

CHAPTER ONE

INTRODUCTION

A. Background of Study

Water is one of the natural resources that has a significant role in life,¹ both by humans and other living things.² Water is also the main component of the beginning of the creation of the universe, where the universe originated from water and will return to water again.³ That's not all, water also has an important role in the creation of everything by humans. Therefore, water is something that cannot be replaced.⁴ This is evidenced by the needs of the smallest creatures to the largest creatures on earth that require water availability because the absence of water can make it difficult to survive.⁵

Water availability can provide benefits for all living things in the world.⁶ For example, in the human body, water has an important role, which in the human body contains approximately 50-80% water, this is

¹ Fakhriyah, Yeyendra, and A Marianti, "Integrasi Smart Water Management Berbasis Kearifan Lokal Sebagai Upaya Konservasi Sumber Daya Air Di Indonesia," *Indonesian Journal of Conservation* 10, no. 1 (2021), 41–67.

² Nizar Ali, *Hadis Versus Sains* (Yogyakarta: Teras, 2008), 37.

³ Kees Bertens, *Sejarah Filsafat Yunani* (Yogyakarta: Kanisius, 2001), 27–28.

⁴ Pusat Bahasa Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 2005), 15.

⁵ Roestam Sjarief Robert J. Kodoatie, *Tata Ruang Air* (Yogyakarta: CV Andi Offset, 2010), 1.

⁶ Sa'id Hamad, *Pengobatan Penyakit Dengan Terapi Air* (Jakarta: Aksara Qalbu, 2007), 8.

because the human body mostly contains fluids.⁷ Which contains nutrients that can help dissolve of chemicals in the human body.⁸ Therefore, lack of water in the human body can cause the human body to be attacked by many diseases, one of which is dehydration.⁹ This reinforces an expression that humans can to survive even without eating for days, but they cannot survive if they don't drink.¹⁰

Besides that, water also has a vital role in plants, because water in plants becomes a resource for plants in the photosynthesis process to produce oxygen and maintain growth and development.¹¹ In addition, the role of water to plants is as a solvent of nutrients in minerals that aim to dissolve positive ions so that plants can absorb.¹² Therefore, maintaining the quality and quantity of water is very important to avoid pollution that can disrupt the ecosystem of living things.

As creatures that live on earth, humans have a big role in safeguarding nature,¹³ and maintaining its sustainability.¹⁴ By caring for

⁷ Afrina Januarista, Dinda Pratiwi, and Katon Abdul Varid, "Edukasi Manfaat Air Bersih Bagi Kesehatan Di Desa Balane Dusun I Kecamatan Kinovaro, Kabupaten Sigi," *Jurnal Pengabdian Masyarakat* 2, no. 3 (2023), 235–41.

⁸ Nur Wahyuningsih, Sri Martiningsih, and Agus Supriyanto, *Makanan Sehat Dan Bergizi Bagi Tubuh* (Yogyakarta: K-Media, 2021), 59.

⁹ Nadiyah Thayyarah, *Buku Pintar Sains Dalam Al-Qur'an*, 3rd ed. (Jakarta: Zaman, 2014), 519.

¹⁰ Departemen Agama RI, *Al-Qur'an Dan Tafsirnya*, 4th ed. (Jakarta: Departemen Agama RI, 2009), 253.

¹¹ Sri Winarsih, *Seri Sains Air* (Semarang: Alpirin, 2019), 2.

¹² Hamim, *Fisiologi Tumbuhan* (Jakarta: Universitas Terbuka, 2008), 1.4.

¹³ Deni Bram, *Politik Hukum Lingkungan Hidup*, 1st ed. (Malang: Setara Press, 2014), 26.

¹⁴ Fachruddin Mangunjaya, *Konservasi Alam Dalam Islam* (Jakarta: Yayasan Obor Indonesia, 2019), xxiii.

and keeping it in harmony.¹⁵ This can be done by maintaining water availability and its sources cleanliness.¹⁶ However, this is the opposite, where irresponsible humans are the masterminds of environmental destruction and pollution, including indiscriminate waste disposal, and destroying the purity of water with chemical products which can cause damage to the ecosystem and the amount of water available.¹⁷

In addition, the destruction of forests by cutting down trees carelessly also triggers the cause of environmental damage. This is exacerbated by the massive shrinkage of Indonesia's tropical forests, which can threaten the ecosystem in Indonesia.¹⁸ This is certainly a very big warning for the population in Indonesia to always strive to preserve nature.

The pollution and destruction of the environment, more specifically forests, then have a significant negative impact on the availability of water on earth,¹⁹ even though forests have a very important role in vegetation in the implementation of the water cycle on earth.²⁰

¹⁵ Nyoman Wijana, *Ilmu Lingkungan*, 2nd ed. (Yogyakarta: Graha Ilmu, 2014), 274.

¹⁶ Jatna Supriatna, *Pengelolaan Lingkungan Berkelanjutan*, 1st ed. (Jakarta: Yayasan Pustaka Obor Indonesia, 2021), 185.

¹⁷ Mujiyono Abdillah, *Agama Ramah Lingkungan: Perspektif Al-Qur'an* (Jakarta: Paramadina, 2001), 147–49.

¹⁸ Asnur Disyahputra, “Pencegahan Tindak Pidana Illegal Logging Hutan Lindung Yang Tersebar Di Kabupaten Asahan,” *Journal of Science and Social Research* 7, no. 1 (2024): 124–29

¹⁹ Wisnu Arya Wardhana, *Dampak Pencemaran Lingkungan* (Yogyakarta: Andi Offset, 1995), 161.

²⁰ Wisnu Arya Wardhana, *Dampak Pencemaran Lingkungan* (Yogyakarta: Andi Offset, 1995), 162.

Rainwater that falls to the earth's surface then seeps into the soil and stays there. This then becomes a source of vegetation for water, evaporation, and filling reservoirs in the soil and flowing it into rivers during the dry season so that water needs can be met.²¹ From here, it can then strengthen that water in the soil has an important role in balancing the balance of natural ecosystems.

In addition, the Qur'an is a holy book that is timeless by time and place and is a great miracle, proven by scholars, researchers, and scholars (*ulāmā*). However, this is not agreed upon by all scholars and researchers but there is also a group of people who doubt the authenticity of the Qur'an which is often called orientalism. One of them is as expressed by Theodor Noldeke, who is one of the Western orientalist who says that in the Qur'an there are many mistakes and has many deviations, it is based on Muhammad's carelessness in explaining the early history of the Jews which he stole from Jewish sources.²² However, Muṣṭafa Ṣādiq explained that the miraculous side of the Qur'an is in the advantages that appear in all the verses in it, starting from the beginning, the purpose and the purpose.²³

This miracle is then proven by the details of the words and sentences of each verse, both visible and invisible, which cannot be separated. For

²¹ Muhammad Bisri, *Air Tanah*, 1st ed. (Malang: Universitas Brawijaya Press, 2012), 2–3.

²² Ibn Waraq, *The Origins of The Koran: Classic Essays on Islam's Holy Book* (Amherst: Prometheus Book, 1998), 36–63.

²³ Muṣṭafa Ṣādiq Al-Rafi'i, *I'jāz al-qur'ān* (Beirut: Dar al-Kutub al-'Araby, 1976), 149.

example, knowing the reason for using the letter *fa'* in the verse²⁴ and also the choice of the word *askana* rather than *sakkana* in the verse certainly has meaning in the choice of the word, which both come from one word, namely *sakana*.²⁵ Likewise, the letter ha' in the verse, of which indicates the process of storing water in the earth that descends from the sky.²⁶ Similarly, the word *khazā'in* in Surah al-Hijr verse 21 also hints at the storage and treasury of water in the earth created by Allah SWT.²⁷ Therefore, the selection of words contained in the Qur'an with appropriate and accurate meaning needs to be done to reveal the miracle of language that has a connection revealing scientific miracles.

As for the scientific indications contained in the Qur'an, both phenomenal and metaphysical, it aims to return humans to their nature, namely monotheism to Allah.²⁸ In addition, the Qur'an is also famous for the beauty of its language composition and the accuracy of its words, which makes the hearts of its readers peaceful and calm. That is what is then classified as the miracle of language in the Qur'an. Therefore, to understand the content of the Qur'an, it is necessary to study the

²⁴ Maḥmud Khafī, *Al-Jadwāl fī I'rāb al-qur'ān wa Ṣarfihī wa Bayānihi*, Vol. 2 (Damaskus: Dar Ar-Rasyid, 1995), 165.

²⁵ Jumhuriyyatu Miṣra al-'Arabiyah, *Mu'jam Alfadz Al-Qur'ān Al-Karīm*, 2nd ed. (Kairo: Al-Idarah Al-'Am Li Al-Mu'jamah wa Ihya At-Turats, 1988), 580.

²⁶ 'Abdul Wahīd Ṣāliḥ, *Al-I'rābu Al-Mufaṣṣal li Kitāb Allah Al-Murattal*, Vol. 1 (Amman: Dar Al-Fik wa li An-Nasyr wa At-Tauzi', 1993), 370.

²⁷ Muḥammad Ja'far Sycikh Ibrahim Al-Karbasiy, *I'rāb Al-Qur'ān*, Vol. 1 (Beirut: Dar wa Maktabah Al-Hilal, 2001), 237.

²⁸ Zaghlul Al-Najjar, *Al-Madkhal ila ad-Dirāsāt al-I'jāz al-'Imy fī al-Qur'ān* (Beirut: Dar Al-Ma'rifah, 1999), 78.

language side because it has an important role²⁹ starting from the terms of language, structure, and the accuracy of the selection of letters and words in it.³⁰

The times that occur in this era make humans tend to think about the phenomena of the universe that are happening. For example, the absorption of rainwater into the earth which then settles in the bowels of the earth known as the earth's water reservoir, and can grow plants that are above it.

In addition, Fakhruddin ar-Razi in his book *Mafātih al-Ghayb* said “*taḥarrakat bi an-nabāt wa intafakhat*” the meaning is when the water that comes down from the sky will enter the soil then move into the pores which then form movements and are exposed by plants which then make the plants dense with water and grow a variety of beautiful.³¹

Zaghlul Al-Najjar in the same verse, said that rainwater falling on the earth shakes the soil until it splits, which then makes way for soft and moist plants that emerge from within. Then the seeds that are buried in the soil, will break through and rise above the ground. Through the cracks accompanied by the vibration of the soil, the plant will grow safely, flower, and produce good things.³² This is also convincing

²⁹ Sujiat Zubaidi, *Ilmu Dalālāh Al-Qur’āniyah* (Yogyakarta: Kurnia Kalam Semesta, 2019), 137.

³⁰ Al-Sayyid Al-Jamily, *Al-I’jāz Al-Ilmy fi al-Qur’ān* (Beirut: Dar wa Maktabah Al-Hilaly, 1992), 10.

³¹ Muḥammad Ar-Rāzi Fakhruddin, *Mafātih al-Ghayb*, Vol 23 (Beirut: Darul Fikr, 1981), 10.

³² Zaghlūl Al-Najjār, *Al-Arḍu Fi Al-Qur’ān Al-Karīm* (Beirut: Dār Al-Ma’rifah, 2005), 361–62.

evidence of God's ability to bring the dead back to life by likening it to bringing back to life a barren dry land that has no plants in it, with different differences, ranging from color, taste, smell, image and benefits.³³ Muhammad Ratib An-Nabulsi in his book *Tafsir al-Nabulsi* also said,

“Tarā arḍa ṣaḥrāwiyyatan fī dākhillihā mazra‘atun kulluhā asyjar wa kulluhā atsmār wa kulluhā azhār, as-sababu hunāka muharrikun mā’, hādza al-mā’ huwa al-ladzī ja‘ala min hadzihi al-arḍi al-qāḥilati jannatan ‘alā wajhi al-arḍi, kadzālika al-mā’u min as-samā’i, lā yūjadu makānun fīhi khaḍārūn illa wa fīhi mā’u nab‘in, aw nahrin, wa amṭārin”.³⁴

The explanation above is a sign that the presence of water in the soil has an important role in the growth of plants on it. Hamka further explained in his book *al-Azhar* that the water in the ground not only set on the skin of the earth but also sometimes flows into the passages to a lower place.³⁵

From here it can then be seen that water as a natural reserve has a crucial role in preserving the environment and life on earth. Water that seeps into the soil not only serves as a source of life for plants, but also as a manifestation of God's power to revive the dead. Water that flows and is absorbed into the soil facilitates various complex biological processes, such as soil movement and division, and supports the growth

³³ Zaghlūl Al-Najjār, *An-Nabāt Fi Al-Qur‘ān Al-Karīm* (Riyadh: Obikan Publishing, 2016), 53.

³⁴ Muhammad Rātib An-Nabulsi, *Tafsir Al-Nabulsi* (Oman: Muassasah Al Furasan, 2017).

³⁵ Abdul Malik Karim Amrullah, *Tafsir Al-Azhar*, Vol. 7 (Singapura: Pustaka Nasional PTE LTD, 1989), 4775.

of diverse plants. These processes contribute to the establishment of a balanced and sustainable ecosystem, suggesting that wise water management is an essential component in maintaining the balance of nature and the sustainability of ecosystems. This then shows that there is water that does not settle in the earth, so why is there a part that cannot absorb water? And why are these parts unable to absorb water?

In this research, the author raises the problem of an event and phenomenon that occurs in nature, namely the inability of rainwater to flow into the soil which has an impact on the lack of water availability for plants. In addition, the author also tries to find out what factors affect the determination of water in some parts of the earth after the rain falls from the sky.³⁶ This needs to be known to know how the earth can become a good water catchment and storage place.³⁷ So the soil-moisture used by researchers can answer the above problems because the concept explains the water infiltration process into the soil and then stays in the earth with a review of various aspects.³⁸ This then has an impact on root growth which then affects plant growth which in turn has an impact on maintaining environmental sustainability.³⁹

With this view, how the process of water prescription and water preservation in the Qur'an by integrated it into the concept of the earth's

³⁶ Putu Ayu Irma Wirmayanti, Ida Ayu Putu Widiati, and I Wayan Arthanaya, "Akibat Hukum Penebangan Hutan Secara Liar," *Jurnal Preferensi Hukum* 2, no. 1 (2021), 197–201

³⁷ Briggs LJ, *The Mechanics of Soil Moisture Paperback* (Wentworth Press, 2016), 38.

³⁸ Lyman J. Briggs, *The Mechanics Of Soil Moisture* (Washington: Government Printing Office, 1897), 6.

³⁹ Muhammad Asril and Et Al, *Ilmu Tanah*, 1st ed. (Medan: Yayasan Kita Menulis, 2022), 6–7.

water reservoir based on the soil moisture theory promoted by scientists? And what is its effect on preserving the environment? Therefore, researchers are encouraged to conduct research in Surah al-Mu'minūn verse 18 and al-Hijr verses 21-22 through the approach of language miracles and scientific miracles, because the content of the Qur'anic language can affect the meanings contained in the Qur'anic verses. As for the scientific miracle approach in this study, it is based on the opinion of the *mufassir* to find out the beauty of the miracle of the Qur'an and also the scientific indications in it that seek to reveal the occurrence of the process of determining water on earth, which then the author correlates with the process of preserving the natural environment.

B. Formulation of the Problem

From the previous background, Surah al-Mu'minūn verse 18 and al-Hijr verses 21-22, contain references to storing water in the earth. In addition, the verse also contains semantic aspects. Therefore, researchers will examine the semantic and scientific relationships mentioned in the Qur'an with correlating the general concept of language miracles and scientific interpretation, with several problem formulations including:

1. What is the text structure in Surah al-Mu'minūn verse 18 and Surah al-Hijr verses 22?
2. How is the attachment between the miracle of language and scientific miracles in Surah al-Mu'minūn verse 18 and al-Hijr verses 22 with its correlation to the earth's water reservoir?

3. How does the Earth's water reservoir affect the preservation of the environment?

C. Objectives of Research

Based on the problem formulation above, this research has the following objectives:

1. Revealing the text structure of Surah al-Mu'minūn verse 18 and al-Hijr verses 22.
2. Revealing the correlation between the miracles of language and scientific miracles in Surah al-Mu'minūn verse 18 and al-Hijr verses 22 with their correlation to the earth's water reservoir system.
3. Revealing the effect of the earth's water reservoir on environmental preservation.

D. Significance of Research

Researchers feel it is important that a study can provide benefits to its readers, therefore researchers hope that this research has the following benefits:

1. Theoretically
 - a. Evidence of indications in the text that refer to the universal truth about the process of water storage on earth by scientists.
 - b. Proving cosmic facts scientifically after the availability of evidence that reaches the level of safety to prove them.
 - c. Compatibility between the evidence contained in the Qur'an and the scientific reality.
 - d. It is a new scientific analysis for those who wish to know about the miracles of language and science.

2. Practically

- a. Clearing a connection between the words of the Qur'an and the occurrence of the earth's water reservoir.
- b. Clarifying the misconceptions of those who believe that the Qur'an's structure and choice of words are wrong and full of confusion.
- c. Analysis of intellectual contributions to the study of language and science for the entire academic community of the Al-Qur'an and Tafsir Studies, University of Darussalam Gontor in particular, and researchers about the process of storing water in the earth.
- d. Providing interpretation information about the process of the earth's water reservoir in al-Qur'an Surah al-Mu'minūn verse 18 and Surah al-Hijr verses 21-22, through language miracles and scientific miracles.

E. Literature Review

After researchers had searched the previous scientific literature that explains the process of infiltration and storage of water in the soil in terms of the Qur'an and science, there were no researchers who discussed the earth's water reservoir system in the Qur'an and science.

As for some similar works, among others:

1. Makhfudhoh wrote the final research in the thesis task with the title *Konsep Air dalam Perspektif Al-Qur'an* (Studi Tematik Tafsir Kemenag). This research is a literature study that uses the Thematic Method. The results of this study show that the Qur'an provides a guide to the types of water, and the rainwater cycle,

and also mentions its sources. In addition, the Ministry of Religion also explains that water is included in a type of compound that contains various elements of its broad physical chemical characteristics and can dissolve other particles, and the water contained in it has various forms and uses for the lives of living things.⁴⁰ The research gap between this study and the author's research is that this study focuses on explaining the interpretation of water according to the interpretation of the Ministry of Religious Affairs and also provides the most important elements contained in water. The author's research focuses on the correlation of linguistic and scientific miracles with the earth's water reservoir in the Qur'an.

2. A thesis for a bachelor's degree written by Sarfidah with the title *Pelestarian Hidup dalam Perspektif Al-Qur'an* (Studi Kewajiban Manusia Terhadap Lingkungan). This research is a literature study that uses analytical methods. The results of this study show that in the Qur'an it is mentioned that humans who are caliphs on earth are appointed as guardians of nature, who have several obligations, namely: first, keeping animals from extinction, second, protecting and maintaining animals, third, farming and planting trees, fourth, giving life to dead land, fifth, maintaining cleanliness, sixth, prohibiting damage and maintaining environmental balance.⁴¹ The research gap between this study

⁴⁰ Makhfudhoh, "Konsep Air Dalam Perspektif Al-Qur'an (Studi Tematik Tafsir Kemenag)" (Universitas Islam Negeri Sultan Maulana Hasanuddin Banten, 2017).

⁴¹ Sarfidah, "Pelestarian Lingkungan Hidup Dalam Perspektif Al-Qur'an (Studi Kewajiban Manusia Terhadap Lingkungan)" (Institut Agama Islam Muhammadiyah, 2022).

and the author's research is that this study focuses on the role of humans in preserving the environment in terms of the Qur'an. The author's research focuses on the correlation of linguistic and scientific miracles with the earth's water reservoir in the Qur'an.

3. A thesis for a bachelor's degree written by Syafiq Niami with the title *Konsep Bumi Sebagai Reservoir Air dalam Al-Qur'an Surat Al-Mu'minin Ayat 18 Perspektif Tafsir Al-Azhar dan Implikasinya Terhadap Fenomena Kerusakan Lingkungan*. This research is a literature study that employs the thematic method with an ecological approach to interpret and analyze hydrological theory. The results of this study explain that Buya Hamka said the earth became a water storage or giant reservoir. Therefore, good maintenance is needed so that it is not polluted. Because pollution of water reservoirs can cause damage to the environment it can make the weather unstable and can cause natural disasters. To overcome this problem, Buya Hamka offers to provide a culture of knowledge about positive and preventive construction so that it can be a sustainable maintenance of the water resource environment. This research focuses on the earth as a giant reservoir that needs to be kept from being polluted. This research is also almost similar to the author's research by examining Surah al-Mu'minin verse 18, but the difference lies in the focus of the interpretation, where the researcher focuses on Buya Hamka's

interpretation of the earth's water reservoir in the verse.⁴² In addition, the research gap with the author's research lies in the absence of correlating linguistic and scientific miracles with the earth's water reservoir in the Qur'an in the study.

4. A thesis for a bachelor's degree written by Rindy Nurfatwa Apriliani with the title *Penafsiran Ayat-ayat Pelestarian Lingkungan Hidup dalam Tafsir Tematik Kemenag RI*. This research is a literature study that uses analytical methods. The results of this study indicate that humans cause the beginning of problems in the environment as caliphs on earth. In the caliphate are three aspects, namely: humans as caliphs, the earth as a place for humans to live, and there is a relationship between humans and nature in their caliphate duties. Kemenag's interpretation of environmental conservation is linked to the latest science with modern explanations as well.⁴³ The research gap between this research and the author's research is, if this research focuses on the role of humans in preserving the environment in terms of the interpretation of the Ministry of Religion of the Republic of Indonesia. The author's research focuses on the correlation of linguistic and scientific miracles with the earth's water reservoir in the Qur'an.

⁴² Syafiq Niami, "Konsep Bumi Sebagai Reservoir Air Dalam Al-Qur'an Surat Al-Mu'minun Ayat 18 Prespektif Tafsir Al-Azhar Dan Impiklasinya Terhadap Fenomena Kerusakan Lingkungan" (Universitas Islam Negeri Wali Songo, 2022).

⁴³ Rindy Nurfatwa Apriliani, "Penafsiran Ayat-Ayat Pelestarian Lingkungan Hidup Dalam Tafsir Tematik Kemenag RI" (Institut Agama Islam Negeri Syekh Nurjati, 2022).

5. A thesis for a bachelor's degree written by Ali Syafaat with the title *Konsep Pelestarian Sumber Daya Air dalam Tafsir Berbahasa Jawa Al-Huda Karya Bakri Syahid*. This research is a literature study that uses analytical methods. The results of this study show that water resources are termed "toya suci saking langit" which means rainwater is holy water from the sky. Bakri Syahid explained that water resources play a role in human life such as growing plants, water technology, and making various water resources on earth. Then he continued that water also functions in distributing rice field irrigation flows and hydroelectric power plants that help make water suitable for drinking and refreshing. Water conservation can be done by preserving water sources ranging from rain, sea, and rivers.⁴⁴ The research gap between this research and the author's research is, if this research focuses on the preservation of water resources given by Allah so that water can provide many benefits to human life. The author's research focuses on the correlation of linguistic and scientific miracles with the earth's water reservoir in the Qur'an.
6. A thesis for a bachelor's degree written by Ike Nur'aini with the title "*Dauru al-mā' fī al-Qur'ān 'inda Zaghlul al-Najjār*". This research is a literature study that employs the thematic method. The results of this study indicate that the water cycle according to Zaghlul Al-Najjar begins with the descent of rain from the sky. This begins with the power of Allah SWT by blowing the wind,

⁴⁴ Ali Syafaat, "Konsep Pelestarian Sumber Daya Air Dalam Tafsir Berbahasa Jawa Al-Huda Karya Bakri Syahid" (Institut Agama Islam Negeri Walisongo, 2023).

then the wind rises carrying water vapor to higher parts, then clouds form and experience condensation, and continue to experience condensation to reduce the degree of heat. Then the water descends from the sky, flows to the earth's surface and enters it, then overflows into the oceans. This is what is then called the water cycle around the earth and experiences endless rotation.⁴⁵ The research gap between this research and the author's research is that this research focuses on the process of the water cycle according to Zaghul Al-Najjar through a thematic approach, but does not seek a correlation between the Qur'an and science about the water storage system in the earth. The author's research focuses on the correlation of linguistic and scientific miracles with the earth's water reservoir in the Qur'an.

From the explanation above, it can be seen that the previous research emphasized more in explaining the role of humans in preserving the environment, namely by maintaining the quality and quantity of water content contained in the bowels of the earth by conducting thematic studies in the Qur'an. This is what then raises differences with the author's research which focuses on the correlation between linguistic and scientific miracles with the earth's water reservoir in the Qur'an. Therefore, this is the novelty of the author's research.

⁴⁵ Ike Nur'aini, "Dauru Al-Mā' Fi Al-Qur'ān 'inda Zaghūl Al-Najjār" (Universitas Darussalam Gontor, 2019).

F. Theoretical Framework

This research examines the correlation between language miracles and scientific miracles in the Qur'an. Correlation is defined as connecting two ways, or similar to that, connecting and integrating them, namely connecting two words or ideas or hearts or events, or something with cause and effect.⁴⁶ However, this research will theoretically discuss the correlation between language miracles and scientific miracles found in the Qur'an in Surah al-Mu'minūn verse 18 and Surah al-Hijr verses 21-22 about water storage in the soil.

In this research, the author uses linguistic and scientific methods. Which research begins with contextual theory by describing the context of a verse of the Qur'an by understanding the theory of context, or conjunction, and the descent of a sentence which can find out the verse and its synonyms, in the sense that it can find out the differences in the relationship between these meanings. From here, analyzing the context of the Qur'anic verse is a step in understanding the Qur'an by looking at the sentence before and after it.⁴⁷

The miracle of language itself is a method in interpreting of the Qur'an that explains the word order in the Qur'an.⁴⁸ From here then can be known miracles in terms of language, literature, and rhetoric which can provide an understanding of the references to the Qur'an that have

⁴⁶ Umar Ḥamid Mukhtār 'Abd Al-Ḥamīd, *Mu'jam Al-Lughah al-'arabiyah al-Mu'āṣirah* (Beirut: 'ālim al-Kutub, 2008), 845.

⁴⁷ Sujat Zubaidi, *Ilm Al-Dalālāh Al-Quraniyah Manhajiyah Al-Tahfiliy Al-Dalāly fi Alfāzi al-Qur'ān* (Yogyakarta: Karunia Kalam Semesta Press dan Publikasi, 2022), 7.

⁴⁸ Fadil Al-Samaraiy, *Tarīqu al-Tafsīr Al-Bayāny* (Oman: Sharqiyah University, 1992), 7.

science.⁴⁹ Because the miracle of language itself includes all the expressions of the Qur'an about words.

In addition, the author also examines scientific miracles which are defined as a collection of human knowledge about the universe and the world obtained from the results of critical analysis and observation of natural phenomena.⁵⁰ As for science in the Qur'an, namely, the miracles of science contained in the Qur'an, as well as various news about natural science that has not been informed by humans that occurred during the revelation of the Prophet Muhammad SAW.⁵¹ But from what has been read from the Qur'an, then it can be proven in modern times. This aims as proof of the power of Allah SWT. Moreover, some verses of the Qur'an have a lot of scientific evidence and contain many virtues, but it should be noted that the Qur'an is not a book of science.⁵² This is where the interpretation of science must be known with a scientific interpretation approach.

Scientific interpretation is defined as interpretation based on scientific methods, taking into account historical and cultural contexts. This is because, in the verses of the Qur'an, there is a historical background and certain conditions at the time of the prophet

⁴⁹ ‘Abdul ‘Azīm Ibrāhīm Muḥammad, *Khaṣaiṣu al Ta'bīr al-Qurāny wa Ṣimatuhu Al-Balāghiyah* (Cairo: Maktabah Wahbah, 1992), 137.

⁵⁰ Achmad Baiquni, *Al-Qur'an, Ilmu Pengetahuan Dan Teknologi* (Yogyakarta: Dana Bhakti Wakaf, 1995), 58–60.

⁵¹ Muhammad Rāsyid Bin 'Aly Riḍa, *Tafsīr al-Qur'ān al-Ḥakīm* (Mesir: Al-Haiiah As-Sar'yyah al-'Ammah lil Kitab, 1990), 123.

⁵² Sujiat Zubaidi, *Epistemologi Penafsiran Ilmiah Al-Qur'an Dalam Model Pembacaan Kontemporer Dalam Kritik Epistemologi* (Yogyakarta: UNIDA Gontor Press, 2020), 29.

Muhammad SAW and early Muslims. Therefore, context-based interpretation will provide a better understanding of the meaning of the verses.⁵³

In addition, the author also uses a progressive contextual interpretation method, this is because the Qur'an is fluid and does not stop.⁵⁴ In the sense that it can be responded to and penetrated by changes depending on the text, the context of language use, and the existing situation, can get the literal meaning and understand the text more comprehensively.⁵⁵ This is then supported by the correspondence between the facts found in nature and the object in question with the statements in the Qur'an and not the other way around.⁵⁶

Hydrology is a science that deals with water, both in terms of quantity, the movement of water on earth, its nature, and its relationship to life and the environment. So when discussing water contained in the earth cannot be separated from hydrological studies. The study of hydrology is not only about the circulation of water flow but also about water resources that have a role in life and the environment itself.⁵⁷ The water that moves inward is called infiltration, some will settle in the

⁵³ Ignaz Goldziher, *Madzhab Al-Tafsir Al-Islami* (Cairo: Maktabah al-Sunnah al-Muhammadiyah, 1955), 376–79.

⁵⁴ M. Amin Abdullah, *Multidisiplin, Interdisiplin & Transdisiplin Metode Studi Agama & Studi Islam Di Era Kontemporer* (Yogyakarta: IB Pustaka, 2020), 210.

⁵⁵ M. Amin Abdullah, *Multidisiplin, Interdisiplin & Transdisiplin Metode Studi Agama & Studi Islam Di Era Kontemporer* (Yogyakarta: IB Pustaka, 2020), 210.

⁵⁶ Sujiat Zubaidi, *Epistemologi Tafsir Kontemporer Kontribusi Penafsiran Bediuzzaman Said Nursi*, 1st ed. (Yogyakarta: Laksbang Akademika, 2024), 244.

⁵⁷ Annisa Salsabila and Irma Lusi Nugraheni, *Pengantar Hidrologi* (Bandar Lampung: CV. Anugrah Utama Raharja, 2020), 1–2.

earth which then provides water resources for plants to grow and some flow into the ocean and then move upward to be absorbed by solar energy.⁵⁸

Soil moisture theory is one of the most important theories in storing water on the earth. It is water contained in the soil surface that comes from rain or snowmelt, or also through capillary withdrawal in the soil based on the process of evaporation on the soil surface, transpiration, and percolation.⁵⁹ It begins with rainwater falling on the ground, some of which are retained in several basins, some become runoff water, and some flow and seep into the soil. This is due to capillary forces and gravity. When the saturated state of the upper soil layer is exceeded, some of the water will flow deeper through the cracks and pores flowing vertically and horizontally due to the earth's gravitational force, commonly known as percolation. After water enters the ground, it then returns to the surface water system and is stored there. The most important factors in the success of the soil moisture process include temperature, particle size, and water.⁶⁰

In this study, researchers refer to the linguistic approach and scientific approach with a comprehensive and in-depth understanding of scientific miracles, and of course, related to the opinions of the

⁵⁸ Syafiq Niami, "Konsep Bumi Sebagai Reservoir Air Dalam Al-Qur'an Surah Al-Mu'minun Ayat 18 Prespektif Tafsir Al-Azhar Dan Implikasinya Terhadap Fenomena Kerusakan Lingkungan," *29 Juli 2023* (Universitas Islam Negeri Walisongo, 2022), 23.

⁵⁹ Irwin; Remson and J.R. Randolph, "*Review of Some Elements of Soil-Moisture Theory*," *Professional Paper*, 1962, D1-38.

⁶⁰ E.M Wilson, *Hidrologi Teknik*, 4th ed. (Bandung: Institut Teknologi Bandung, 1990),

mufassirs who have books of interpretation with the interpretation of the Qur'an. Applying these two approaches, it is expected to get an editorial understanding of the Qur'an, especially in surat al-Mu'minūn verse 18 and al-ḥijr verses 21-22 which are the object of study. Then with this understanding, the secrets of the miracle of the Qur'an can be revealed and useful to humans.

G. Research Methodology

The research method used in this thesis is as follows:

1. Type of Research

The research method is a procedure of steps to obtain scientific knowledge or science.⁶¹ The literature review is research whose data comes from written reading materials such as books, articles, pictures, documents, and so on⁶² with the addition of a relationship with the Qur'an and tafsir in the library.

2. Data Sources

In this study, researchers divided data sources into two sources, namely primary sources and secondary sources. The primary data source is the main reference in research and is the main basis for data search, while secondary data sources are other sources related to the

⁶¹ Suryana, *Metodologi Penelitian "(Model Praktis Penelitian Kuantitatif Dan Kualitatif)"* (Bandung: Universitas Pendidikan Indonesia, 2010), 20.

⁶² Nashiruddin Baidan, *Metodologi Penelitian Khusus Tafsir* (Yogyakarta: Institut Agama Islam Negeri Surakarta, 2015), 25.

subject of research that function as a supporting source for primary sources to obtain complete data.

a. Primary Data

Primary sources are data obtained directly or collected by researchers related to the topics discussed. The sources used are as follows:

- a) *Tafsīr al-Āyat al-Kauniyah fī al-Qur'ān al-Karīm* by Dr. Zaghlūl Raghīb Muḥammad al-Najjār.
- b) *Mafātih al-Ghayb* by Abu 'Abdullāh Muḥammad bin 'Umar bin al-Ḥassan bin al-Ḥussein al-Taymi al-Rāzi.
- c) *Al-Jawāhir fī Tafsīri al-Qur'ān al-Karīm* by Ṭanṭawi al-Jauhari.
- d) *Tafsīr al-Nabulsi* by Muḥammad Rātib al-Nabulsi.
- e) *Al-Kassāf 'an Ḥaqō'iq Ghawāmid al-Tanzīl* by Abi al-Qāsim Mahmūd Bin Aḥmad al-Zamakhsyari.
- f) *Al-Taḥrīr wa al-Tanwīr* by Muḥammad al-Ṭahir bin Muḥammad bin Muḥammad al-Ṭahir bin 'Āsyur al-Tūnisi.

b. Secondary Data

- a) *Al-Itqān fī 'Ulūmil al-Qur'ān* by Jalal al-Dīn al-Ṣuyūṭi.
- b) *Al-Tafsīr al-Ilmy* by Munīr Al-'Ali.
- c) *Al-Burhān fī 'Ulūmi al-Qur'ān* by Badar al-Dīn al-Zarkasyi.
- d) *'Ilmu al-Dalālāh al-Qur'āniyah* by Sujiat Zubaidi.
- e) Mukjizat Al-Qur'an, ditinjau dari Aspek Kebahasaan, Isyarat Ilmiah dan Pemberitaan Gaib by Quraish Shihab.

- f) *Mu'jizatul al-Qur'an* by Sheikh Muḥammad Mutawally al-Sya'rawi.
- g) *Al-Mu'jam Al-Muawwal li alfāḍi al-Qur'an al-Karīm* by Ḥasan Muḥammad Jabal.
- h) *Tafsīr, ma'ājim al-Qur'an*, books, journals, dissertations, or other scientific works related to this discussion.

3. The Method of Collecting Data

The data collection method used in this research is the method of data collection through documentation of data obtained from the study of texts, books, magazines, and other literature relevant to the topic raised.⁶³

4. Methode of Data Analysis

The data analysis method is a step in obtaining scientific knowledge or science. Therefore, the research method is a method that organizes knowledge so that it is systematic. The research method is a means of applying the research method, in general, the research method refers to the forms of research. The forms of research methodology used in this study are:

a. Analysis Method

The analysis method organizes data into basic patterns, categories, and units to find themes, which are then found as hypotheses from the results of data collection according to

⁶³ V. Wiratna Sujarweni, *Metode Penelitian*, 1st ed. (Yogyakarta: Pustaka Buku Press, 2014), 19.

certain classifications.⁶⁴ The tafsir analysis approach is a method that describes in detail certain aspects of the Qur'an, starting from the relationship between verses, vocabulary, sentences, or letters after or before, as well as the reasons for the verse's revelation, and so on.⁶⁵ It aims to explain and interpret the verses of the Qur'an that have been previously determined.⁶⁶ In addition, this method aims to obtain clear and detailed information related to the understanding and interpretation of the verses of the Qur'an also.⁶⁷

b. Descriptive Method

The descriptive method is a data collection method that aims to perfect the research. It is a study of science utilizing collecting facts, data, and current scientific documents relating to the verses of the Qur'an that will be discussed by researchers in research followed by proper organization.⁶⁸ Therefore, to find out this research, the researcher will researcher also provides meaning and wisdom in every word in Surah al-Mu'minun verse 18 and al-Hijr verses 21-22, as well as providing data

⁶⁴ Sandu Siyoto, *Dasar Metodologi Penelitian* (Yogyakarta: Literasi Media Publishing, 2015), 121.

⁶⁵ Syukron Affani, *Tafsir Al-Qur'an Dalam Sejarah Perkembangannya* (Jakarta: Kencana, 2019), 30.

⁶⁶ Nashiruddin Baidan, *Metodologi Penelitian Khusus Tafsir*, (Yogyakarta: Institut Agama Islam Negeri Surakarta, 2015) 31.

⁶⁷ Suryana, *Metodologi Penelitian (Model Praktis Penelitian Kuantitatif Dan Kualitatif)*, (Bandung: Universitas Pendidikan Indonesia, 2010), 70.

⁶⁸ Mardalis, *Metode Penelitian: Suatu Pendekatan Proposal* (Jakarta: Bumi Aksara, 1995), 26.

analysis, *asbābun nuzūl*, *sibāq*, and *liḥāq*, as well as linkages with other verses.⁶⁹ The aim is to describe the explanations related to the word written in the verse and then correlate them with scientific miracles.

H. System of The Study

The systematic writing of this research will be explained in outline from the arrangement of each chapter to make it easier to understand the complete picture regarding this research. The chapters are systematically as follows:

Chapter One: In this section, an introductory study will be conducted, which consists of several components including the background of the research problem, research formulation, research objectives, research benefits, literature review, theoretical framework, research methods, and systematic discussion. The research introduction will be written in such a way as to see the research capabilities.

Chapter Two: This section will discuss the process of water infiltration into the earth and the concept of water storage in the earth. It will also explain about environmental sustainability in general. In addition, to understand the study of scientific miracles contained in the Qur'an, the author will explain the general linguistic approach ranging from meaning, rhetoric, and structure. In addition, it will also review the understanding of scientific miracles from the basic framework and the form of its application, by adding interpretations from scholars both in

⁶⁹ Nashruddin Baidan, *Metode Penafsiran Al- Qur'an* (Yogyakarta: Pustaka Pelajar, 2011),

favor and against, as well as explaining the correlation between the Qur'an and language-based modern science.

Chapter Three: This chapter is the main chapter of this study, and in this chapter, the author will explain in depth and detail the process of water absorption and storage in the Qur'an. Researchers will begin with an analysis of Surah al-Mu'minun verse 18 and Surah al-Hijr verses 21-22 in terms of language miracles and scientific miracles by discussing the text structure in Surah al-Mu'minun verse 18 which deals with the process of storing water in the earth and the presentation model of the verse. In addition to discussing the text structure in Surah al-Mu'minun verse 18 and Surah al-Hijr verses 21-22, researchers will analyze the verbs chosen in Surah al-Mu'minun verse 18 such as the word "*anzala*", "*qadar*", "*askana*" and look for nouns in the verse such as the word "*khazā'inu*" with scientific references referred to in the books of tafsir. Then the researcher will go deeper into the study of theoretical coherence which involves identifying, understanding, and evaluating the concept of related factors. This helps in gaining a deep understanding of the earth's water reservoir system and its relationship with the Qur'an. In addition, the author will try to explain the effect of the earth's water reservoir through the views of the Qur'an and modern science on environmental sustainability.

Chapter Four: This chapter is the concluding part of the study, which will present the conclusions. In connection with the previous research findings explained in the previous chapters, criticism and suggestions are also included so that readers can improve the research result.