man as a *khalifah* and placed them on earth to serve, take care and guard His earth. Fourth, *Embo'iyu umat-umat sakduruunge sira kabeh iku ono kang anduweni agomo, kang gelem nyegah sangking nggawe kerusakan ana ing bumi*, people of any religion are obliged to prevent destructions happen on Allah's earth.

Keywords: Ecology; Green-Deen; Ulama Nusantara; Interpretation

Abstrak: Kerusakan lingkungan hidup di Indonesia sudah sangat kritis sehingga dibutuhkan penanganan melalui berbagai pendekatan, salah satunya melalui pemahaman ulang teks keagamaan. Artikel ini mengkaji penafsiran Bisri Musthofa terhadap ayat-ayat ekologi dalam kitab *Tafsir al-Ibriz* dengan menggali konsep *green-deen* yang ada di dalamnya. Penelitian ini adalah penelitian kualitatif dengan menggunakan metode analisis data (*content analysis*) dengan menggunakan konsep *green-deen* Ibrahim Abdul Matin sebagai pendekatan. Penelitian menemukan bahwa konsep *green-deen* dalam kitab tafsir *al-Ibriz* meliputi empat hal; *Pertama, Allah Ta'ala dewe kang mengerani lan nguwasani alam kabeh iki*, Allah sebagai pemilik alam seisinya dan hanya Allah yang berkuasa atasnya; *Kedua, sejatine kedadiane langit bumi saisine, gulir gumantine bengi lan rino iku kabeh dadi tondo tumerap*

wong-wong kang podo anduweni akal nuduhake kekuasaane Allah Ta'ala, penciptaan alam seisinya serta segala yang terjadi di dalamnya adalah ayat Allah yang menunjukkan kekuasaan Allah bagi orang berakal. *Ketiga, Allah Ta'ala manggonake marang siro kabeh ana ing bumine Allah Ta'ala*, Allah menunjuk manusia sebagai *khalifah* yang ditempatkan di bumi untuk melayani, mengurus dan menjaga bumi Allah SWT. *Keempat, Embo'iyu umat-umat sakduruunge sira kabeh iku ono kang anduweni agomo, kang gelem nyegah sangking nggawe kerusakan ana ing bumi*, manusia yang beragama haruslah mencegah terjadinya kerusakan di bumi Allah.

Kata Kunci: Ekologi; *Green-Deen*; *Nusantara's Ulama*; *Tafsir*

Introduction

Currently, environmental condition in Indonesia is very worrying. Its forests in Kalimantan Island to Papua Iland experience exploitation and degradation continually. Industrial deforestation not only disrupts the function of forests as carbon dioxide sinks, but also exacerbates the impact of global warming. In addition, these activities threaten the livelihoods of tens of millions of indigenous people.¹ It can't be denied that since the Industrial Revolution, the role of man as the main cause of the environmental crisis on earth has become more apparent. This damage includes greenhouse gas emissions, ozone layer depletion, deforestation that causes 1.1 degree Celsius increase in the earth's temperature, plastic pollution and natural resource extraction that have led to the extinction of various species.²

Warning about the destruction of nature has been explained in the Qur'an Q.S. al-Rum (40:41), that it happened because of human hands. On the other hand the Qur'an also explained that human is *khalifah* on this earth (Q.S. al-Baqarah (2): 30). God entrusted the care of this earth to human. So far, the word *khalifah* is often understood to mean leader. The meaning of the term *khalifah* as a leader cannot be separated from Islamic history, namely the highest leader in the Islamic world also called as *khalifah*.³ But besides man being *khalifah*, he was micro-cosmos just like the universe as macro-cosmos, both were creations of Allah and both as embodiments of the form of Allah. There are many signs of the greatness of Allah in the universe mentioned in the Qur'an. QS. al-Rum (30:22) explains that included as the signs of the greatness of Allah are the creation of heaven and earth, differences in language and also skin color. QS. al-Rum (30): 46 explains that one of the signs of Allah's greatness is the sending of winds so that man can sail on his ship. QS. Fussilat (41:37) mentions that included as the signs of God's greatness are the occurrence of day and night, sun, and moon.

¹ "Kondisi Lingkungan Hidup di Indonesia di Tengah Isu Pemanasan Global," <https://www.walhi.or.id/kondisi-lingkungan-hidup-di-indonesia-di-tengah-isu-pemanasan-global> diakses 10 Mei 2024.

² Ahmad Arif, "Berevolusi Bersama Bumi," 2022, <https://www.kompas.id/baca/ilmiah-populer/2022/04/19/berevolusi-bersama-bumi>.

³ Sofyan Anwar Mufid, *Islam dan Ekologi Manusia* (Bandung: Nuansa, 2010).

Referring to the verses of the Qur'an above, it can be seen that the verses of Allah are not only verses written in the Qur'an but the entire universe as well as humans. Term *ayat* can mean both verse and sign. So these two types of Allah's *ayat* must be understood together so they can produce a “greener” interpretation of the Qur'anic verses or environmentally friendly interpretation and able to support the environmental conservation movement from an ideological perspective. Meanwhile humans and nature in equal relationship as verse or sign of God's greatness. As one of the principles of Green-Deen in the thought of Ibrahim Abdul Matin in reading the relationship of God, man and nature.

Nature conservation through ideological approach is important. Referring to the opinion of Sayyed Hossein Nasr in *Man and Nature: Crisis of Modern Man*, that environmental crises have been caused by spiritual crises, so need returning to the values and teachings of the Qur'an is to overcome spiritual crises as well as environmental crises.⁴ In Indonesia's context, one of these efforts is to explore ecological values in the interpretation of Nusantara's ulama. Where in this study the author chose *Tafsir al-Ibriz* by Bisri Musthofa.

Tafsir al-Ibriz was written in 1954-1960 in the city of Rembang, Central Java. A small town on the north coast. In addition, the city of Rembang also has large forest and limestone mountain area in the south. In recent years, the Mount Kendeng Rembang area has attracted national attention because of the construction of a cement factory in the area which can threaten the availability of water for farmers and potentially damage nature. According to the author, it is important to study *Tafsir al-Ibriz* with the current context, where the environmental conditions when this tafsir is written are far different from the environmental conditions in Rembang now.

Research on the *Tafsir al-Ibriz* has been done before. Mohammad Zamzami Urif examined the locality aspect contained in it. 'Urif concluded that the local-wisdom in *Tafsir al-Ibriz* includes; using *pegon* letters in writing with Javanese language. Another form of locality is Bisri Musthofa often comments on mysticism, *nyekar* or *ziyarah* to *awliya*'s tomb which is closely related to Javanese tradition. In this research, 'Urif has not discussed the interpretation of ecological verses in *Tafsir al-Ibriz*.⁵

Several studies have also been conducted on Qur'anic verses pertaining to ecology. Ahmad Saddam, in his research about ecological interpretation, stated that ecological interpretation is a new way of understanding the Qur'an. *Mufasssir* with an ecological perspective will always try to show his partiality towards ecological problems, want to contribute and give solutions to ecological problems faced today.

⁴ Sayyed Hossein Nasr, *Man and Nature: The Spiritual Crisis of Modern Man* (London: George Allan and Udwin, 1968), 9.

⁵ Mohammad Zamzami 'Urif, "Local Wisdom Dalam Tafsir Nusantara: Studi Atas Kitab Tafsir Al-Ibriz Karya KH. Bisri Musthofa," *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin* 7, no. 2 (2019): 337-74.

The paradigm used in ecological interpretation is eco-theocentrism. The ecological behavior of the community is a manifestation of the belief system adopted by the community. In his research, Saddam took several terms that became keywords of ecological verses. But the meaning of the verses has not been discussed in depth using an ecological perspective or a *green-deen* approach.⁶

Meanwhile Ahmad Muttaqin in his research entitled *Al-Qur'an dan Wawasan Ekologi* concluded that there are six principles related to human relations with the environment in the Qur'an, including: the principle of *tawhid*, the principle that nature and the environment are part of the signs of the greatness of God who has created the universe and its contents, the principle that humans have a position as *khalīfah* on earth, the principle of *amānah*, the principle of justice, and the principle of harmony and balance.⁷

In terms of semantics, Dede Rodin in his research entitled *Al-Qur'an dan Konservasi Lingkungan: Telaah Ayat-ayat Ekologis* concluded that there are several terms represent the words of environment in the Qur'an, including: *al-'ālamīn* (all species), *al-samā'* (space-time), *al-arḍ* (earth), and *al-bi'ah* (environment). While this study focused on analyzing the interpretation of ecological verses in the *Tafsir al-Ibrīz* with the *green-deen* approach of Ibrahim Abdul Matin and contextualize it in the current Indonesian context.⁸

This research was a library research. That is research that examines theoretically the knowledge, ideas, or findings contained in academic literature.⁹ Where in library research data was taken from the book *Tafsir al-Ibrīz* of Bisri Musthofa and the book *Green Deen What Islam Teaches about Protecting the Planet* of Ibrahim Abdul Matin as primary data. While secondary data sources were books, journal articles and other supporting sources. Researchers used the content analysis method to be able to find and conceptualize how *green-deen* in Bisri Musthofa's thought. The author limited the verses of the Qur'an discussed in this study to the verses used in the *green-deen* principle of Ibrahim Abdul Matin.

Biography of Bisri Musthofa

Bisri Musthofa was one of the popular scholars in Central Java and the one who pioneered the establishment of the Raudhatut Thalibin Islamic Boarding School, Rembang which is currently led by his son Musthofa Bisri or popularly called by Gus Mus. The greatness of the name Bisri Musthofa cannot be separated from his role

⁶ Ahmad Saddam, "Paradigma Tafsir Ekologi," *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin* 5, no. 1 (2017): 49–74.

⁷ Ahm and Ad Muttaqin, "Al-Qur'an dan Wawasan Ekologi," *AL-DZIKRA Jurnal Studi Ilmu Al-Qur'an Dan Al-Hadits* 2, no. 2020 (14AD): 333–58.

⁸ Dede Rodin, "Al-Qur'an Dan Konservasi Lingkungan: Telaah Ayat-Ayat Ekologis," *Al-Tahrir: Jurnal Pemikiran Islam* 17, no. 2 (2017): 391–410.

⁹ Sugiyono, *Metode Penelitian: Kuantitatif, Kualitatif, R & D* (Jakarta: Alfabeta, 2017).

both in the fields of state, religion and society. He was born in 1915 in Sawahan Village, Rembang Regency, Central Java, Indonesia. Bisri Musthofa was born to H. Zaenal Musthofa and Chodijah and he has childhood name Mashadi.¹⁰

Mashadi attended elementary school in the Ongko Loro school in Sarang Rembang. When he was moving up to the second grade, he was invited by his family to perform the Hajj. After returning from Hajj, his father died after reaching his hometown. In addition, after performing the Hajj, he changed his name to Bisri and added the name Musthofa which was taken from his father's name. After the death of Zaenal Musthofa Bisri Musthofa was under the supervision of his older half-brother H. Zuhdi and he was educated at HIS (Hollands Inlands School). But had not had time to complete his basic education at HIS - at the direction of Kiai Cholil - H. Zuhdi revoked KH. Bisri Musthofa from HIS. The reason is that HIS is a school owned by the Dutch colonialists specifically for children of civil servants. In addition, Kiai Cholil is worried that Bisri Musthofa has a character like the Dutch colonists. So continued his study at Ongko Loro school in Sarang, Rembang and graduated after studying for four years.¹¹

In 1926 Bisri Musthofa continued his education at the Islamic boarding school run by Kiai Cholil in Kasingan. However, due to several factors during the stay at the Islamic boarding, Bisri Musthofa did not feel at home and finally decided to leave the Islamic boarding. But in 1930 Bisri Musthofa was ordered by H. Zuhdi to return to Kiai Cholil's boarding school, only this second time he was handed over to his brother-in-law Kiai Cholil as well as a senior student named Suja'i. Bisri Musthofa learned to recite the basic books from him. After getting his basic knowledge from Suja'i, finally KH. Bisri Musthofa began to study the books taught by Kiai Cholil. Then Bisri Musthofa went to Mecca when the Hajj season arrived.¹²

After he was 20 years old, Kiai Cholil married him to his daughter and this made Bisri Musthofa take on the task of leading the Kasingan Islamic boarding school which later become the Raudhatut Thalibin Islamic boarding school. After a year of his marriage, Bisri Musthofa returned to perform Hajj with his family. But he chose not to go home immediately but settled in Mecca. Bisri Musthofa studied with several prominent scholars of Nusantara who were already there, including: Kiai Baqir, Shaykh Umar Chamdan al-Maghribi, Shaykh Maliki, Sayyid Amin, Shaykh Hasan Masysyath, Sayyid Alawie, and Kiai Abdul Muhaimin. He lived in Mecca for 2 years and returned in 1938 at the request of his father in-law Kiai Cholil. A year after, his

¹⁰ M. Ustov Abi Sri, *In Memoriam: KH. Bisri Musthofa Musthofa* (Risalah NU PWNU Jawa Tengah, 1979).

¹¹ Hulaimi AzhariHulaimi Azhari and Bukran Efendi, "Konsep Jihad Dalam Pandangan K.H Bisri Mustafa: Sebuah Telaah Terhadap Kitab Tafsir Al-Ibris Lima'arifah Tafsir Al-Qur'an," *Jurnal El-Umdah (Jurnal Ilmu Al-Qur'an Dan Tafsir)* 2, no. 2021, 189.

¹² Saifullah Ma'sum, *Kharisma Ulama: Kehidupan Ringkas 26 Tokoh NU* (Bandung: Mizan, 1998), 321.

father-in-law passed away in 1939, so Bisri Musthofa replaced him to lead the Kasingan Islamic boarding school.¹³

In addition to teaching at the Islamic boarding, Bisri Musthofa is also a politician. He was a Masyumi activist and became the chairman of Masyumi Rembang Region, which at that time the center of Masyumi was headed by KH. Hashim Asy'ari and Ki Bagus Hadikusumo as his deputy chairs. But after NU left the ranks of Masyumi Bisri Musthofa chose to be with NU. During his time at NU, Bisri served as one of the leaders of NU and Hezbollah's Rembang branch. Bisri Musthofa was also being the Head of the Religious Office and Court of Rembang, apart from that during the reign of Ir. Soekarno, Bisri Musthofa served as a Constituent, member of The Provisional People's Consultative Assembly (MPRS) and Assistant Minister of Ulama Liaison. During the New Orde era, Bisri Musthofa served as a member of the Central Java DPRD 1, precisely in 1971 as a representative carried by the NU party and a member of the Ulama Group Regional representative. In 1977, Bisri Musthofa became Chairman of the Central PPP Shura Council and concurrently served as a member of Syuriah NU in the Central Java Region.¹⁴

Bisri Musthofa is a scholar who is classified as prolific in writing. Among his most monumental works and much in demand by the public is tafsir al-Ibriz li Ma'rifat Tafsir al-Qur'an al-'Aziz. Works of KH. Other works of Musthofa include the following: *Tafsir Sūrat Yasīn, al-Iklīl, al-Azward al-Mustafawiyah, al-Manzamat al-Baiquni, Rawibat al-Aqwam, Durar al-Bayan, Sullam al-Afham li Ma'rifat al-adillat al-Ahkam fi Bulugh al-Maram, Qawa'id al-Bahiyah, Tuntunan Shalat dan Manasik Haji, Islam dan Shalat, Akhlak Tasawuf, Washaya al-Aba' li al-Abna', Syi'ir Ngudi Susilo, Mitra Sejati, Qashidah al-Ta'liqat al-Mufidah, Tarjamah Sullam al-Munawwaraq, al-Nibrasy, Tarikh al-Anbiya', and Tarikh al-Awliya'*.¹⁵

Green-Deen in the Perspective of Ibrahim Abdul Matin

In 2010, Ibrahim Abdul Matin introduced the term *green-deen* through his book *Green Deen What Islam Teaches About Protecting the Planet*. *Green-deen* is a form of self-reflection. In *Green-deen* practice people should treat the earth as a sacred place, because the earth is a mosque. The earth is the core of human existence, so it is the responsibility of humans to maintain and protect it from various damages caused by human hands.¹⁶

¹³ Azhari and Efendi, *Konsep Jihad Dalam Pandangan K.H Bisri Mustafa: Sebuah Telaah Terhadap Kitab Tafsir Al-Ibris Lima'arifah Tafsir Al-Qur'an*, 189.

¹⁴ Azhari and Efendi, "Konsep Jihad dalam Pandangan K.H Bisri Mustafa: Sebuah Telaah Terhadap Kitab Tafsir Al-Ibris Lima'arifah Tafsir Al-Qur'an", 185-198.

¹⁵ Maslukin, "Kosmologi Budaya Jawa Dalam Tafsir Al-Ibris Karya KH. Bisri Musthofa," *Jurnal Mutawatir* 5, no. 1 (2015), 80-81.

¹⁶ Ibrahim Abdul Matin, *Green Deen What Islam Teaches About Protecting The Planet* (San Fransisco: Berrett-Koehler Publisher, 2010, 27).

Green-deen is a way to practice Islam and also affirms the integral relationship between faith and the environment (the universe). Matin thinks that Islam has motivated humans to become protectors and guardians of the earth. Not only to its adherents, it applies to all human beings living on earth. There are six principles in the concept of *green-deen* Ibrahim Abdul Matin; first, the principle of *tauḥīd* is to understand the Oneness of God and His creation as one; *second*, the principle of Allah's signs (*āyāt*) which is to see the entire universe and all of it including the creation of man himself as signs of God; *third*, the principle of the *khalīfah* is that man is the servant of God on earth; *fourth*, the principle of *amānah*, which is to honor the covenant that man has with God (*amānah*) to be the protector of the earth; *fifth*, the principle of 'fairness' (*‘adl*) i.e. moving with justice; *sixth*, the principle of *mizān* is to live in balance with nature.¹⁷

The Relationship of God, Nature and Man in Tafsir al-Ibriz

In Tafsir Al-Ibriz there are several verses related to the relationship of God, nature and man;

First, dominion over the universe absolutely belongs to God. It can be found in the interpretation verse رب العلمين in Surat Al-Fatihah [1]: 2. Bisri Musthofa interpreted it “*sekabehe pengalam bana iku namung kagungane Allah Ta’ala dewe kang mengerani lan nguwasani alam kabeh iki. Ora ono makhluk yang anduweni pengalam*” (the entire universe belongs only to Allah as God and dominates all these universe. No creature can own this universe).¹⁸ While in Surah Al-Baqarah [2]: 131 was interpreted with *marang pengeran kang mengerani alam kabeh* (to God who rules all nature).¹⁹ In Al-A'raf [7]: 67 was interpreted to mean *pengeran ingkang murheng dumadi* (God who gives life to His creation) (Musthofa, tt: 427). And in Al-A'raf [7] verse 121 was interpreted *pengeranipun alam sedaya meniko* (God of all universe).²⁰

Based on the principle of *tauḥīd* (unification) in the *green-deen* concept of Matin that all human beings come from God as well as nature and everything in it. This nature is the radiance of God's light (*nūr al-ilāh*). Where the light is an expression of the *tauḥīd* (unification) of Allah with His creation. Man can take advantage of nature, but not by mastering it. Because dominion over the universe including man himself belongs only to the Creator, Allah Almighty. No human being can rule this universe. As in the interpretation of Bisri Musthofa *sekabehe pengalam bana iku namung kagungane Allah Ta’ala dewe kang mengerani lan nguwasani alam*

¹⁷ Matin, *Green Deen What Islam Teaches About Protecting The Planet* (San Fransisco: Berrett-Koehler Publisher, 29).

¹⁸ Bisri Musthofa, *Tafsir Al-Ibriz Li Ma’rifati Al-Qur’an Al-Aziz Bi Lughati Al-Jawiyah* (Kudus: Menara Kudus, n.d, 3).

¹⁹ Bisri Musthofa, *Tafsir Al-Ibriz Li Ma’rifati Al-Qur’an Al-Aziz Bi Lughati Al-Jawiyah*, 44.

²⁰ Musthofa, *Tafsir Al-Ibriz Li Ma’rifati Al-Qur’an Al-Aziz Bi Lughati Al-Jawiyah*, 446.

kabeh iki. Ora ono makhluk yang anduweni pengalam. This is in accordance with the *green-deen* principle proposed by Matin, understanding the Oneness of God and His creation (*tauhid*).

An understanding of the essence of unity between God and His creation is hoped can change the perspective of environmental activists who tend to anthropocentrism. While philosophical anthropocentrism is the theory of environmental ethics that views humans as the center of the universe so that their importance is most decisive in policy making related to nature. Anthropocentrism causes man to separate from the sacredness of nature. So that humans are only busy thinking about their own interests without thinking about the sustainability of nature.²¹

Apart from the interpretation of term *rabb al-'ālamīn*, Allah's ownership of the universe can be found in how Bisri Musthofa interpret of the word *al-ardl*, Bisri Musthofa often relies it belongs to Allah. On Sura Al-A'raf [7]: 74;

وَأذْكُرُوا إِذْ جَعَلْنَاكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَبَوَّأْنَاكُمْ فِي الْأَرْضِ.

Bisri Musthofa interpreted: *Sira kabeh podo ilengo. Allah Ta'ala andadeake sira kabeh kadadeake ganti manggon ono ing bumi sak bakdane kaum 'Ad tumpes dining Pengeran. Lan Allah Ta'ala manggonake marang siro kabeh ana ing bumine Allah Ta'ala* (and you all remember! Allah Ta'ala made you all in exchange for occupying the earth after the people of 'Ad were destroyed by God. And Allah Ta'ala put you on His earth). Whereas in surah Al-Qasshas [28]:7 it is interpreted with *lan siro ojo nuprih karusakan ana ing bumine Allah Ta'ala iki (Sarana nindaake ma'shiyyah) temenan* (and do not seek corruption on this earth of Allah Ta'ala by doing ma'shiyah- truthfully) (Musthofa, tt: 1336). Surah Al-A'raf [7]: 146 was interpreted by Bisri Musthofa with *ingsun (Allah Ta'ala) ngersaake nginggoake wong-wong kang podho gumede ing bumine Allah kelawan ora sakbenere. Dienggoake adoh saking biso paham ayat-ayate Allah Ta'ala. Dadi senajan ana ayat-ayat pirang-pirang, wong-wong mau tetep ora ngerti* (Allah Ta'ala wants to turn away the proud people on Allah's earth in an unrighteous way. They are turned away from understanding the verses of Allah. So eventhough there are many verses of Allah, the person still cannot understand it).²²

Interpretation of Bisri Musthofa that always adds word Allah in interpreting *al-ardl* as in the verses above, shows that there is no anthropocentrism in his interpretation. The earth belongs to Allah Ta'ala entirely and humans living today are only substitutes for previous generations. Interpretation of Bisri Musthofa certainly adapted to the needs of his time. Because at that time the exploitation and also the

²¹ Mary Evelyn dan John A. Grim, *Agama Filsafat Dan Lingkungan Hidup (Terjemahan)* (Yogyakarta: Kanisius, 2003), 217-218.

²² Musthofa, *Tafsir Al-Ibriz Li Ma'rifati Al-Qur'an Al-Aziz Bi Lughati Al-Jawiiyyah*.

natural damage that occurred in Rembang was not as severe as it is today, so what needed is to provide an understanding that this earth is absolutely owned by Allah SWT and everything that humans do on God's earth will be held accountable.

The above is in accordance with the principles of *tauhīd*, *ayāt* and *khalīfah* in *green-deen* of Abdul Matin. It understands that everything in the universe is the radiance of God's light so that in essence the universe and Allah are one (*tauhīd*). The earth and everything in it include the verse of Allah so that the humans must bind themselves to it, when see the verse of Allah they must remember who the Creator is. And human who is also a verse of Allah received the mandate to become *khalīfah*. Abdul Matin translates *khalīfah* with stewards. Which means that man was given the task by God to be a servant on earth. The task of becoming *khalīfah* is not limited to Muslims. But also all people in the world, followers of any religion.

Indonesia is a Muslim-majority country. Indirectly, the Muslims are most responsible for environmental sustainability in Indonesia. Therefore, the interpretations that have a theo-ecological perspective is needed for nature sustainability. Abdul Matin mentioned in his book that Indonesia as the country with the largest Muslim population with 206 million or almost 90 percent. And now Indonesia suffers from various environmental issues, spreading various pollution both to waterways, soil and air, destroying forests and wildlife due to various types of industries.²³ Moreover, Muslims are one of the religious communities who are very concerned with the availability of clean water and also holy-purifiers (*iahhir mutahhir*) water. Where the availability of clean and holy-purifiers water will be difficult to be found in polluted environments.

Second, nature and human are signs of God's power. One of the principles of *green-deen* is *ayat* (sign); that is, understanding that the entire universe including humans are signs of the greatness of Allah SWT. Just as the verses of Allah that were contained in the holy book of the Qur'an, the verses of Allah contained in the universe must also be read and guarded. It is read to be studied so that people can understand the *sunnatullah* or the laws of Allah attached to them, maintain sustainability and continuity of nature in a balanced manner.

In *Tafsir al-Ibrīz* Bisri Musthofa interpreted term *ayat* with *tondo* (sign), but sometimes does not mean them, still using the word *ayat* in his *tafsir*. For example in Sura Al-Rum [30]: 20 “*setengah sangking ayat tondo kekuasane Allah Ta’ala iya iku Allah Ta’ala agawe siro kabeh sangking lemah (diarani kedadean sangking lemah-jalaran asal kawitane manuso, iyaiku Nabi Adam pancen kedaden sangking lemah) nuli dumadakan siro kabeh dadi rupo manuso (ana daginge ana getihe) podu tersebar ngebaki bumine Allah*” (half of the signs of Allah's power are He created you all from the dust (it is said that creation from the dust is due to the origin of human i.e. the

²³ Matin, *Green Deen What Islam Teaches About Protecting The Planet*, 13.

Prophet Adam was indeed created from the dust) then you all became human beings (there is flesh and blood) scattered to meet Allah *Ta'ala*).²⁴

The creation of man from the soil is one of the signs of God's power. The soil originally had no element of life but by the power of God then became a human being who had reproduced and spread across the earth. The creation of human from soil has two meanings. *First*, the creation of Adam from soil, who is believed to be the first man created by God, then he had offspring and reproduced. *Second*, that sperm come from food juices, while food juices are taken from the soil. If it is looked at the interpretation of *al-Ibrīz* above, it can be concluded that Bisri Musthofa is more inclined to the first opinion.

Furthermore, the interpretation of the word *ayat* in Surah Ali Imron [3]: 190-191 which is interpreted as *tondo* in *Tafsir al-Ibrīz* “*sejatine kedadiane langit bumi saisine, gulir gumantine bengi lan rino iku kabeh dadi tondo tumerap wong-wong kang podo anduweni akal. Nuduhake kekuasaane Allah Ta'ala. Iya wong-wong kang anduweni akal iku, wong-wong kang tansah imut (dzikr) ing Allah Ta'ala, nuju ngadek, nuju lengguh, lan nuju turon-turon, lan pikir-pikir ono ing tumitahe langit lan bumi...*”. This verse talks about *tondo* (sign) of God's power that is on the whole universe and changes day and night, then humans are asked to pay attention to these signs and remember God (*dzikr*). Those who can balance between paying attention to the universe and *dzikr* to Allah are called *ulil al-bāb*. So many verses in the Qur'an that talk about the sign (*ayāt*) of Allah in the universe, man must be able to read these verses.

Living *green-deen* concept of Abdul Matin means understanding that humans were created by God from the soil, that why the humans must make every effort possible to care for the earth, protect and manage all its gifts in a sustainable manner. As stated in the Qur'anic verse above that humans are asked to be able to see the signs of Allah's greatness in the universe. Humans can see it in water, wind, sea, mountains and others. In addition, man must be able to learn about himself, how he is bound by these verses of Allah. The sea, rivers, sun and moon have served man every day.²⁵ As explained in Sura Ibrahim [14]:34 that Allah has given man everything he needs without calculation. So that when there is admiration for the verse of Allah in the form of the universe, man will feel that he belongs to the extraordinary verse of Allah. Man is not only *khalīfah* on earth, but also as *ulil al-bāb*.

Third, Allah appointed man to be a *khalīfah* on earth. As in Sura Al-Baqarah[2]: 30. The word *khalīfah* is often understood as leader, as if he is the one who has the power to exploit nature. The meaning of the word *khalīfah* and all its derivations in *Tafsir al-Ibrīz* is variously interpreted by Bisri Musthofa:

²⁴ Musthofa, *Tafsir Al-Ibriz Li Ma'rifati Al-Qur'an Al-Aziz Bi Lughati Al-Jawiiyyah*, 1384.

²⁵ Matin, *Green Deen What Islam Teaches About Protecting The Planet*, 34.

... وَيَسْتَخْلِفُكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ

*Nuli sira kabeh ditetepake dadi ganti manggon lan kuwoso ana ing bumi. Allah Ta'ala mengko bakal mirsani kapriye amal iro kabeh. God appointed humans as successors to occupy and rule on earth. Allah will see how humans behave on earth.²⁶ Term *yastakhlif* is derivation from *fi'il madli istakhlafa*, in QS. Al-A'araf [7] verse 129 Bisri Musthofa interpreted it by "dadi ganti manggon lan kuwoso ana ing bumi".*

*Next is the word خُلَفَاءُ in QS. Al-A'raf [7] verse 69. In the Indonesian Ministry of Religion Translation of the Qur'an the word خُلَفَاءُ is translated as "caliphs". Likewise Quraish Shihab in Tafsir Al-Mishbah, خُلَفَاءُ is the plural form of خَلِيفَةٌ. Where the word خُلَفَاءُ contains the elements of the political power in managing one region. While Bisri Musthofa interpreted it by didadeake ganti manggon ana ing bumine Allah Ta'ala. There is no political meaning in interpreting *khulafā* and again Bisri Musthofa relies on the word earth as belonging to Allah. QS. Al-Naml ayat 62, Bisri Musthofa menafsirkan lafal *khulafa al-ardl* dengan *lan dadeake sira kabeh minangka dadi ganti manggon ana ing bumi* (dan menjadikan kalian semua sebagai ganti untuk menepati bumi). Likewise in QS. Al-Naml verse 62, Bisri Musthofa interpreted phrase *khulafā al-ardl* by *lan dadeake sira kabeh minangka dadi ganti manggon ana ing bumi*. That Allah made humans today as replacements for previous humans to inhabit the earth.*

While the word خَلَايِفَ in QS. Yunus [10] verse 14 is interpreted by Bisri Musthofa:

ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ

Sakwuse mengkonon nuli Allah Ta'ala nitahake siro kabeh poro kuffar Makkah, minongko dadi gantine bongso-bongso kang dirusak manggon ing bumine Allah Ta'ala, sakbakdane bongso-bongso mahu. Supaya Allah Ta'ala pirso, kepriye perbuataniro kabeh? Opo gelem ngalap ibadah opo ora. That Allah gave a command to all infidels of Mecca to replace the destroyed people who occupied the earth of Allah before. So that Allah may see what they do good deeds or bad deeds.

It can be underlined that Bisri Musthofa's interpretation of the word خَلَائِفَ, خَلِيفَةٌ is *minongko dadi ganti*. In addition, there is the word اِخْلُفْنِي in QS. Al-A'raf [7] verse 142 which is interpreted by Bisri Musthofa *dadosho khalifah kulo* (be my *khalifah*). This verse tells the story between Moses and his brother Aaron, where Moses asked Aaron to replace him to deliver his message to his people.²⁷

²⁶ Musthofa, *Tafsir Al-Ibriz Li Ma'rifati Al-Qur'an Al-Aziz Bi Lughati Al-Jawiyah*, 450-451. ...وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ (الاعراف: 42)²⁷

In complete interpretation of Bisri Musthofa is *Nabi Musa dawuh marang Nabi Harun: sampeyan dadosho khalifah kulo, ngurus kaum kula sampeyan thothe, ibadahe kaum kawula,*

While in QS. Shad [38]: The 26 word *khalīfah* are interpreted by Bisri Musthofa as follow:

يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَن سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ

Hai Nabi Daud, temenan, ing sun Allah andadeake siro, dadi khalifah ana ing bumi (ngubengake lan ngurus urusaning menuso kabeh) mula siro ngukumono ana ing antarane para manuso kelawan hukum kang haq (adil) lan siro ojo nuruti howo nafsu, mundak howo nafsu iro nyasarake siro sangking dalan-dalane Allah ta'ala. Temenan wong-wong kang podo sasar sangking dalan-dalane Allah Ta'ala (iyaiku iman marang Allah Ta'ala) iku deweke bakal oleh sikso kang banget larane sebab anggone deweke podo lali dino hisab (upama deweke ora podo lali dina hisab, deweke mesti podo iman ana ing dunyane. (O Prophet David, indeed, I (Allah) made you caliphs (governing and taking care of the affairs of all men) therefore you should decide the law among men with haq (fair) law and do not follow lust, because it can lead you astray from the way of Allah the Exalted. Indeed those who stray from the way of Allah the Exalted (i.e. faith in Allah the Exalted) they will be tormented with great torment because of their negligence on the day of hisab (the day of reckoning for deeds) if they had not neglected the day of hisab they would have believed while on earth) (Musthofa, tt: 1609-1610).

Interpretation of QS. Shad [38]: 26 is the clearest interpretation of the word *khalīfah* in *Tafsir al-Ibriz*; *ngubengake lan ngurus urusaning menuso kabeh* (manage and handle the affairs of all people). Allah has indeed appointed man as a *khalīfah*, but the mandate should not be followed by a sense of belonging and domination, but a rather a responsibility to preserve of the universe.

In Abdul Matin's *green-deen principle*, the word *khalīfah* is defined as which means servant. This is different from Yusuf Ali who interpreted caliph with "vicegerent". Furthermore, the duty of being a servant (*khalīfah*) on earth is not limited to Muslims. But for all mankind and in the Qur'an has been explained the concept of service, which includes to oneself, to others and to the earth (Matin, 2010: 3).

Humans are God's servant on earth who must serve God's affairs on earth, including protecting the earth. It is humans's duty as the best creatures of Allah because humans are blessed with intellect and reason. (Matin, 2010: 8) Since the earth is an essential part of man, it is incumbent upon man to protect it. When man dies he is not only held accountable for his charity towards his fellow man, but also for his

sampeyan sampun ngantos nuruti karepe wong-wong kang ndamel karisakan (Moses said to Aaron: be my caliph, take care of my people you govern, you must not follow the wishes of those who make mischief) (Musthofa, tt: 456-457)

treatment of God's other creations, the earth and all of it. As explained in QS. Al-A'raf [7] verse 129 and Yunus [10] verse 14 that Allah gives the task to man to see what man does after he has gained authority and power.

Then as *khalīfah*, humans must remember two things; *First*, humans are blessed and given everything around them; second, humans have a strong covenant with Allah SWT as explained in QS. Al-A'raf [7]: 172. In protecting the earth, humans must believe in a sacred covenant between humans and God (Matin, 2010: 9). Abdul Matin understood man's covenant with Allah Almighty with the principle of *amānah* (mandate). That is the mandate to become the *khalīfah* of God which requires humans to always praise Allah and take care of the earth. In carrying out this *amānah* (mandate), humans must be fair because God will see everything what humans done on earth.

In carrying out the mandate as *khalīfah*, humans are required to do it fairly. As in the interpretation of Bisri Musthofa which mostly interprets *khalīfah* as a substitute. In exchange for taking care of the earth, humans must be fair. Injustice to nature will cause damage to nature and cause injustice to those who are weak – who have no political or economic power - because they have to bear the negative effects of pollution and environmental damage.

Justice in ecological context is maintaining balance. God has created everything that in the universe was created in perfect balance. As explained in QS Al-Rahman [55]: 3-10

خَلَقَ الْإِنْسَانَ . عَلَّمَهُ الْبَيَانَ . الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ . وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ . وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ . أَلَّا تَطْغَوْا فِي الْمِيزَانِ . وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ . وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ .

There is a different interpretation from Bisri Musthofa of the word *الْمِيزَانَ* in verse 7, 8 and 9. Bisri Musthofa interpreted the word *الْمِيزَانَ* in Surah al-Rahman verse 7 as justice and as scales in verses 8 and 9. *Langit, dining Allah Ta'ala den luhurake, lan Allah Ta'ala netepake keadilan. Supaya siro kabeh ora podo lacut ing ndalem timbangan. Lan siro kabeh podo anjejekake timbagan sarana adil-lan siro kabeh ojo podo ngurangi timbangan.* Verse 7 above talks about justice, but is preceded by an explanation of God's creation. Then in verse 8 and 9 orders humans to uphold fair scales and not reduce them. While in verse 10 KH. Bisri Musthofa explained that the purpose of the earth has been laid out for his creatures is to establish the earth to give benefit for all his creatures: humans, jinns and all these other creatures. *Bumi, Allah Ta'ala netepake bumi iku kanggo kamanfaatan sekabehane makhluk (manuso, jin lan liya-liyane).*²⁸

²⁸ Musthofa, *Tafsir Al-Ibriz Li Ma'rifati Al-Qur'an Al-Aziz Bi Lughati Al-Jawiyah*, 1960.

The humans cannot just take advantage of nature but also have to maintain its balance. The imbalances of nature will cause various damages and disasters such as deforestation that is not balanced with reforestation, hunting of animals which causes ecosystem imbalances, pollution from industry causes climate change, exploitation of natural resources leave various damages and others. So as a *khalīfah*, man must be able to maintain the balance of nature because he is the one who is authorized to govern it because he is God's representative on earth.

How to be good *khalīfah*? Matin mentioned that the Prophet Muhammad is the best example of how to be the *khalīfah* (servant) of the planet, the Prophet being the representation of God on earth. He cared about plants and animals, the Prophet also fought to uphold justice, he taught honesty in the marketplace. Practicing the verses of the Qur'an in every speech, behavior and action.²⁹ The earth is sacred. Just as mosques must be guarded, so the earth must be guarded. Because the whole earth is a mosque. As explained by the hadith narrated by Al-Tirmidhi:

الأَرْضُ كُلُّهَا مَسْجِدٌ إِلَّا الْمَقْبَرَةَ وَالْحَمَامَ (الترمذي: 317)³⁰

But the current economic system does not view the earth as a sacred mosque, but instead views natural wealth as an opportunity to enrich oneself and see others as a target market and then look for natural resources to create goods that will sell. The earth and its contents are seen as objects that can be used for human welfare that act as subjects. It is this kind of relationship that Matin criticized. He placed both man and earth equally, both being creations and verses (signs of God's power). Therefore, by considering that the earth is a mosque, it will remind that this earth is sacred. Earth was the beginning of man's creation. Earth is where humans grow and prostrate during life. Earth is a place to return when humans die.

In addition to the economic system, the political system also affects the balance of nature. Matin criticized the democratic system regarding natural resource management. A democratic system of government allows all societies to participate in the use of nature. The liberal market economic system provides the widest possible opportunity for those who have ambition and capital to produce goods that sell well in the market.³¹ (Matin, 2010: 36). Another impact of the liberal market is that everyone is encouraged to produce and consume at once, causing over-consumption. With the increase in consumption activity, production activity will also increase. Consumption activities will produce a lot of waste, while production activities require raw materials from nature and it will leave various waste and pollution. Over-consumption can

²⁹ Matin, *Green Deen What Islam Teaches About Protecting The Planet*, 12.

³⁰ This hadith was also narrated by Ibn Majah [number 745], Al-Darimi [number 1390] and Ahmad [number 3:83]

³¹ Matin, *Green Deen What Islam Teaches About Protecting The Planet*, 36.

distract humans from their duties as stewards of the earth. Because humans will only focus on their consumption and production activities. So a simple step to start carrying out the mandate as *khalīfah* in *green-deen* prespective is everyone must check their consumption habits.

Apart from the above, to be good *khalīfah*, humans must fulfill the requirements of *ulil al-bāb*, namely always remember how Allah created the universe and everything in it, what happens between them and how day and night change. They are signs of the power of Allah SWT, like what explained in QS. Ali Imron [3]: 190-191. As a *khalīfah*, man must always *tanzah imut* (do dzikir) that this earth absolutely belongs only to Allah SWT and man is only a servant who is given the task to guard it by adhering to the principle that the universe is just like man, as the *ayat* (signs) of Allah SWT. Humans and nature are one unit, so what humans do to nature reflects what they do to themselves.

Fourth, humas are prohibited from doing damage to the earth. As in Sura Al-Qashash [28]: 77. Bisri Musthofa interpreted *وَلَا تَتَّبِعِ الْفَسَادَ فِي الْأَرْضِ* with *lan siro ojo nuperih karusakan ana ing bumine Allah Ta'ala iki (Sarana nindaake ma'shiyyah)*:

وَابْتِغِ فِيهَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ
إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ.

Siro nuperiho ing dalem bondo-bondo kang dineng Allah diparingake marang siro (nuperiha) deso akhirat (ateges siro gunaano bondo-bondo paringan Allah Ta'ala iku kanggo alat ngabekti marang Allah Ta'ala. Koyo zakat, infaq fi sabilillah, shadaqat jariah lan liya-liyane. Siro aja lali bagian iro sangking dunyo (ateges supaya nindaake dunyo mahu kanggo kapentingan akhirot) lan siro ambagusano (marang sapodo-podo sarana shadaqoh) kaya anggong Allah Ta'ala ambagusi marang siro-lan siro ojo nuperih karusakan ana ing bumine Allah Ta'ala iki (Sarana nindaake ma'shiyyah) temenan, Allah Ta'ala iku ora demen wong kang gawe kerusakan (dadi mesti disikso).

As mentioned above, Bisri Musthofa often connects the word "earth" with "Allah Almighty". This indicates that Bisri Musthofa consistently reminds that humans should not act as they please towards the earth and the creatures of Allah that inhabit it. So as a caliph, human should seek a religion that encourages doing good and preventing destructions.

In another place, Bisri Musthofa explained that religious people should prevent damage of nature. As in his interpretation of QS. Hud [11]: 116

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُو بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ.

“Embo’iyo umat-umat sakduruunge sira kabeh iku ono kang anduweni agomo, kang gelem nyegah sangking nggawe kerusakan ana ing bumi. Kok ora ono, kejobo setitik. Iyaiku golongan kang diselametake sangking siksane Allah Ta’ala kang gelem nasihat, nyegah lakon dosa. Dene akeh-akehe malah ora gelem ngeling-ngelingake, lan wong-wong kang podo dholim tetep malah podo kasengsem marang kaenakan dunya”.

In the translation of the Ministry of Religious Affairs of the Republic of Indonesia which translates “*ulu baqiyyah*” with “has excellences”. But Bisri Musthofa has different interpretation of “*ulu baqiyyah*” as “*anduweni agomo*” (having religion). So the meaning of his interpretation of Surah Hud [11]: 116 above that people who are *anduweni agomo* (having religion) *gelem nyegah sangking nggawe kerusakan ana ing bumi* (be willing to prevent actions of destroying the earth). This is closely related to Abdul Matin’s thought that to build a *green-deen* movement it must be begun with healing the human heart through religion.

What is meant by healing the heart through religion in the concept of *green-deen* is through any religion. Matin believed that values of the Qur’an are universal values for all human beings. Humans need healing like the earth, healing the heart through worship and healing the planet (earth) also with worship, not only worship in *fiqh* term, but also to be more open definition to be able to live in harmony with all His creation.³² Only then it can build a movement called the *green-deen* movement, by connecting with interfaith green-movements, connecting with traditional environmental and environmental justice movements, connecting with human rights movements and then connecting with other humanitarian movements

CONCLUSION

The *green-deen* concept in Tafsir al-Ibriz is a theocentric ecological concept whose division includes; first, God as the owner of the universe and all of it. Bisri Musthofa interpreted the pronunciation رب العلمين with several terms; *pengeran kang mengerani alam kabeh* (God who rules over all nature); *pengeran ingkang murbeng dumadi* (God who gives life to His creation); *pengeranipun alam sedaya meniko* (God of all this natures). In addition, Bisri Musthofa always relied on the word *al-ardl* (earth) on Allah Almighty. Second, nature and man are signs of God's power. Man and nature are the verse of Allah and are one unity, part of the tawhid of Allah SWT. So treating natures must be based on a form of servitude to Allah SWT who has created the universe and all of it, including humans. Third, God appointed man to be a *khalifah*. Bisri Musthofa interpreted the word *khalifah* and some of its derivations in the Qur’an with some explanations; *ditetepake dadi ganti manggon lan kuwoso* in QS. Al-A’araf [7] verse 129, *didadeake ganti manggon ana ing bumine Allah Ta’ala* in

³² Ibrahim Abdul Matin, *Greendeen: Inspirasi Islam Dalam Menjaga Dan Mengelola Alam*, Terj. Aisyah (Jakarta: Zaman, 2012), 12.

QS. Al-A'araf [7] verse 69 and *dadi khalifah ana ing bumi (ngubengake lan ngurus urusaning menuso kabeh)* in QS. Shad [38]: verse 26. Fourth: man is forbidden to do destruction. Bisri Musthofa interprets "*wa lā tabghī al-fasāda fi al-ardl*" with *lan siro ojo nuperih karusakan ana ing bumine Allah Ta'ala iki (Sarana nindaake ma'shiyyah)* in QS. Al-Qashash [28]: 77 and "*ulū baqiyyah*" in QS. Hud [11]: 116 with "*anduweni agomo*" (having a religion). It is not limited to Muslims but to all religions. It is not limited to Muslims but adherents of all religions.

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Vol. 9, No. 1 2024

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