

INTERPRETATION OF THE MAQASIDI IN ENVIRONMENTAL DISCOURSE: BUILDING PARADIGM OF THE *HIFZ AL-BI'AH* IN THE *SOCIETY 5.0* ERA

Iftahul Digarizki¹

¹Postgraduate of Sunan Kalijaga State Islamic University

e-mail: iftahul17rizki@email.com

ABSTRACT

The data presented by the IPCC (Intergovernmental Panel on Climate Change) sends a warning signal to humanity. That humanity is in danger for the next 20 years is caused by global warming. So, how is the relationship between technological advances in solving these problems? On the one hand, we are facing the era of society 5.0 which is an era where technology is part of life itself so that technology no longer stops at mere informants. On the other hand, we lack the value of humanity itself, in this case, regarding the relationship between humans and their natural environment or in the term of Islamic studies referred to as *hifz bi'ah*. In this nuance of confusion, Tafsir Maqasidi issued New Fundamental Values of Qur'anic Ecology to maintain balance, both in the realm of epistemology and ontology. This study uses qualitative data, namely library research and uses a historical-philosophical approach as a means of building critical reasoning. The results of this study indicate that building the *hifz al-Bi'ah* paradigm through the construction of a new fundamental of Qur'anic Maqasidi in the Society 5.0 era is a necessity, so that explicitly (*Maqasid Dharabir*) *min kharij an-nusus*, namely environmental verses (*Hifz al-Bi'ah*) is part of the responsibility as caliph al-'Ard as well as a guardian of the trust in the discourse of trilogy relations (God, the Universe, Humans), while implicitly (*Maqasid Bathin*) *min dakhil an-nusus*, namely the value of *al-Adalah wa al-Musawah* (justice), *al-ukhwwah al-insaniyyah ma'a al-bi'ah* which reflects the attitude of *al-wasathiyah* (balance). For this reason, on the one hand, the era of society 5.0 with part of life technology has brought many conveniences to human life, especially protecting the environment, on the other hand, it has also brought a new spirit for Muslim scholars to research further. *Ayatul bi'ah* with various perspectives so that values are obtained and then applied in everyday life.

Keyword: Discourse on Tafsir Maqasidi, *Hifz al-Bi'ah* Paradigm, The Society 5.0 Era.

1) INTRODUCTION

Why has environmental discourse become a global issue? In the last few decades, the environmental theme has become one of the global issues that have been highlighted by scientists, researchers, and governments. John Baylis and Steve Smith said that environmental issues received special attention due to several aspects, namely (Hartati, 2012): (1). The problem of environmental damage always reaps global effects such as global warming and the depletion of the ozone layer, causing many diseases, (2). The existence of environmental damage means that there has been exploitation of international natural resources such as forests, oceans, and the atmosphere, (3). The existence of environmental damage causes an impact on the surrounding countries.

The statement by Professor Ed Hawkins from the University of Reading, the UK, that "*it is undeniable and debatable, humans have made the earth warmer*" (McGrath, 2021). Seeing this opinion, for the author, humans are at a big threat, especially related to the environment. Examples that occur are global warming, the greenhouse effect, the depletion of the ozone layer, and acid rain. For this reason, environmental issues become an urgent discourse to save human life.

There is a study written by Khaerul Fuad and Soedarto stating that the relationship between nature and humans is integral, in the sense that it cannot be separated, by proposing a *Theo-Ecocentric paradigm in Islam* (Fuad 2018). Then Muslim researchers also proposed a special study of *fiqh al-bi'ah* as scientific discourse, this is because classical fiqh does not accommodate the operational framework in the perspective of the contemporary environment (Zuhdi, 2015).

For this reason, the writer uses the maqasidi interpretation approach formulated by Abdul Mustaqim. Abdul Mustaqim stated that the maqasidi interpretation approach is not only confined to legal verses but can also be used to examine *narrative verses, proverbs, gender relations, theological, mu'amalah, qauniyyah verses and even eschatological verses*. (Mustaqim, 2019). In simple terms, maqasidi interpretation is an approach that emphasizes the maqasid aspects of the Qur'an and maqasid ash-Shari'ah. In the maqasidi interpretation discourse, we strive not to be fixated on the literal meaning of the text (explicit/*Dzahir*) but also to see the implied meaning behind a text -*al-Ghoyah, significance, ideal moral, world view*- (implicit/*Bathin*).

Seeing the wide scope of the maqasidi interpretation approach, the author tries to collect environmental verses that are thematic in the Qur'an. Then examine the maqasid contained in it and become an innovative step in facing the era of Society 5.0. Thus, the author tries to explore environmental verses by using a maqasidi interpretation approach to respond to the direction of contemporary global communication, in this case, related to environmental issues.

2) METHODS

The approach used in this research is a *historical-philosophical* approach to build critical reasoning (Syamsuddin, 2019). This approach the author uses with the intention that a thought or understanding cannot be separated from the background that forms it. This approach is also used to explore historical roots critically in finding the implicit causes contained behind the text and finding its significance. Thus, it can be found epistemically the fundamental structure contained in a text that is being studied so that it can contribute to the treasures of renewal of Islamic scholarship in the future.

3) RESULTS

After going through a study of environmental verses. Then the researcher approached these verses using a maqasidi interpretation approach, with the aim of obtaining *new fundamental values of Qur'anic maqasidi* so that they could contribute to knowledge, especially in the study of texts.

The results obtained from this research, among others:

1. *Maqasid Dhazir* (Eksplisit)

First, hifz al-bi'ah has been epistemically visible from the beginning of Islam appearing in the Arabian Peninsula. So that the arrival of Islam not only aims to improve morals but morals here are interpreted as morals to all creatures. So it appears that the meaning of morality is 'am (general).

Second, in the hifz al-bi'ah paradigm, the moral ideal is obtained from the integral relationship between God, Human, and Nature, namely God as the creator, the existence of dynamic natural laws that are not static, and the existence of human creation. The relationship of the three categories is united in the space "*Tawhid ila Allah*"

2. *Maqasid Bathin* (Implisit)

Seeing urgency in the context of technological progress on the one hand and the degradation of humanity on the other. Especially in this era of society 5.0 which demands a union between technology and humans to facilitate all human problems. The author finds that there are several inner maqasid after going through the stages of analysis of several thematic verses. The following are the values that the author got from a study of environmental verses in the Qur'an.

Building a good relationship with the environment is part of religion. for that, humans should be able to understand the environment both from knowledge about the environment and implementation in maintaining the environment because good environmental governance is born of good knowledge as well. There are three benefits of the environment for humans, namely *first*, (*samah wa'zifiyyah*) humans need the environment to survive, *second*, (*samah taf'iliyyah*) humans and nature give each other benefits, even the environment gives something more than it should be obtained, third, (*samah jamaliyyah*) the environment gives a sense of beauty to humans so that a comfortable and not boring environment is created.

Human morality towards the environment that is not damaging the environment, be fair and do good to it, and balanced in using the elements found on earth.

The integral relationship in Islam between man and nature indicates that the environment is a very important part of Islam. the ideal concept of the environment in the Qur'an has appeared in the Prophet Muhammad SAW. The concept merges in him, like *tauhid* (Unity of God), *Khalifah*, *Umma* (community), *al-'Adl* (justice), *Ihsan* (kindness), *al-Hikmah* (wisdom), *al-Tawadu* (modesty).

In the context of Society 5.0, on the one hand when technology has an integral relationship with humans on the other hand humans have an integral relationship with the environment or nature so that there is a penetrating relationship (*semipermeable*) between humans, the environment, and technology. Islam wasathiyah has given a very large contribution to the progress of Muslims so that mankind feels the benefits of Islam *rahmatan lil 'alamin*.

Thus, the implicit meaning behind the text (*maqasid bathin*) demands the existence of *al-'Adalah wa al-Musawah* which is justice in life. The consequence of *al-'Adalah* is *al-Ukhuwah al-Insaniyyah* which is a harmonious relationship between beings so that from that relationship emerges a mutually beneficial balance (*wasathiyah*).

4) DISCUSSION

Tafsir Maqasidi

Maqasidi interpretation is a new trend in the discourse of interpretation. Although maqasid language is often heard in maqasid ash-Shari'ah discourse, in the end, maqasid ash-shari'ah discourse is separated from ushul al-fiqhiyah science (Auda, 2007). Even maqasid ash-sharia discourses are often used to dissect contemporary issues, such as Jasser Auda's "maqasid system". For this reason, just as maqasid ash-shari'ah develops as a scalpel in reading contemporary issues, so does maqasidi interpretation.

Abdul Mustaqim in his inaugural speech for Professor in the field of Ulumul Qur'an said that the theory of maqasidi interpretation is a necessary epistemic discourse based on the QS. al-Baqarah [2]: 143, "*The nature of Islam is moderation*" (Mustaqim 2019). For this reason, by bringing a spirit of moderation, the science of ushul al-fiqhiyah continues to develop and even transform into a maqasidi interpretation discourse.

The perspective of *lughawi*, maqasidi interpretation starts from two different but united terms. The term interpretation comes from Arabic which in the Big Indonesian Dictionary means an explanation of the verses of the Qur'an so that its meaning is not difficult to understand (Bahasa, 2002). In linguistics, a word tafsir is a form of isim mashdar whose form is *fassara-yufassiru-tafsiran*

which has the meaning of revealing hidden things, describing the meaning behind difficult-to-understand pronunciations (Manzur, 2008). While many commentators define interpretation by saying that interpretation is an explanation and light *-al-idah wa al-bayan-* (al-Suyuthi, 1998). Thus, by borrowing Abdul Mustaqim's term, that interpretation is a description or explanation of a commentator on the verses of the Qur'an using a scalpel or a certain approach. (Mustaqim, 2014).

In addition, Maqasid is the plural form of isim masdar with the lafaz 'maqasid' which in wazan comes from the root word qasada which means towards something, a goal or purpose, and an attitude of moderation. In the Qur'an the term maqasid is repeated four times, namely QS. Luqman verse 19 with waqshid lafaz (moderate attitude-*tawassut*), QS. al-taubah verse 42 with lafaz qashidan (easy journey-*safaran sablan*), QS. al-Nahl verse 9 (*Istiqomah al-Thariq*), and QS. Fathir verse 32 - upright people - (Mustaqim 2019). Meanwhile, in terms of maqasid, it is a shari'ah goal that has been established in Islamic shari'ah law in order to realize benefits for human life both in this world and in the hereafter (Zayd, 2003).

Thus, what is revealed by the scholars above the author prefers the meaning that tafsir maqasidi is one of the types, varieties, or patterns of tafsir more emphasis on the revelation of meaning and significance that surrounds the Qur'an. Borrowing the term Assyrian Wasyfi -whether it is universal or partial-.

An Overview of the History of Tafsir Maqasidi

The author divides the periodization of tafsir maqasidi by using the historical periodization of tafsir al-Qur'an (Mustaqim, 2014), among others:

a) Clasic/ Practical Formative Era (Abad I-II H/6-7 M)

This era is the era of the Prophet SAW and his Companions. Why then is this era called the practical formative era? This is due to the Qur'an (revelation) mediated by Gabriel is still coming down gradually. In addition, many issues that occur to Muslims can be directly asked the Prophet and for that also automatically Hadith still continues to emerge.

The hadith discourse also shows the seeds of tafsir maqasidi have been seen in the time of the Prophet SAW and his Companions. For example, when the Prophet tabayyun in punishing someone. It is not easy to conclude on something more than taking unilateral action without clarifying the existing data is an act that is not recommended by the Prophet SAW. As the Prophet once and his companions saw a Bedouin urinating in the mosque, at that time the companions were annoyed to see the behavior of a Bedouin Arab, but the Prophet warned the companions not to apply the Bedouin Arab with violence such as hitting, on the contrary The Prophet ordered his companions to clean the feces by pouring water (al-Bukhari, 1987).

There is an aspect of maqasid in this story which is to shows that the Prophet maximized the potential of his intellect in making decisions. When a person (Bedouin) is urinating then he is waited for to finish performing it and then interrogated because if it interferes with his activity when he urinates then the point of feces will spread everywhere so that it does not focus on one point. The second maqasid is that the Bedouin Arabs are not educated people in the sense that they do not know the manners and norms that prevailed in society at that time, so in preaching they should not use force but with full wisdom and firmness.

Similarly, with the companions, the seeds of tafsir maqasidi have appeared in the time of the companions. The time of the companions in question is khulafaur rasyidin. One example is when the companion of Umar bin Khattab became the khulafaur rasyidin, he never segregated the adulterer, which before the punishment for the adulterer was abused a hundred times and segregated. At that time the case of a Ruba'iah bint Umayyah ibn Khallaf, Caliph Umar ibn Khattab did not exile with the intention (Maqasid) exile someone at that time had the potential to divulge state secrets (al-Syaukani).

b) Middle/ The Theoretical-Conceptual Era (Abad III-VIII H/9-5 M)

Basically theories of maqasid began to emerge in the middle ages. Theory of maqasid continues to begin to develop in this era. But in the early days of the Middle Ages, theories of maqasid were limited only to the scope of the study of the verses of law, fiqh and ushul al-fiqh. Before then al-'Izz Ibn 'Abd al-Salam who died in the year 600 H wrote a book entitled *Syajaratul Ma'arif wa al-Ahwal wa Salibbal-aqwal wa al-a'mal*, in which in the book he began to find breakthroughs new by incorporating the maqasid syari'ah into the Qur'an and Hadith with a thematic structure of the theme.

c) Modern/ The Reformative-Critical Era (Abad XII-XIV H/ 18-21 M)

This era marked a very significant scientific transformation. Many later masters of knowledge responded to current issues, including tafsir maqasidi. The significant difference of the modern era with the previous era is the object of study of the maqasid. The previous eras were only within the scope of al-Ayat al-Ahkam but the modern era has entered into a broader discussion. This is given the breadth of themes in the Qur'an such as faith, worship, history, heritage, politics, marriage and divorce, ethics, education, ecology, social, economics, and so on.

The modern era has also transformed not only in the aspect of Eastern figures but also figures of Western product scholars. In an effort to break down ideological barriers, modern scholars can be said to be more open in thinking and how to understand things, so that what is desired on the one hand does not serve the text on the other hand is also not liberal in dialectical context. In the modern era, sometimes the themes that are often discussed are about humanity, freedom, women, and extreme thinking.

As for some figures who emerged maqasidi that appeared in the modern era, among others is Muhammad Abdullah Darraz with a thematic study of his maqasidi contained in his work "*al-Naba' al-'Azim*" (Darraz, 1985), Rashid Ridha with his maqasid al-Syari'ah contained in his work "*Wahyu al-Muhammadiyah*" (Rida, 1405 H), Muhammad Tahir Ibn Asyur tried to interpret the Qur'an based on the universal principles of Islamic law, in his work "*Maqasid Asy-Syari'ah al-Islamiyyah*" (Asyur, 2004) and *Tafsir al-Tabrir wa al-Tamwir*, Yusuf al-Qaradhawi by trying to bring out the objectives of the Shari'ah in the Qur'an, in his work "*As-Siyasah al-Syar'iyyah fi dawinusus al-Syari'ah wa Maqasiduha* dan *Kaiifa Nata'amal ma'a al-Qur'an al-'azim*" (al-Qaradhawi, 2000), Taha Jabir al-'Alwani in his work "*Qadaya Islamiyyah Mu'asirah: Maqasid al-Syari'ah*", Ahmad al-Raisuni by re-formulating the rules of maqasid in his work "*Muhadarat fi Maqasid al-Syari'ah*", Jasser Auda who tried to reformulate classical maqasid into contemporary maqasid based on a systems approach in his work "*Maqasid al-Shariah as Philosophy of Islamic Law: A System Approach*", Abdul Mustaqim who tried to re-formulate the epistemic basis of maqasid al-Syari'ah to the discourse of tafsir maqasidi, in his work "Argumentation of the Necessity of Tafsir Maqasidi as the Basis of Islamic Moderation", Wasyfi 'Asyur Abu Zayd with the formulation of benefits that are universal and partial, in his work "*Nahwa al-Tafsir Maqasidi li al-Qur'an al-Karim Tu'yah Ta'sisiyah li Manhaj Jadid fi Tafsir al-Qur'an*".

Reflections on the Hifz al-Bi'ah Paradigm

Hifz al-Bi'ah is a term that emerges from the dialectic of scholars related to the urgency of the management of natural resources. In the discourse of Fiqh, hifz al-Bi'ah as a complete study was born recently, in the sense as a complete study of hifz al-Bi'ah included in the discourse of contemporary fiqh. The paradigm of hifz al-bi'ah itself is a value that emerges after the other five main values, namely *Hifz al-din*, *Hifz al-'Aql*, *Hifz al-Nasl*, *Hifz al-Nafs*, *Hifz al-Mal*. Therefore, look at its urgency in the contemporary era as it is known that nature is increasingly eroded as a result of human actions that do not regulate the balance in his life.

Hifz al-bi'ah as a paradigm enters the discussion of the maqasid asy-Syari'ah. As stated by Abdul Mustaqim that the term "Hifz al-bi'ah" is a new understanding after *ad-Daruriyyat al-Khamsah*

(Mustaqim, 2020). With this fact we realize that the paradigm of *hifz al-Bi'ah* is a paradigm that is also excavated from the sources of *nash al-Qur'an* and *Sunnah Nabawiyyah*, considering ontologically that the previous five principles (*ad-Daruriyyat al-khamsah*) were also excavated from the essence *nash al-Qur'an* and *Sunnah Nabawiyyah*.

The *Qur'an* as the main basis of Muslims has outlined the environmental governance comprehensively. For example 'spiritual basis' (Noor 2018), that the wisdom behind human creation is embedded in trust and responsibility to other beings. as the very complex creation of man of his body and soul so he is entrusted in his deeds to glorify other beings, as mentioned in the QS. *al-Rahman* verse 10: "*And the earth has been spread out for His creatures*".

Thus, the discourse of the *hifz al-bi'ah* paradigm in the midst of ecological crisis and human negligence with the use of technology in the 5.0 era has become a study that cannot be ignored. Even in terms of the data that the author has included at the beginning of the article, it indicates that human sensitivity to the environment should really be a special concern. Therefore, consider the benefits of the term '*hifz al-bi'ah*' is included in "*ad-Daruriyyat al-Sab'ah*" as a logical consequence of living a life full of benefits.

The Necessity of the Paradigm of *hifz al-bi'ah* in its Relationship to Humanity and Divinity (*Maqasid Dhahir/Explicit*)

Simply put, according to the majority of *fiqh* scholars, *hifz al-bi'ah* is interpreted as a law that governs the behavior of human beings on the pattern of its interaction with the environment. but not a little wisdom related to *hifz al-bi'ah* only stops at the analysis of thought alone and does not continue to be a daily lifestyle. From the beginning, it must be underlined that the discourse of *hifz al-bi'ah* is actually heavy enough to stand on its own, especially relying only on *fiqh an sich*. For that, 'Qur'ani' awareness has been highlighted further with the concept of "*hablu min Allah wa hablu min an-nas*". This concept requires in science to penetrate each other (*semipermeable*) so that there is a fusion of other sciences outside the science of *fiqh an sich*.

Islam from the beginning has instilled the pattern of trilogy (God, Human, Nature) very well. The patterns formed in the teachings of Islam show that all existences have their own purpose of creation. Even in everyday life, scholars often say to be fair and balanced in all things. For example in terms of interaction. In Islam, mankind is required to be fully aware that the only one who has the right to be worshiped is Allah SWT, "*La Haula wala Quwwata illa Billah*". The example shows that the first pattern is monotheism. while the concept of monotheism in the discourse of *fiqh* enters into the question of 'worship'.

Then, Islam has always accustomed the people to arrange relations with other human beings. In a hadith it is explained "*Khoir an-nas anfa'uhum li an-nas*" that the best human being is the one who is beneficial to other human beings. Even in the context of human interaction with other human beings, Islam embeds a transcendental pattern that is "*A person's faith is not perfect before he loves others as he loves himself*". This pattern in the discourse of *fiqh* enters into the *fiqh* of *mu'amalat* which in fact regulates the pattern of interaction between humans and other beings.

Rahman in his book *Major Themes of The Qur'an* says that *the ideal moral* (universal view) of the *Qur'an* regarding the God-man-nature relationship pattern there are three main thoughts (Zuhdi 2015) :

1. God as Creator. One that is second to none in the creation of the universe and its contents, including man and his natural environment.
2. The existence of dynamic natural laws is not static. Nature is deliberately created with an orderly arrangement and proper circulation on its shaft. In such regularity nature continues to move dynamically.

3. The existence of Human and the wisdom of its creation. Man as the caliph on earth or referred to as the extension of the "hand of God" on earth has been entrusted to learn the wisdoms of the universe in order to protect, care for and preserve it.

Thus, Islam views the correlation and connection between God-Human-Nature as dialectical in its function and purpose as harmonious. In the formulation of the integration between the three through the approach of tafsir maqasidi shows that the universe and man have the same function and purpose that is tauhidullah. In connection with this, human beings have the right to teach, manage, preserve nature, and nature also provides benefits to human beings as well as implicitly ruling to maintain the balance of nature with the truth.

Reflections on the 5.0 Era Society

Quoting from Serpa (a scholar from Portugal) said that Society 5.0 is a large project that aims to advance human resources by connecting between humans and technology so that humans are created with a very high quality of life or so-called "super smart society" (Super Smart Society). In addition, Harayama defines that Society 5.0 is a society formed through the previous project, namely society 4.0, with the aim of realizing prosperity with human beings as the core (Mahmudi 2019).

Historically, Society 5.0 has been a major project of the Japanese state. Society 5.0 itself was created by considering the technological aspect in order to facilitate human life, on the other hand it also considers the human aspect as a subject of technology (Sabri 2019). So that what is expected with the emergence of society 5.0 is to unite human life and technology in harmonization and balance.

The purpose of society 5.0 is as a defense system from the development of the 4.0 industrial revolution that is so rapid. The rapidly evolving 4.0 industrial revolution has led humans to complexity, turmoil, ambiguity, and uncertainty, so that it is as if humans are objects or tools that work like robots.

Therefore, society 5.0 wants a world with the face of a society that humanizes human beings, in the sense that human beings can solve various problems precisely by utilizing technology created in the era of revolution 4.0 (Putra 2019). Example is *Artificial Intelligence, Internet on Things, Big Data, and Robot*.

New Fundamental Values Of Qur'anic Maqasidi

As it is known that maqasid wants al-usul al-khamsah to be implemented in daily life. Therefore, the development of maqasid discourse continues to progress. As the course of the maqasid discourse progresses, it enters the field of al-ulum al-tafsir. The development is obtained based on the fundamental values of qur'anic maqasidi, that is, the fundamental values in the Qur'an which are the epistemology of maqasid in describing various issues.

There are many Islamic figures who develop maqasid discourses, especially those related to the Qur'an. some of them are Tahir Ibn 'Asyur (1296-1394 H) a modern mufassir of Tunisian origin and author of the book *tafsir al-Tabrir wa al-Tannwir*. the concept offered by him is that the Qur'an and hadith are not contrary to reason because the Qur'an and hadith contain teachings that can be rationalized with good language, then responding to the modern context he mentioned that the values of freedom, peace of the people, justice, moderation, and equality are the values with the highest foundation, and distinguish between purpose (*al-ghoyah*) and means (*washilah*).

Among the famous figures is Jasser Auda with the System approach in maqasid. He offers several features in looking at a question. Then Abdul Mustaqim, a professor of tafsir at the Sunan Kalijaga State Islamic University. He distinguishes the term maqasid applied in fiqh and tafsir. In fact, he expanded the scope of the maqasid which not only discusses the verses of law alone but also the Qur'an as a whole.

According to Abdul Mustaqim, the tafsir maqasidi approach is one of the alternatives in building the paradigm of Islamic moderation. In his research on the fundamental structure of tafsir maqasidi is tahqiq *al-maslahah wa al-dar 'al-mafsadah* (creating benefits and rejecting harm). At this stage, Abdul mustaqim argues that on the one hand the text should be valued (meaning not forgotten or missed) and on the other hand also consider the dynamics of the context critically.

Reinterpretation of the Hifz al-Bi'ah Paradigm in the 5.0 Society Era (Maqasid al-Bathin/ Implicit)

In the contemporary era many things have developed rapidly including science. One of them is discurus maqasid. As it is known that in classical maqasid science there is ad-Daruriyyat al-Khamsah (*Hifz al-Din, Hifz al-'Aql, Hifz al-Nafs, Hifz al-Nasl, Hifz al-Mal*). However, there are significant developments considering the current situation and conditions. One of these value updates is *hifz al-bi'ah* (protecting the environment).

In this discussion the author quotes several sentences related to the environment, some of which are:

- 1) Al-Baqarah ayat 2,30,22,35
- 2) Ar-Ra'ad ayat 3
- 3) Al-An'am ayat 38
- 4) Al-Rum ayat 41
- 5) Al-A'raf ayat 56
- 6) Al-Rahman ayat 7
- 7) Al-Isra' ayat 7

The above verses provide a corridor for how human beings treat their environment. The Qur'an and Hadith provide a benchmark that whoever behaves or treats the environment in accordance with what is outlined in the Qur'an and Hadith, then there is a harmonization between the two that gives birth to prosperity for both humans and nature.

There are maqasid values taken from the above verses, among others (Mustaqim, 2020):

- 1) Building a good relationship with the environment is part of religion. for that, humans should be able to understand the environment both from knowledge about the environment and implementation in maintaining the environment because good environmental governance is born of good knowledge as well. There are three benefits of the environment for humans, namely first, (*Samah wazijiyah*) humans need the environment to survive, second, (*samah taf'iliyyah*) humans and nature give each other benefits, even the environment gives something more than it should be obtained, third, (*samah jamaliyyah*) the environment gives a sense of beauty to humans so that a comfortable and not boring environment is created.
- 2) Human morality towards the environment that is not damaging the environment, be fair and do good to it, and balanced in using the elements found on earth.

The integral relationship in Islam between man and nature indicates that the environment is a very important part of Islam. the ideal concept of the environment in the Qur'an has appeared in the Prophet Muhammad SAW (Gheraout, 2017). The concept merges in him, like *tauhid* (Unity of God), *Khalifah, Umma* (community), *al-'Adl* (justice), *Ihsan* (kindness), *al-Hikmah* (wisdom), *al-Tawadu* (modesty).

In the context of Society 5.0, on the one hand when technology has an integral relationship with humans on the other hand humans have an integral relationship with the environment or

nature so that there is a penetrating relationship (*semipermeable*) between humans, the environment, and technology. Islam wasathiyah has given a very large contribution to the progress of Muslims so that mankind feels the benefits of Islam rahmatan lil 'alamin.

Thus, the implicit meaning behind the text (*maqasid bathin*) demands the existence of *al-'Adalah wa al-Musawah* which is justice in life. The consequence of *al-'Adalah is al-Ukhwah al-Insaniyyah* which is a harmonious relationship between beings so that from that relationship emerges a mutually beneficial balance (*wasathiyah*).

REFERENCES

- Auda, Jasser. 2007. *Maqasid Al-Shari'ah as Philosophy of Islamic Law A System Approach*. USA: The International Institute of Islamic Thought.
- al-Bukhari, M. I. (1987). *al-jami' al-Shahih*. Beirut: Dar al-Sya'ah.
- al-Qaradhawi, Y. (2000). *as-Siyasah al-Syar'iyyah fi Da'inusus al-Syari'ah wa Maqasiduha*. Cairo: Dar Syuruq.
- al-Suyuthi, J. (1998). *al-Itqan fi 'Ulum al-Qur'an*. Beirut: Dar al-Fikr al-Islami.
- al-Syaukani, M. b. (n.d.). *nail al-Autar Syarah Muntaqal Akbar*. Mesir: al-Hulabi.
- 'Asyur, M. a.-T. (2004). *Maqasid asy-Syariah al-Islamiyyah*. Qatar: Wizarah al-Auqaf wa Asy-Syu'um al-Islamiyyah.
- Bahasa, L. (2002). *Kamus Besar Bahasa Indonesia*. Jakarta: Balai Pustaka.
- Darraz, M. '. (1985). *al-Naba' al-'Azim*. Doha: Dar al-Tsaqofah.
- Fuad, Khaerul. 2018. "Paradigma Teologi Lingkungan Dalam Islam Dan Eco-Pesantren" 1 (1): 1–10.
- Ghernaout, Djamel. 2017. "Environmental Principles in the Holy Koran and the Sayings of the Prophet Muhammad." *American Journal of Environmental Protection* 6 (3): 75–79. <https://doi.org/10.11648/j.ajep.20170603.13>.
- Hartati, Anna Yulia. 2012. "Global Environmental Regime : Di Tengah Perdebatan Paham Antroposentris Versus Ekosentris." *Spektrum, Jurnal Ilmu Politik Hubungan Internasional* 12 (2).
- Mahmudi, Ibnu. 2019. "Urgensi Perilaku Keagamaan Pada Era Society 5.0." *Prosiding SNBK (Seminar Nasional Bimbingan Dan Konseling)* 3 (1).
- Manzur, I. (2008). *Lisanul Arab*. Beirut: Dar al-Kutub al-'Alamiyah.
- McGrath, M. (2021, Agustus 10). Perubahan iklim: Suhu terpanas dalam sejarah, gelombang panas lebih intens, laporan IPCC berisi 'kode merah bagi umat manusia'. Retrieved from BBC New Indonesia: <https://www.bbc.com/indonesia/dunia-58146664>
- Mustaqim, A. (2014). *Dinamika Sejarah Tafsir al-Qur'an: Studi Aliran-Aliran Tafsir dari Periode Klasik, Pertengahan, hingga Modern-Kontemporer*. Yogyakarta: Adab Press.
- Mustaqim, A. (2020). *al-Tafsir al-Maqasidi: al-Qadayat al-Mu'asiroh fii du' al-Qur'an wa al-Sunnah al-Nabawiyyah*. Indonesia: Dar al-Fikroh.
- Mustaqim, A. (2020). *al-Tafsir al-Maqasidi: al-Qadhayat al-Mu'ashiroh fii dhu' al-Qur'an wa as-Sunnah Nabawiyyah*. Indonesia: Dar al-Fikrah.
- Mustaqim, Abdul. 2019. "Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam." *Pidato Pengukuhan Guru Besar Ulumul Qur'an, UIN Sunan Kalijaga*.
- Noor, Fitriani. 2018. "Pengelolaan Sumber Daya Alam Berdasar Prinsip Fiqh Al-Bi'ah." *JIPPK* 3 (1): 47–55.
- Putra, Pristian Hadi. 2019. "Tantangan Pendidikan Islam Dalam Menghadapi Society 5.0." *Jurnal Islamika: Jurnal Ilmu-Ilmu Keislaman* 19 (02): 99–110.
- Rida, R. (1405 H). *Wahyu al-Muhammadiyah*. Cairo: Maktabah Izzuddin.
- Sabri, Indar. 2019. "Peran Pendidikan Seni Di Era Society 5 . 0 Untuk Revolusi." In .
- Syamsuddin, S. (2019). Pendekatan dan Analisis dalam Penelitian Teks Tafsir . Suhuf, Jurnal

Pengkajian al-Qur'an dan Budaya, 131-149.

Zayd, W. A. (2003). *al-Tafsir al-Maqasidi li Suwar al-Qur'an al-Karim*. al-Jazair: Kulliyah Usul al-Din.

Zuhdi, Muhammad Harfin. 2015. "Rekonstruksi Fiqh Al-Bi'Ah Berbasis Masalahah: Solusi Islam Terhadap Krisis Lingkungan." *Istinbath, Jurnal Hukum Islam* 14 (1): 42–63.