

CHAPTER I

INTRODUCTION

A. Background of Study

The existence of nature and all the objects in it is a unity that needs each other and cannot be separated. The survival of each natural element depends on the existence of other elements. All natural events and what is in them support each other to form a unity known as nature as a whole. Be it plants, animals, humans, inanimate objects around them, as well as natural forces such as wind, air and climate, all are an inseparable part of natural existence.¹

However, the reality shows that environmental damage due to human activities continues to increase. Phenomena such as deforestation, air pollution, water pollution and climate change have damaged the natural balance and disrupted the ecosystem as a whole. This reflects that humans often forget their role as part of nature, not an independent entity. The separation between humans and nature is increasingly evident along with the demands of the modern lifestyle that dominates the current era.

Human awareness of preserving the environment is still relatively low.² Human awareness of preserving the environment is still relatively

¹ Fazlur Rahman, *Al-Qur'ān Sumber Ilmu Pengetahuan, Alih Bahasa M.Arifin* (Jakarta: Bina Aksara, 1987), 76.

² Siti Zulaikha, "Pelestarian Lingkungan Hidup Perspektif Hukum Islam Dan Undang-Undang," *Akademika: Jurnal Pemikiran Islam* 19, no. 2 (2014): 243, <https://e-journal.metrouniv.ac.id/akademika/article/view/414/427>.

low. This is exacerbated by the anthropocentrism perspective that has dominated society. In this perspective, humans prioritize their own interests, considering themselves not part of nature. This perspective must be immediately abandoned.³ In contrast, ecocentrism offers the perspective that ecosystems, both living and non-living, are a single unit that influences each other. When the environment is damaged, humans will also be affected, and vice versa.⁴ This ecocentrism principle is in line with the goals of the Sustainable Development Goals (SDGs) designed by the United Nations (UN).⁵ In particular, SDG 14 which focuses on "marine ecosystems" and SDG 15 which focuses on "Land Ecosystems" underscores the importance of maintaining ecosystem balance for the sustainability of life on this planet. Therefore, reviving human awareness of the importance of nature through an ecocentrism approach is a crucial step in realizing these goals.

Basically, environmental problems are the shared responsibility of all humans on earth. Environmental damage caused by humans can occur due to several factors, such as a lack of understanding or literacy regarding the impact of their actions, the pressure of life's needs which encourage

³ Departemen Agama RI Lajnah Pentashihan Mushaf Al-Qur'ān, *Pelestarian Lingkungan Hidup (Tafsir Al-Qur'an Tematik)*, 4 (Jakarta: Penerbit Aku Bisa, 2015), 12.

⁴ Raden Mas Sukarna, "Human and Environment Interactive in the Perspective of Antroposentrism, Antropogeography and Ecocentrism," *Jurnal Hutan Tropika* 16, no. 1 (2021): 94, <https://doi.org/10.36873/jht.v16i1.2969>.

⁵ Armida Salsiah Alisjahbana and Endah Murniningtyas, *Tujuan Pembangunan Berkelanjutan Di Indonesia: Konsep Target Dan Strategi Implementasi*, 2nd ed. (Bandung: Unpad Press, 2018), 84.

environmental destruction activities, for example cutting down trees to make basic materials for the production of lime, roof tiles, bricks, and others. Apart from that, low knowledge about ecosystem balance, such as catching fish by poisoning them, is also the main cause. The indifference of industry which disposes of waste carelessly makes the situation even worse.

Environmental problems, both in the world and in Indonesia, are a serious challenge. Therefore, to concrete solutions are needed to reduce the damage caused by human behavior. The government also needs to ensure that there are arrangements and implementation of good environmental management procedures for the community.⁶ In this way, environmental damage can be minimized and ecosystem balance can continue to be maintained.

The environment is one part of the unity of human life. The environment has its own value because as part of the ecosystem, it must be appreciated, respected and not damaged. Every human behavior can have an impact on the surrounding environment because of this unity. Positive behavior can ensure that the environment remains sustainable, while negative behavior can cause environmental damage.

Apart from that, this unity encourages humans to behave well towards the lives of others. The view that humans are the center of the universe is the cause of natural destruction. When viewed from an Islamic perspective, humans and the environment have a very close relationship because Allāh created the universe and the humans in it to maintain balance and harmony with each other. Islamic teachings emphasize the important

⁶ Manik, *Pengelolaan Lingkungan Hidup* (Jakarta: Kencana, 2018), 52.

principles such as the prohibition of excessive living (waste), the command to avoid damage (facade), and the obligation to maintain trust. These principles provide clear guidelines for maintaining environmental balance. In addition, these values can contribute significantly in supporting global efforts to achieve sustainable development in line with the goals of the Sustainable Development Goals (SDGs). The existence of balance and harmony can protect the environment from damage.⁷ The existence of a balance between nature and humans will create a sustainable environmental system for human life without excessive exploitation, in accordance with Islamic teachings.

The relationship between religion and the environment has long been the subject of study by scientists. This is because efforts to raise awareness among humans to live their lives more efficiently are still very difficult to realize. The various slogans issued are often just words, while in reality people tend to be consumptive, wasteful and hedonistic. We can see how some people fulfill their ambitions by exploiting natural resources without thinking about the impacts and consequences. Illegal felling of trees and destruction of water catchment areas are some examples of damage caused by human behavior.⁸

Even though Islamic teachings emphasize the importance of maintaining environmental balance, in practice there are still many Muslims who do not understand and apply these teachings. This can be

⁷ Sabartiyah, *Pelestarian Lingkungan Hidup* (Semarang: Alprin, 2019), 1.

⁸ Departemen Agama RI Lajnah Pentashihan Mushaf Al-Qur'ān, *Pelestarian Lingkungan Hidup...*, 14–15.

seen from various damage phenomena that occur in various parts of the world, including countries where the majority of the population is Muslim. The damage phenomenon is like. Climate change due to global warming has caused the earth to become unbalanced. Water pollution has also caused widespread environmental degradation. Types of pollution such as industrial waste disposal, petroleum spills in polluted seas due to frequent oil tanker accidents.⁹

The exploitation of nature became increasingly common after the revolution of the 18th century. The emergence of capitalist social relations with the presence of factories and rapid technological development marked the birth of this period.¹⁰ One of the fatal mistakes is the assumption that the economy is everything and not one aspect of a rich life, where the benchmark for human life is only the economy whose growth is the main thing that must be pursued. Destructive human behavior towards the environment is often caused by excessive production and human desire for unlimited consumption. Apart from that, environmental damage is increasingly exacerbated by the ideologies of capitalism, materialism and pragmatism, which use science as a means of legitimation to support these ideologies.¹¹

⁹ Masayu Rosyidah, "Analisis Pencemaran Sungai Musi Akibat Aktivitas Industri (Studi Kasus Kecamatan Kertapati Palembang)," *Jurnal Redoks: Program Studi Teknik Kimia Universitas PGRI Palembang* 3, no. 1 (2018): 28, <https://doi.org/10.31851/redoks.v3i1.2788>.

¹⁰ Karl Marx and Frederick Engels, *The German Ideology* (New York: International Publishers, 1970), 148.

¹¹ Arif Sumantri, *Kesehatan Lingkungan Dan Perspektif Islam* (Jakarta: Kencana, 2010), 263.

Environmental damage has basically been a concern of mankind since ancient times. This has been confirmed by Allāh in al-Qur'ān which explains the impact of damage caused by human hands, such as Q.S Ar-Rum verse 41, Q.S Al-Baqarah verse 11, Q.S. Al-Baqarah verse 28, Al-Baqarah verse 227, Q.S. Al-Syu'ara verse 151, Q.S. Al-A'raf verse 56, and others. These verses explain about the ruler of the universe, a warning from Allāh to humans not to cause damage to the earth with human hands and the use of livestock because Allāh provides the earth's needs according to a certain measure or measure, not in excess (*isrāf*) and and others related to maintaining the balance of the earth and prohibiting healing of damage on the earth.

These verses explain the damage on land (*al-bar*) and sea (*al-bahr*). Al-Razi believes that what is meant by damage to land and sea is the occurrence of storms.¹² According to him, all the damage is a result of human sinfulness. Unfortunately Al-Razi doesn't provide example of the sinfulness it self.¹³ Asy-Sya'rawi believes that this verse is a form of Allāh's command to humans to study events or occurrences that have occurred previously to serve as a lesson that human power cannot defeat the power of Allāh SWT.¹⁴ Like the time of Pharaoh and his rulers, who had been blessed by Allāh SWT with advances in science, but were unable to prevent

¹² Fakhr al-Din al-Razi, *Mafatih Al-Ghayb*, XXV (Beirut: Dar al-Fikr, 1981), 128.

¹³ Lukman Hakim and Munawir Munawir, "Kesadaran Ekologi Dalam Al-Qur'ān: Studi Penafsiran Al-Razi Pada QS. Al-Rum 30: 41," *TAFSE: Journal of Qur'anic Studies* 5, no. 2 (2020): 57, <http://dx.doi.org/10.22373/tafse.v5i2.9065>.

¹⁴ Asy-Sya'rawi Muhammad Mutawalli, *Tafsīr Al-Sya'rawi*, XXI (Kairo: Akhbar al-Yaum, 1997), 11472.

the destruction of Pharaonic civilization.¹⁵

Therefore, Allāh shows the damage on earth which caused by the human actions so that humans know the impact of their actions. This then makes humans return to the right path. Although humans do not have a turning point for the bad deeds they have done.¹⁶ The damage that occurs is part of the retribution that has been prepared by Allāh SWT for the evil and ugliness committed as a result of human actions.¹⁷

Many scholars of tafsīr have tried to interpret verses about the environment, one of which is Asy-Sya'rawi. In Tafsīr al-Sya'rawi by Mutawalli Sya'rawi, he reviews the foundation that should be a guide in living human life, especially when facing the challenges of environmental damage. In every thought that reveals damage, be it from the aspect of ideology, morality, or its physical impact, Asy-Sya'rawi always offers a solution by returning the focus to the guidance and principles given by Allāh.¹⁸

In addition, he was a Muslim scholar and mufasir who lived in the 20th century. The century is known as the peak of anthropocentrism, which

¹⁵ Hermansah, *Kisah Nabi Musa Dan Fir'aun Dalam Al-Qur'ān (Studi Perbandingan Penafsiran Ishari Klasik Dan Modern)* (Tangerang: Young Progressive Muslim (YPM), 2022), 529.

¹⁶ Fakhr al-Din al-Razi, *Mafatih Al-Ghayb*, 129.

¹⁷ Al-Zamakhshari Muhammad bin Umar, *Tafsīr Al-Kasysyaf 'an Haqaiq Gharwamidh al-Tanzil Wa 'Uyun al-Aqawil Fi Wujuh al-Ta'wil*, vol. 4 (Riyadh: Maktabah Al-'Abikat, 1998), 582.

¹⁸ Fakhrijal Ali Azhar, "Etika Lingkungan Dalam Tafsīr Al-Sya'rawi" (UIN Walisongo Semarang, 2022), 149.

is often considered the main cause of uncontrolled environmental damage, the development of hedonistic lifestyles, decreased the respect for life values, and the negative impact of modern technological advances.¹⁹ In his critique, he gives examples of corruption that tend to be based on anthropocentric views and contradict the values of life centered on religion and the ocentric views.

Therefore, the author compiled a thesis research with the title **“The Principle of Ecocentrism in al-Qur’ān from the Perspective of Asy-Sya'rawi”**. Hopefully, this research can be a lesson for all Muslims.

B. Problem Formulation

Based on the background description that the author has put forward, it is necessary to limit the problem so that this research is more focused and systematic in its discussion. Then the problem formulation will be written as follows:

1. How does ecocentrism in al-Qur’ān affect human actions towards the surrounding nature?
2. How is the relevance of Asy-Sya'rawi's interpretation related to the application of Islamic principles in dealing with global environmental problems, and how is it related to the achievement of the Sustainable Development Goals (SDGs)?
3. How is the principle of ecocentrism illustrated in al-Qur’ān regarding the environment from the perspective of Asy-Sya'rawi?

¹⁹ I. Ginting Suka, *Teori Etika Lingkungan: Antroposentrisme Dan Ekosentrisme* (Bali: UNUD, n.d.), 49.

C. Purpose of Study

The purpose of this study is to find out the principle of ecocentrism in al-Qur'ān according to the perspective of Asy-Sya'rawi. On the other hand, to provide a new view of the relationship between humans and nature against environmental damage and formulate the interpretation of these themes into concepts that are easy to understand. To focus the discussion in this research, it is important to explain the purpose of this research. The objectives of this research are:

1. Examine the impact of the application of the principle of ecocentrism in al-Qur'ān on human behavior and mindset based on the understanding of the interpretation of Asy-Sya'rawi in preserving nature.
2. Explaining the relevance of Asy-Sya'rawi's interpretation in applying Islamic principles to deal with the global environmental problems, emphasizing solutions that can support the achievement of SDGs, especially related to environmental preservation and sustainability of natural resource.
3. To reveal the principles of ecocentrism in al-Qur'ān with an emphasis on Asy-Sya'rawi's interpretation relating to environmental conservation.

D. Significance of Study

1. Theoretical Uses

The uses or benefits of this research are as follows:

- a. As an academic contribution to the scientific literature, both for academics and the wider community.

- b. As a lesson in environmental ethics, promoting the protection, preservation, and respect for the universe.
- c. As a contribution in the context of global environmental challenges, such as climate change and biodiversity loss, understanding ecocentrism in al-Qur'ān can offer valuable insights in seeking holistic, value-based solutions.

2. Practical Uses

- a. To serve as a reminder for humans to preserve the environment, which is a key aspect of life.
- b. To remind humans not to be greedy or excessive in exploiting natural resources.
- c. To provide a warning that Islam also commands the protection of the universe and all its creatures, as stated in al-Qur'ān.

E. Previous Study

In the academic world, studies that related to a particular topic have already been extensively explored as research subjects. To avoid repeating studies that conducted by other scholars, the author seeks to collect as many previous studies which related to the research theme that will be examined. This also aims to highlight the novelty of the research that the author intends to present. Below are previous studies related to the research the author will investigate:

1. Ilmi, Saskia Afiatul, 2021, "Kerusakan Lingkungan Dalam Pusaran Kapitalisme (Analisis Penafsiran Al-Sya'rawi dalam Surah ar-Rum:

41)". This research examines Asy-Sya'rawi's interpretation of Surah Ar-Rum verse 41 regarding environmental damage, which originates from human actions driven by spiritual weakness. According to Asy-Sya'rawi, environmental damage in the context of capitalism stems from anthropocentrism. The term *fasād* reflects the characteristics of capitalism, which deviates from ethical principles. Therefore, Asy-Sya'rawi interprets Surah Ar-Rum verse 41 as a call for humans to strengthen their faith and improve their relationship with Allāh SWT by adhering to normative aspects and returning to ethical behavior prescribed by Islamic teachings.²⁰

This research differs from the one being analyzed, which emphasizes an *ecocentric* perspective that views nature as the central focus and recognizes its intrinsic value. Asy-Sya'rawi sees humans as merely one part of a larger ecosystem, and maintaining environmental balance is considered an act of obedience to Allāh. This study explores the spiritual relationship and holistic human responsibility towards the ecosystem without prioritizing human interests as the central focus.

2. Eriyanto, Bagus, 2019, "*Fasād dan Al-Ardi* Dalam Tafsīr Al-Sya'rawi". This research examines Asy-Sya'rawi's perspective on *fasād al-ard* (corruption or damage on earth), which, according to him, is primarily caused by human actions. As a caliph on earth,

²⁰ Saskia Afiatul Ilmi, "Kerusakan Lingkungan Dalam Pusaran Kapitalisme (Analisis Penafsiran Al-Sya'rawi Dalam Surah Ar-Rum: 41)" (Semarang, Universitas Islam Negeri Walisongo Semarang, 2021).

humans are expected to act justly towards their fellow beings as well as other creatures. If humans benefit from other creatures, they are obligated to give something in return to maintain balance between them. This is because humans, other creatures, and the earth itself are interconnected and interdependent. When justice is achieved, humans can be considered successful in fulfilling their duties as stewards on earth.²¹

This research differs in that it addresses the concept of ecocentrism, a view that places the natural environment at the center of attention. It explains that nature possesses intrinsic value that must be preserved by humans not only for its benefits but also for its existence as a creation of Allāh. Asy-Sya'rawi emphasizes that maintaining environmental balance is a form of obedience to Allāh and a spiritual responsibility. The paradigm used refers to *al-ard* to signify damage, but it further emphasizes ecocentrism, which views humans as merely a part of the interconnected ecosystem.

3. Hidayatullah, Ari Dhika, 2023, "Etika Lingkungan Ekosentrisme Terhadap Sistem Pengelolaan Sampah di Tempat Pembuangan Akhir (TPA) Troketon Pandan". The results of this study explain that the waste management system at the Troketon TPA already meets the standards set by the Environmental Service (DLH). However, there are still two issues: equipment that does not match the field conditions and low public awareness of waste sorting

²¹ Bagus Eriyanto, "*Fasād Al-Ardi* Dalam Tafsīr Al-Sya'rawi" (Jakarta, Universitas Islam Negeri Syarif Hidayatullah Jakarta, 2019).

activities. Additionally, the open dumping technique is still being used, while the TPA should maximize the use of the sanitary landfill technique. This does not align with the principles of ecocentric environmental ethics.²²

This research differs from the previous study because the previous research subject was the Final Disposal Site (TPA), whereas this research focuses on the principle of ecocentrism in al-Qur'ān according to Asy-Sya'rawi's interpretation. The method used in the previous study was field research, while the author uses library research in this study.

4. Nurislam, Dimaza Hediriyān, 2022, "Konservasi Lingkungan Hidup Menurut Al-Qur'ān". This study explains the terminology of the environment in al-Qur'ān, such as *al-'ālamīn*, *al-samā'*, *al-ard*, and *al-bi'ah*, as well as al-Qur'ānic perspective on human behavior that exploits the environment. It indicates that humans will be rewarded or punished according to their actions.²³

This research differs from the author's own work because it uses a thematic tafsīr approach from the perspective of Abdul Hayy Al-Farmawī, while the author's work adopts Asy-Sya'rawi's perspective and links it to the exploitation caused by capitalism.

²² Ari Dhika Hidverseullah, "Etika Lingkungan Ekosentrisme Terhadap Sistem Pengelolaan Sampah Di Tempat Pembuangan Akhir (TPA) Troketon Pedan" (Skripsi, Surakarta, UIN Raden Massaid Surakarta, 2023).

²³ Dimaza Hediriyān Nurislam, "Konservasi Lingkungan Hidup Menurut Al-Qur'ān (Studi tafsīr tematik)" (Skripsi, Ponorogo, IAIN Ponorogo, 2022).

5. Sari, Restiana Mustika, 2022, "Kerusakan Ekologi Manusia Dalam Al-Qur'ān: Studi Analisis Terhadap Q.S. Al-Rum/30:41 Dalam Tafsīr Al-Azhar". The results of this study show that the damage occurring on Earth, caused by humans, stems from a corrupted soul and its signs. The study then integrates theological concepts into the discussion of ecology.²⁴

This research differs from the author's work because its focus is on the ecological damage which caused by humans, whereas the author will explore the correlation of the ecocentrism principle contained in al-Qur'ān.

6. Gustam, 2022, "Islam dan Lingkungan Hidup Dalam Perspektif Islam dan Relevansinya". The results of this study show the existence of a global environmental crisis, where Islamic values are expected to guide humans in building a good relationship with their environment. This can be seen from the verses of al-Qur'ān and the hadiths of Prophet Muhammad SAW that discuss the environment.²⁵

This research differs from the author's work because it only highlights the relevance of Islam and the environment, whereas the

²⁴ Restiana Mustika Sari, "Kerusakan Ekologi Manusia Dalam Al-Qur'ān: Studi Analisis Terhadap QS. Al-Rum ayat 42 Dalam Tafsīr Al-Azhar" (Skripsi, Jakarta, UIN Syarif Hidverseullah Jakarta, 2022).

²⁵ Gustam, "Islam Dan Lingkungan Hidup Dalam Perspektif Islam Dan Relevansinya" (Skripsi, Lampung, UIN Raden IntanLampung, 2022).

author delves deeper into the principle of ecocentrism and its essence.

From the various scholarly literatures collected and reviewed by the researcher, many discuss environmental degradation and ecocentric values in various contexts, whether from the perspective of exegesis, jurisprudence, or Islam in general. However, none specifically address the principle of ecocentrism in al-Qur'ān with an in-depth interpretation. The researcher found that there has yet to be a study that specifically examines the principle of ecocentrism in al-Qur'ān, as most focus on environmental degradation or environmental ethics alone. Therefore, the researcher feels it is important to study the principles of ecocentrism contained in al-Qur'ān along with its interpretation in relation to the theme.

F. Theoretical Framework

This research focuses on the discussion of the principle of ecocentrism as a response to the environmental crisis that has become a global problem, covering issues such as deforestation, extinction of various biological species, excessive population growth, as well as the increasing need for food, fuel, housing, household waste, and so on. This paper aims to highlight the importance of addressing the widespread and alarming environmental crisis at the global level.

In his interpretation, Asy-Sya'rawi carries an environmental ethics paradigm that places Allāh SWT as the center and source of life values, and rejects the anthropocentrism view that considers the humans superior to nature. According to Asy-Sya'rawi, the principles of ecocentrism in al-

Qur'ān include spirituality, the balance between the relationship between humans and ecosystems, a sense of responsibility towards nature and so on which will be analyzed and studied in verses related to ecocentrism, by highlighting its relevance in the face of global environmental crises.

In the modern context, economic needs are often the main driver of environmental damage. In Indonesia, the natural resource management policies tend to focus on economic interests alone, such as efforts to attract large-scale investment, without considering sustainability aspects.²⁶ As a result, overexploitation and the massive use of modern technology have triggered significant environmental degradation, such as deforestation, pollution and biodiversity loss. This phenomenon emphasizes the urgency of applying the principle of ecocentrism as an alternative solution to achieve a balance between the economic development and the environmental conservation efforts.

Disregard for other entities in the environment, both biotic and abiotic, one of the main causes of overexploitation and imbalance in natural ecosystems. Therefore, environmental issues are not merely technical mistakes, but also moral issues which related to responsibility towards entities other than humans. To address environmental degradation, an approach based on ethics and morals is required.²⁷

There are three theoretical models of environmental ethics that offer

²⁶ Armaya Mangkunegara, *Kehutanan Berkeadilan: Dinamika Hukum, Pelestarian, Dan Pembangunan Berkelanjutan*, 1st ed. (Surabaya: Cipta Media usantara, 2025), 135.

²⁷ A. Sonny Keraf, *Etika Lingkungan Hidup* (Jakarta: Kompas Media Nusantara, 2010), 39.

different views on the relationship between humans, nature and their interrelationships. First, anthropocentrism (shallow environmental ethics); second, biocentrism (intermediate environmental ethics); and third, ecocentrism (deep environmental ethics).²⁸ The main focus in this study is the principle of ecosystem balance that is not only centered on humans, but also includes all living things as a whole namely the theory of ecocentrism.

Alexander Sonny Keraf outlines several principles of ecocentrism (deep ecology) that can be used as human guidelines in dealing with nature and humans that have certain impacts. These principles include: 1. Biospheric Egalitarianism in Principle, 2. The Principle of Ecocentrism, 3. Self Realization, 4. The Ethics of Ecological Symbiosis, 5. Ecopolitical Transformation.²⁹

This principle is in line with the global agenda in realizing the Sustainable Development Goals (SDGs). Specifically, this research is closely related to SDG 14, which aims to preserve marine ecosystems, and SDG 15, which emphasizes the importance of protecting terrestrial ecosystems.

This researcher will discuss the ecocentrism principle in Asy-Sya'rawi's interpretation using the ethical theory of ecocentrism by using the thematic interpretation method (*mauḍuʿī*) to examine Qur'ānic verses which is related to the environment and the principle of ecocentrism. This research method is carried out by collecting Qur'ānic verses that have similar themes and meanings which are related to the principle of ecocentrism and examining the meaning and content of these verses with

²⁸ A. Sonny Keraf, *Etika Lingkungan Hidup*, 45.

²⁹ A. Sonny Keraf, *Etika Lingkungan Hidup*, 109–14.

the interpretation rules.³⁰

The steps taken in solving research problems using the maudhui method are, First, determining problems or topics related to the environment in the Qur'an. Second, collecting verses related to the theme. Third, interpreting the verses by knowing their asbabun nuzul. Fourth, understanding the correlation of the verses. Fifth, compiling and analyzing the verses by referring to the book of tafsīr. Sixth, supplementing with relevant science. Seventh, studying as a whole so as to produce an answer and conclusion regarding the concept of thinking in the Qur'an and its relationship with the principle of ecocentrism.³¹

The style used in this research is scientific interpretation and refers to the book of interpretation of Asy-Sya'rawi and is in the form of ijtimai' adab. This style of interpretation tries to connect the verses of the Qur'an with the socio-cultural conditions that occur in society so that the messages of the Qur'an can be easily accepted.³²

This approach is expected to be able to explain how al-Qur'ān, through the interpretation of Asy-Sya'rawi, emphasizes the principle of ecocentrism as a theological and philosophical solution in maintaining the balance of nature. This is important in considering the damage that has become an alarming condition. In addition, this principle is also expected to make a significant contribution in facing various challenges related to the

³⁰ Al-Alma'i, *Dirasat Fi Al-Tafsīr al-Maudhu'i* (Maktabah al-Malik Fahd, 2007), 420.

³¹ 'Abd al-Hayy al-Farmawi, *Al-Bidayah Fi Al-Tafsīr al-Maudhu'i: Dirasat Manhajiyat Maudhu'iyat* (Mesir: Maktabah Jumhuriyah, 1977), 61.

³² Muhammad Husain Al-Dzahabi, *Tafsīr Wa Al-Mufasssirun*, vol. 2 (Kairo: Maktabah Wahbah, 2000), 364.

global environmental crisis.

G. Methods of Research

The creation of a work cannot be separated from the method as the first step used to achieve a goal. In this thesis proposal, the author designs the method that will be used, which is as follows:

1. Kind of Research

The type of research that will be used in this study is a qualitative approach with library research as the data collection techniques.³³ Substantively, this kind of research focuses on the discussion of theories, concepts, ideas, and other similar aspects.³⁴ This method is used to analyze Qur'ānic verses related to the environment. Data collection techniques are carried out by collecting materials that will be used in this research in the form of books, journals, documents, or materials that will be taken from the library. This library research will focus on finding data and materials those are related to the research theme, namely the Principle of Ecocentrism in al-Qur'ān from the Perspective of Asy-Sya'rawi.

³³ Ali Mahfuz Munawar, Ahmad Fadly Rahman Akbar, and Muttaqin Muttaqin, "Penafsiran Ayat-Ayat Jihad Dan Khilafah: Upaya Menanggulangi Paham Ekstremisme Di UNIDA Gontor," *Studia Quranika : Jurnal Studi Qur'ān* 5, no. 2 (2021): 130, <https://doi.org/10.21111/studiquran.v5i2.5128>.

³⁴ Nashruddin Baidan and Erwati Aziz, *Metodologi Khusus Penelitian Tafsir* (Surakarta: IAIN Surakarta, 2015), 25.

2. Source of Data

This study is a library research. Therefore, all data sources used are from library sources and field sources, both primary and secondary. The primary and secondary sources in this research are as follows:

a. Primary Data Source

Primary data refers to data obtained directly from the research object or data acquired from the original source. In this study, the primary data is sourced:

- 1) The book *Tafsīr asy-Sya'rawi* by Mutawali Sya'rawi.
- 2) Al-Qur'ān al-Karīm

b. Secondary Data Sources

Secondary data refers to data that supports, complements, and explains the primary data. This includes books, literature, journals, and theories that are closely related to the research problem. Examples of secondary data sources in this study are:

- 1) The book *al-Mufasssirun Hverseuhum wa Manhajuhum* by Muhammad Ali Iyazi,
- 2) The book *Etika Lingkungan Hidup* by A. Sonny Keraf,
- 3) The book *Ecology, Community and Lifestyle* by Arne Naess
- 4) The tehsis written by Fakhrijal Ali Azhar Ani Alfiyani dengan judul "Etika Lingkungan Hidup dalam Tafsīr Al-Sya'rawi (Studi Analisis Penafsiran Verse-Verse Kerusakan dan Pelestariannya) published by UIN Walisongo Semarang in 2022,

- 5) The book *Renungan Tasawuf Muhammad Mutawalli Asy-Sya'rawi* by Muhiddin Muhammad Bakri
- 6) The book *Tafsir Al-Qur'an Tematik (Pelestarian Lingkungan Hidup)* by Lajnah Pentashihan Mushaf Al-Qur'an Badan Litbang dan Diklat Kementerian Agama RI.

3. The Technique of Data Analysis

In this study, the data collection technique that used is the documentation technique. This method is employed to gather information in the form of various records, such as books, journals, catalogs, and other notes which related to the research topic, ensuring that reliable data is obtained. The research process begins with the identification of objectives, variables, the selection of data collection methods, data collection, data analysis, and evaluation of the effectiveness of the data collection process.

4. Data Analysis Method

This research uses data analysis techniques in the form of descriptive and analytical methods. This method is done by collecting data to explain a situation, event, object, and phenomenon related to the research variables and can be described accurately. Whether it is obtained from interviews, field notes, and other materials.³⁵ In this study, data analysis was carried out in the following two forms:

³⁵ Syafrida Hafni Sahir, *Metodologi Penelitian* (Yogyakarta: KBM Indonesia, 2022), 37.

a. Descriptive Method

Descriptive method is a method carried out by collecting data to explain a situation, event, object, or other aspects related to research variables. In the context of this research, the descriptive method is used to describe the verses in the Qur'an related to the concept of ecocentrism according to Asy-Sya'rawi's perspective.

b. Analysis Method

The analysis method includes activities such as explaining, describing, illustrating, distinguishing, and classifying the data that has been collected. After the data is collected, this research will analyze the environmental damage caused by human actions and relate it to the principles of ecocentrism contained in the Qur'an.

H. Systemtic of Writing

The structure or framework of this research consists of four chapters, as follows:

Chapter One: Consists of the background of the problem. Based on some of the things that are behind the problem, the problem formulation emerges. Furthermore, it is equipped with the objectives and uses of research as the target to be achieved through this research. Previous research is presented in accordance with the title and theme of the author's research as a supporting factor as well as to show the novelty of ideas, ideas, and findings. Then proceed with a theoretical framework that contains

theories related to the research to be studied and the approach used. It is also explained about the research methods that will be used and the systematics of the discussion.

Chapter Two: This chapter contains the biography of the figure Asy-Sya'rawi and the views of the scholars about Asy-Sya'rawi. In this chapter the author will explain the nature of human relations with nature, the difference with similar terms, environmental theories, especially the primacy and urgency of ecocentrism towards environmental damage, and the principles of the environmental movement from ecocentrism.

Chapter Three: The core of this research, where the concept of environmental damage and conservation according to Asy-Sya'rawi will be studied, including the forms of damage that exist in nature. In addition, it will discuss environmental conservation efforts that are in line with ecocentrism according to Asy-Sya'rawi, as well as its relationship with sustainable development goals (SDGs). This chapter aims to explore Asy-Sya'rawi's understanding of the importance of maintaining the balance of nature and how the principle of ecocentrism in Asy-Sya'rawi's interpretation.

Chapter Four: This chapter contains a conclusion or summary of the research results regarding the relevance of the principle of ecocentrism in al-Qur'ān according to Asy-Sya'rawi. In addition, this chapter will also include suggestions for further research, so that Islamic science can continue to develop. Finally, the bibliography is a collection of references used by the author during the research.