

## **Implementation of QS. Al-A'raf 56 in Fostering an Attitude of Loving the Environment**

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### **Abstract**

This research examines how the implementation of QS. Al-A'raf Verse 56 in fostering an attitude of loving the environment through the Environment-Based Innovative Entrepreneurial School. The increasingly alarming environmental conditions are one of the important points to be addressed immediately. This condition can be caused by human actions. This is one of the reasons researchers are interested in discussing and linking it in the Quran. In the Quran there are many verses that explain about the environment, one of which is QS. Al-A'raf verse 56. Iqro Klub is one of the institutions engaged in religious, social and youth character building that provides facilities in the form of positive activities. This study aims to determine the values contained in QS. Al-A'raf verse 56 and how the implementation of QS. Al-A'raf verse 56 in fostering an attitude of loving the environment through the activities of the Environment-Based Innovative Entrepreneurial School. The method used in this research is a qualitative approach with a case study type of research. This research was conducted at Iqro Klub Pekalongan Regency. The data collection techniques used were observation, interview and documentation. The data analysis techniques used were data reduction, data presentation and conclusion drawing. The results of this study are activity planning, implementation and evaluation. At the time of planning Iqro Klub makes a plan of activities related to the environment, starting from the place, the necessities that are brought, the rules that must be obeyed and the message that will be conveyed at the activity. implementation is carried out by opening, providing material, discussion and closing. In its implementation, there is material related to the attitude of loving the environment and evaluation is carried out by checking their attitudes and behavior after participating in this activity. Through the implementation of this verse in the activity, it is hoped that participants can go deeper into the Quran, practice its teachings in their daily lives, and spread the values of the Quran to others. This will help them become a generation that is knowledgeable about religion and has a high awareness of their social responsibility as Muslims.

**Keyword:** QS. Al-A'raf 56, environmental attitude, environment

### **Introduction**

The development of technology in this world is very rapid. Advances in science produce sophisticated technology that makes it easier for humans to survive. However, the excessive use of technology will have an impact on environmental ecosystem damage. This will get worse if a person's understanding of preserving the environment has not been formed and the low level of public awareness of the environment. Based on data from the Data Management and Information System (PDSI) Agency, Center for Data Information and Disaster Communication (Pusdantinkom), National Disaster Management Agency (BNPB) Indonesia, floods are the

second disaster after tornadoes in the last five years with the total number of events reaching four thousand. Data on forest and land fires reached a thousand incidents (Badan Nasional Penanggulangan Bencana, 2022). In addition, data from the Central Java Provincial Statistics Agency, the number of flood natural disasters in the last three years starting from 2019 to 2020 is still at more than 100 incidents. And cases of forest and land fires reached more than 50 (Statistik, 2022).

The destruction of nature is mostly caused by human actions. Such as floods caused by the absence of water catchment areas, clogged waterways caused by people who litter and many others. Islam itself has explained the duty of humans in preserving the environment as a manifestation of faith (Q.S. Al-A'raf verse 85), hypocrites who have a destructive nature of the environment (QS. Al-Baqarah verse 205), Allah facilitates humans in the form of the universe (QS. Luqman verse 20 and QS. Ibrahim verse 32-33), environmental prosperity is the duty of humans (QS. Al-An'am verse 165) and the destruction of nature is the result of greedy and irresponsible human hands (QS. Ash-Syuara verse 30, QS. Al-A'raf verse 56).

Humans living on earth must have the responsibility to manage and utilize natural resources based on conservation to achieve prosperity in order to fulfill all the needs of mankind and protect the surrounding environment in any context. (Muhammad, 2022). The value of environmental care will grow if humans have awareness in themselves. This value of care will make humans aware of problems in the environment, so the level of awareness of the value of environmental care plays an important role in shaping good behavior, namely environmental conservation. (Purwanti, 2021). Efforts to instill environmental awareness need to be made so that people Irwin and Bushnell state that children do more activities than talk. The link with environmental behavior is to introduce children to the environment directly how important environmental cleanliness is, so as to create a clean and comfortable environment. Concern and love for the environment is a must to be instilled in children as the next generation of the nation (Suryani, Tute, & Aje, 2019)

The unfavorable environmental situation and the lack of public awareness of the importance of protecting the environment triggered several groups to save the environment through activities related to the environment (Suryani et al., 2019). In the article written by Eka Yuni Purwati in a journal article entitled Implementation of Environmental Education Value in Islamic Education (Analysis of Tafsir Al Qur'an Surah Al-A'raf Verses 56-58) the similarity is the subject matter, discussing the implementation of environmental education analysis of Q.S. Al A'raf verse 56. The difference is in the research method. Then the journal article written by Lely Suryani, et al entitled Growing the Character of Love for the Environment Through Activities at the Ende Regency Environmental Love Child Organization NTT has similarities, namely on the subject of growing the character of love for the environment. The difference is in the research location.

Based on the above statement, it can be concluded that fostering a person's awareness of the importance of protecting the environment is very necessary because people who are wise to the environment will help protect, care for and maintain the earth for their survival. Thus, there needs to be an effort to foster awareness and love for the environment. An innovative environment-based entrepreneurial school is one of the activities organized by the Iqro Klub Pekalongan Non-Governmental Organization (NGO). This NGO is engaged in religious, social

and youth character building under the Department of Youth, Sports and Tourism of Pekalongan Regency. This NGO is one of the institutions in Pekalongan district with members and the target of its activities is the younger generation. In addition, this NGO also exists in competitions at the district and even provincial levels. This proves that the young generation of iqro club pekalongan is a young generation that is different from the current condition of the younger generation, where they are active in positive activities and able to excel.

Therefore, the author is interested in raising it in a research title "Implementation of QS. Al-A'raf 56 in fostering an attitude of loving the environment". The purpose of this research is to find out how to foster an attitude of loving the environment through innovative entrepreneurial school activities.

### **Methods**

This research uses a qualitative approach with a case study research type. The data collection techniques used were observation, interview and documentation techniques. The data analysis techniques used are data reduction, data presentation and conclusion drawing.

### **Results**

The environment-based innovative entrepreneurial school activity is an activity carried out by Iqro Klub with the aim of building public awareness about waste, training people in seeing business opportunities from waste and getting them used to protecting and loving the environment. the implementation of this activity consists of several stages, namely:

#### **Planning**

The planning done by Iqro Klub is to make a plan of activities related to the environment, from the material curriculum, the place of activity, the necessities that are brought, the rules that must be obeyed and the message that will be conveyed at the activity.

#### **Implementation**

Implementation is carried out by opening, providing material, discussion and closing. Implementation becomes a process of activities carried out between presenters and participants, there is interaction between the two. From the results of the research, the implementation of an innovative environment-based entrepreneurial school was attended by 50 participants from high school students domiciled in Pekalongan Regency. This activity was held for 3 days, 2 days were held indoors and 1 day was filled with a visit to Tegal.

#### **Opening**

The implementation of entrepreneurial school activities begins with the opening. The opening was guided by the MC. The activity was packaged into a formal activity which began with singing the Indonesia Raya song, followed by remarks and embedding the participant's sign as a symbol of the event being opened.

#### **Study materials**

Study Materials are provided in accordance with the curriculum that has been compiled at the planning stage. The materials include the character of Muslims towards the environment, the cuan of orgaic waste makes glances, unique works from waste, digital marketing, and stories

of successful waste entrepreneurs. Based on the researcher's analysis, these materials are in accordance with the environmental theme. The delivery of the material was carried out using the lecture method, the media used were laptop and projector. In between the delivery of the material is filled with ice breaking to provide a stimulus so that participants remain enthusiastic about participating in other activities. In addition, the delivery of material is also carried out by practicing together. The practice of processing inorganic waste and processing organic waste. Inorganic waste can be processed into several forms of crafts such as pencil packs from plastic crackle, totebags from plastic oil and detergent packaging and many more. Then, organic waste is processed into ecoenzymes. Ecoenzymes can produce more processed products such as hand sanitizer, bar soap, liquid soap, clothes stain remover, etc.

### ***Discussion***

After the presentation of the material, the discussion continued. Based on the observations of the researchers, the participants were very enthusiastic in asking questions. This shows that participants pay attention to every material presented. The discussion was in the form of questions and answers between the participants and the speakers who filled in the material.

### ***Closing***

After the series of events above were carried out, it was continued with the closing. The closing was held on the third day of the activity. the release of participant marks symbolizes that the entrepreneurial school event has been completed.

### ***Evaluation***

The evaluation was carried out after the entrepreneurial school activities were completed. The evaluation was carried out in 2 ways, namely using a checklist provided by the committee through the WhatsApp platform and an evaluation carried out directly by looking at the behavior of the participants personally. The checklist evaluation through whatsapp contains the participants' daily activities at home, whether they throw garbage in its place, are able to sort garbage properly and keep the surrounding environment clean and are able to process simple organic and inorganic waste. The evaluation that is carried out directly is to see the behavior of the participants, in the activity a trash can has been provided from which the committee observes whether they are able to sort waste properly and are able to dispose of waste in its place. This is the initial benchmark that participants have grown awareness of the importance of protecting the environment, so that it will create how they love the environment.

### ***Discussion***

The relationship between QS. Al-A'raf 56 with the attitude of loving the environment is an answer that loving the environment is very important, because the Al-Quran has explained that Allah forbids us to do damage to the earth. The verse has a prohibition to do damage to the earth, which is a form of transgression. The existence of this entrepreneurial school activity can be a solution for the surrounding community in fostering environmental love. There is a prohibition to damage the environment and an obligation to preserve and protect the environment, both of which are through akhlaq al-karimah education, and worship education. Planting protecting and maintaining the environment properly and based on maintaining the

mandate from Allah SWT and will later return to Allah SWT so that it is worth worship and as a gratitude for the enjoyment given by Allah SWT. (Purwanti, 2021).

### Tafsir Q.S Al-A'raf 56

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

Meaning: "And do not corrupt the earth after it has been created good. Pray to Him with fear and hope. Verily, the mercy of Allah is very near to those who do good."

This verse has a prohibition on doing damage to the earth, which is a form of transgression. The universe was created by Allah SWT in a state of harmony, harmony, and to fulfill the needs of creatures. Allah SWT has created nature and its universe in a good condition, and ordered his servants to maintain and improve it. One of the ways of preservation carried out by Allah Swt is by sending the Prophets and Messengers of Allah to straighten and improve life in society. So, if damaging after being repaired is much worse than damaging before being repaired. Because the verse expressly prohibits this, although adding damage or destroying something good is also prohibited. (Purwanti, 2021).

This prohibition of corruption covers all areas, such as damaging the bodies, norms, worship of others, life and sources of livelihood (agriculture, trade, etc.), damaging the environment, and so on. Allah swt created the earth and its contents with all its completeness for humans to utilize properly for their welfare. The reason for creating humans with the perfection of the universe is solely to deify Allah Swt. In order for humans to reach a high position, humans are required to be responsible for their actions.

Taken in the explanation of Al-Maraghi's interpretation with the explanation "then whoever carries out worship well, will get a good reply too." In this case, Allah SWT as the Lord of the universe calls for doing good in all matters and forbids doing evil in all matters. (Yunus, Andika, Yani, Nisa, & Muhammad, 2021).

So whoever carries out worship well, will get a good reply too. In this case, Allah SWT also calls for doing good in all matters and forbids doing evil in all matters (Quraish Shihab, 2011). One form of improvement made by Allah SWT is by sending the Prophets to straighten and improve life in society. So the damage after being repaired is much worse than before being repaired. Because the verse explicitly underlines the prohibition, although aggravating damage or destroying something good is also prohibited. (Quraish Shihab, 2011).

### Attitude to love the Environment

Environmental love is one of the character sub-units in the character education design launched by the Government. The Strengthening Character Education Movement is a movement that has been launched since 2016 by the Ministry of Culture as a step to realize the vision of mental revolution delivered by the President of the Republic of Indonesia Joko Widodo. Character Education has four dimensions, namely: olah hati (ethics), olah pikir (literacy), olah rasa (taste) (mental revolution) delivered by the President of the Republic of Indonesia. (literacy), taste (aesthetic), and exercise (kinesthetic). Cultivating the heart produces individuals who have deep spirituality, faith and piety. Thinking produces individuals who have academic excellence as a result of learning and lifelong learners. Exercise produces individuals who have moral integrity, a sense of artistry, and culture. Sport produces individuals who are

healthy and able to actively participate as citizens. Kemdikbud provides a solid description of Strengthening Character Education which has five main character values derived from Pancasila. The five character values do not stand alone but interact with each other, among others: religion, nationalism, integrity, independence and mutual cooperation (Muhammad, 2022).

The character of caring for the environment needs to be built in children. This character includes caring for the social environment and the natural environment. The character of caring for the social environment is an attitude and action that shows an effort to provide assistance both morally and materially for others who are in need. to provide assistance both morally and materially for other people in need. This attitude shows sensitivity to the surrounding conditions. The character of caring for the natural environment is an attitude that is shown by actions to protect the surrounding natural environment. This attitude is also shown by actions to repair environmental damage that occurs. This character makes nature sustainable. These two characters need to be built in children so that they can have a sensitive attitude towards the environment, both social and natural. This character will make children understand the condition of fellow humans and their natural environment. It cannot be denied that these two things are a unity that goes hand in hand (Harlistyarintica et al., 2017)

### **The Environment**

Environment lughawi means everything that surrounds life. Meanwhile, according to the term environment is a unit of space with all objects, forces, conditions and living things, including humans and their behavior, which affect nature itself, the continuity of life and the welfare of humans and other living things. There are several explanations of the environment, such as according to Otto Soemarwoto, the environment is the sum of all objects and conditions that exist in the space we occupy that affect our lives. The limitation of the environment based on its content for practical purposes or analytical needs needs to be limited to the environment in the sense of the biosphere only, namely the surface of the earth, water, and atmosphere where there are living bodies. The limitation of the environment in this case is all objects, forces, and life including in it (Ratnasari & Chodijah, 2020).

### **Conclusion**

Implementation of QS. Al'Araf 56 in fostering an attitude of loving the environment is shown by the habituation of participants in activities, such as throwing garbage in its place, sorting garbage according to its type, getting material that is in accordance with the theme, getting practical experience in making items from waste. This can make participants know that waste still has value, even when waste can be processed it will become something valuable. The existence of these activities is one way to be able to remind each other that maintaining, caring for and protecting the earth is our duty as a human being. Through the implementation of this verse in the activity, it is hoped that participants can learn more about the Quran, practice its teachings in their daily lives, and spread the values of the Quran to others. This will help them become a generation that is knowledgeable about religion and has a high awareness of their social responsibility as Muslims.

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