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THE INFLUENCE OF THE FAITH-ISLAM-IKHSAN CONCEPT ON ATTITUDES AND ACTIONS IN THE FACE OF ECOLOGICAL DISASTERS

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Abstract

This study aims to explore the influence of the concepts of faith, Islam, and ikhsan on individual attitudes and actions in the face of ecological disasters. The research method used is qualitative and quantitative analysis of primary and secondary data. The results showed that the concept of faith provides a strong moral foundation for individuals to act proactively in the face of ecological disasters. In addition, Islamic principles provide in-depth ethical guidance in safeguarding the natural environment. The concept of ikhsan, which refers to perfection in worship, also plays a role in shaping the attitude of individuals who care about the environment. The implication of these findings is the need for the integration of religious values in efforts to mitigate and adapt to ecological disasters in order to create a more environmentally conscious and responsible society.

KATA KUNCI:
Iman, Islam, Ihsan, Sikap Dan Tindakan, Bencana Ekologi

Abstrak

Penelitian ini bertujuan untuk mengeksplorasi pengaruh konsep keimanan, Islam, dan ikhsan terhadap sikap dan tindakan individu dalam menghadapi bencana ekologi. Metode penelitian yang digunakan adalah analisis kualitatif dan kuantitatif terhadap data primer dan sekunder. Hasil penelitian menunjukkan bahwa konsep keimanan memberikan landasan moral yang kuat bagi individu untuk bertindak proaktif dalam menghadapi bencana ekologi. Di samping itu, prinsip-prinsip Islam memberikan tuntunan etika yang mendalam dalam menjaga lingkungan alam. Konsep ikhsan yang merujuk pada kesempurnaan dalam beribadah juga berperan dalam membentuk sikap individu yang peduli terhadap lingkungan. Implikasi dari temuan ini adalah perlunya integrasi nilai-nilai agama dalam upaya mitigasi dan adaptasi bencana ekologi guna mewujudkan masyarakat yang lebih sadar dan bertanggung jawab terhadap lingkungan.

INTRODUCTION

Environmental issues are an interesting theme to always be studied when environmental damage is increasingly concerning from time to time. The phenomenon of landslides, flash floods, earthquakes, forest fires seems to have become a routine disaster. Inevitably, environmental studies become a central issue (Junaidi A, 2014). Disasters that hit people on the surface of the earth have become an obligatory tradition that continues to roll throughout the passage of time. The phenomenon of environmental damage is a world issue today. Unethical attitudes towards nature in the form of overdose of exploitation, manipulation and domination of nature constitute excessive human arrogance. Nature seems to be without any value before humans, except as an instrument for the fulfillment of the needs of human life alone (Ngabalin, 2020).

This kind of human attitude has caused humans to have to accept reactions from destroyed nature, such as natural disasters, indiscriminate garbage disposal, landslides, water crises, and so

on. Data from the Ministry of Environment and Forestry in SIPSN, Indonesia produces up to 18 million tons of waste in 2023. Another problem that becomes an environmental problem is global warming, which is the process of increasing the average temperature of the ocean atmosphere and the earth's surface. Many impacts are caused by global warming such as damage to living ecosystems and sinking of small islands, due to rising sea levels due to melting polar ice sheets.

In other words, the ecological crisis facing humanity is actually rooted in an ethical crisis, a moral crisis and a religious spiritual crisis of man. The awareness of human life, which is also made possible by the availability of God's natural resources, has in fact been eroded away by human selfishness that without conscience dredges and or works on the natural environment (Ngabalin, 2020). Man with all his activities and actions has become increasingly out of harmony with nature. With their greed they rape nature by continuing to drain energy and other natural resources contained in it. Even though the Qur'an has given a stern warning not to do damage on this earth. In fact, humans became caliphs on earth, as stated in QS. Al-Baqarah (2): 30. Then within certain limits how religion (Islam) in providing ecological value to all its people through the concepts of Iman-Islam and Ihsan. Thus the author through this paper will explain handling this.

RESEARCH METHODS

This research method is a qualitative research method, namely with a library research approach. Literature study is an activity carried out by collecting library data, reading, recording and processing research materials. The author must consider several aspects when conducting a literature review. Firstly, they engage directly with textual or data sources rather than firsthand field knowledge. Secondly, library data is readily accessible, eliminating the need for fieldwork. Thirdly, such data typically serves as secondary sources, acquired indirectly rather than firsthand. Lastly, library data isn't constrained by spatial or temporal limitations. Consequently, researchers gather data by scrutinizing journals, books, electronic documents, and other pertinent sources. In this study, journals serve as the primary data source, followed by books, and finally, relevant web sources (Supriyadi, 2017).

RESULTS AND DISCUSSION

Results

The concept of democracy as a system of government is now starting to be applied and become the basis for the implementation of most countries in the world, which of course adapts to the values and culture of each country, so that each country applies its own definition and criteria regarding democracy (Nasution, T et. al, 2023). Meanwhile, democracy in Western countries as the initial place where the concept was born can run massively and effectively. This can be seen from the views of Europeans who consider it very important to live in a democratic country, where the welfare of citizens or people will increase if the democratic practices of the country are good, characterized by the active participation of the people in politics, the existence of responsible freedom, fair elections, equality and every citizen has the same opportunity.

In a sunnah narrated by Bukhary and Muslim. The Prophet mentioned a triad of religious concepts, namely Iman, Islam, and Ihsan. When the Prophet was questioned about these three things it was explained that faith is believing in Allah, believing in His Angels, His books, the day of resurrection and in His Messengers. Islam is testifying that there is no God but Allah and Muhammad is His Messenger, establishing prayers, fasting and performing Hajj for the able. As for Ihsan is to worship Allah as if to see it, and if as if unable to see it. Then be sure that he sees you.

a. The Concept of Faith

Faith according to the Big Indonesian Dictionary (KBBI) is belief (which relates to religion), belief and belief in God, prophets, books and so on (Big Dictionary Indonesian Edition V, n.d.). The word "Amine" as the word "faith" generically means to glorify and believe. From these roots are formed the root of the word "Faith", aman, amanat, amnu. The word aman is contrasted with "khauf, amanat is contrasted with khiayanat, and faith is contrasted with kufru and kidzb (Ipnu R. Noegroho, 2019). According to Quraish Shihab, that all words composed of the letters alif, mim, and nun mean and equanimity. In the Qur'an the word is rooted in the root amine, with its various derivations repeated 928 times.5 The word faith in particular is repeated 45 times. True faith will give birth to right activity as well as strength to face challenges, not weaknesses that give birth to wishful thinking and lead to the desire for something to happen that is not in line with the provisions of the laws of Allah Almighty that exist in nature, or that are contrary to common sense and scientific nature (M. Quraish Shihab, 2010).

Muhammad Nawawi Al-Jawi said, faith is those who believe with all their hearts. Unlike people who say but do not match their hearts (Muhammad Nawawi Al-Jawi, 2011). According to Ibn Kathir, faith is to justify speech by deed, then perform prayers and perform zakat what was brought by the Holy Prophet, as well as what was brought by the previous apostle, as well as the belief in the existence of the Hereafter (Ishaq Al-Sheikh, 2003).

If we look at the verses of the Qur'an in the context of Faith we will find two patterns. First, sometimes Iman is distinguished from Islam or external differences by mentioning it in tandem, for example: QS. Baqarah (2): 82, QS-al-Maidah (5): 69, QS. Maryam (19):60, QS. Al-Kahf (18):88.

وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ اُولٰۤىِٕكَ اَصْحٰبُ الْجَنَّةِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ

Translation : 82. As for those who believe and do righteous deeds, they are the inhabitants of heaven. They remain in it. (QS. al-Baqarah/2:82)

اِنَّ الَّذِيْنَ اٰمَنُوْا وَالَّذِيْنَ هَادُوْا وَالصّٰبِـُٔوْنَ وَالنَّصٰرٰى مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ

Translation : 69. Verily those who believe, Jews, Sabines, and Christians, who believe in Allah, the Last Day, and do righteous deeds, no fear befalls them nor do they grieve (QS.al-Maidah/5:69) Allah Subhanahu wa Ta'ala said:

ۗ وَاَمَّا مَنْ اٰمَنَ وَعَمِلَ صَالِحًا فَلَهٗ جَزَاۤءَ ۨالْحُسْنٰىۚ وَسَنَقُوْلُ لَهٗ مِنْ اَمْرِنَا يُسْرًا

Translation : 88. As for the man who believes and works virtue, then he gets the best (reward) in return, and we will convey to him our easy commandments." (QS. Al-Kahf/18:88)

Secondly sometimes only faith is mentioned, without being accompanied by Islam (Regional Differences), such as QS. Al-Anbiya' (20):73, QS. Al-Anfaal (8): 75, QS. Al-Anbiya' (21):6, QS. Jonah (10):98. Allah Subhanahu wa Ta'ala said:

فَلَوْلَا كَانَتْ قَرْيَةٌ اٰمَنَتْ فَنَفَعَهَآ اِيْمَانُهَآ اِلَّا قَوْمَ يُوْنُسَ ۗ لَمَّآ اٰمَنُوْا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِى الْحَيٰوةِ الدُّنْيَا وَمَتَّعْنٰهُمْ اِلٰى حِيْنٍ

Translation : 98. Why then is there no believer in a country and his faith is beneficial to him but the Jonahs? When they (the Jonahs) had faith, We removed from them the humiliating doom in the life of the world, and We gave them pleasure until a certain time. (QS. Jonah/10:98).

In the fundamental issue of Islam, faith is very important not only because it is related to the essence and existence of Islam as a religion. A figure who participated in discussing this concept was KH. Ahmad rifa'i (1786-1870) in his book Ri'ayah al-Himmah. Faith according to his view is justification in the heart (al-tashdiq), or more fully justification in the heart for everything that the Messenger of Allah brings (al-tashdiqu ni jami'I ma ja'a bihi Rasulullah) (Ma'mun, 2010).

b. Islamic concept

The literal understanding of Islam means peace, safety, submission, and cleanness. The word Islam is formed from three letters, namely S (sin), L (lam), M (mim) which means the basis of "congratulations" (Salama). Al-Islâm etymologically means الانقياد (submit).5The term Islam in the Qur'an comes from a word consisting of three letters, namely "s-l-m". In Arabic expressions, if the root of the word is spliced into a vocabulary form, the meaning reads "salima". Many meanings for the root word "salima" include the meaning of "congratulations" and "free".6While when viewed etymologically, this root word experiences differences and changes in meaning from its original meaning. Among its meanings are "feeling secure", "whole", and also means "integral". From this root word can be derived various forms of branch words, if the root word is changed following the rules of sarfiyah dannahwiyah, the word "salima" can be changed to the words "aslama", "istaslama", "sallama". The word Islam is the mashdar (infinitive) form of kataaslamaini. The nature of the Islamic Qur'an is also called the Religion of Allah S.W.T or Dirnullah

Islam etymologically, means submission, obedience, or surrender. While according to Islamic terminology has two meanings, among others:

1) Islam is to confess verbally, believe with heart, and surrender to Allah Almighty for all that has been determined and predestined.
2) If the word Islam is mentioned together with the word faith, then Islam is interpreted as external words and deeds by which he is awake himself and his property, whether he believes it or not (Deni Irawan, 2014).

According to Shaykh Muhammad bin Abdul Wahab, Islam is surrendering to Allah SWT by obeying Him, submitting and obeying Him with obedience, detaching from the deeds and perpetrators of shirk (Deni Irawan, 2014). Based on some of the understandings mentioned above, it can be concluded that Islam is the religion of Allah Almighty, revealed through the intermediary of the angel Gabriel and conveyed by the Prophet Muhammad to mankind as a guide and guide to life. Being the only religion founded by Allah Almighty, which encourages people to obey and worship only Allah Almighty, does not associate Him with anything and abandons all His prohibitions.

If traced the term Islam which means "religion" in the Qur'an will be found about 50 times, but with three categories namely 8 times in the form of nouns, 3 times as adjectives as male Muslims "Muslim", 39 times as adjectives jama'.8Among the verses that represent the term Islam with religious meanings in the Qur'an only stated 3 times, namely Q.S Ali 'Imran: 19 and 83, and Al-Ma'idah: 3 The sound of each verse is: Allah Subhanahu wa Ta'ala said:

اِنَّ الدِّيْنَ عِنْدَ اللّٰهِ الْاِسْلَامُ ۗوَمَا اخْتَلَفَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ اِلَّا مِنْۢ بَعْدِ مَا جَاۤءَهُمُ الْعِلْمُ بَغْيًاۢ بَيْنَهُمْ ۗوَمَنْ يَّكْفُرْ بِاٰيٰتِ اللّٰهِ فَاِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ

It means: "Indeed, the religion (that is preached) in the sight of Allah is Islam. Those who have been given books do not quarrel, except after knowledge has come to them because of malice among them. Whoever disobeys the verses of Allah, Allah is very quick to calculate." (Āli 'Imrān [3]:19) Allah Subhanahu wa Ta'ala said:

وَمَنْ يَّبْتَغِ غَيْرَ الْاِسْلَامِ دِيْنًا فَلَنْ يُّقْبَلَ مِنْهُۚ وَهُوَ فِى الْاٰخِرَةِ مِنَ الْخٰسِرِيْنَ

It means: 'Whoever seeks a religion other than Islam, once in a while (his religion) will not be accepted from him and in the Hereafter he is among the losers.' (Āli 'Imrān [3]:85) Allah Subhanahu wa Ta'ala said:

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيْرِ وَمَآ اُهِلَّ لِغَيْرِ اللّٰهِ بِهٖ وَالْمُنْخَنِقَةُ وَالْمَوْقُوْذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيْحَةُ وَمَآ اَكَلَ السَّبُعُ اِلَّا مَا ذَكَّيْتُمْۗ وَمَا ذُبِحَ عَلَى النُّصُبِ وَاَنْ تَسْتَقْسِمُوْا بِالْاَزْلَامِۗ ذٰلِكُمْ فِسْقٌۗ اَلْيَوْمَ يَىِٕسَ الَّذِيْنَ كَفَرُوْا مِنْ دِيْنِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِۗ اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًاۗ فَمَنِ اضْطُرَّ فِيْ مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِّاِثْمٍۙ فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ

It means: "It is forbidden for you (to eat) carrion, blood, pork, and (flesh of animals) that are slaughtered not in (the name of) Allah, those who are suffocated, those who are smitten, those who fall, those who are horned, and those who are pounced upon by wild animals, except those that you slaughter.198) (It is also forbidden to eat what is slaughtered for idols. (Similarly) drawing a fortune with azlām (arrow),199) (because) it is an ungodly deed. On this day200) people have given up hope for (defeating) your religion. Therefore, fear them not, but fear me. On this day I have perfected your religion for you, I have satisfied My blessings for you, and I have pleased Islam as your religion. Therefore, whoever is compelled because he is hungry, not because he wants to sin, verily Allah is merciful." (Al-Mā'idah [5]:3)

c. Ihsan Concept

The word Ihsan (doing good) is the opposite of the word al isaa-ah (doing bad), which is one's behavior in order to do good deeds and prevent oneself from sinful deeds. He contributes goodness to other servants of God either with wealth, glory, intelligence, or temporality (Ma'mun, 2010). Ihsan which is the third aspect of religion is known as the spiritual aspect. This aspect is intended to awaken man when he wants to connect the first and second parts, and to warn that God is always coming and watching over him. He must take this into account when thinking and stepping. When he cannot see God because no one can see Him in this life if he is obliged to continue to protect the awareness in his heart that God exists and always sees him.

According to the Shaikh, Abdurrahman as Sa"di explained that Ihsan includes 2 parts. First, namely Ihsan in worshiping Allah, his understanding of worshiping Allah, as if looking at Him or feeling seen by Him. The second is that Ihsan in exercising the rights of fellow beings is by exercising their rights. Ihsan to this being includes 2, is obligatory and sunnah. First, what is called mandatory, for example, is serving parents and being fair in society. Second, the so-called sunnah, for example, distributes assistance, energy, or property that exceeds the limit of

one's obligations. One of the most important bgisn Ihsan is to do good to people who do bad things to us, either verbally or behaviorally. (Ibid, p. 228).

According to Shaykh Manshur Ali Nashif, ihsan is the same as sincerity, which is purifying obedience only into Allah Almighty. And never in worship of him as if to see him. If you do not see it, then Please know that He sees You, as the Word of Allah 1S Alhadid 4 (Mansur ali sahif, 2002).

d. The concept of ecological theology in Islam

In the Islamic view, the concept of the environment was introduced by the Qur'an in various terms. First, species (al-alamīn), that is, all species both human and other creatures. Second, the dimension of spacetime or universe (al-samā'), in this term includes a broader meaning, namely the entire environment of the hydrosphere, biosphere, atmosphere, or spacesphere. Third, the earth (al-arḍ), which is the environment of planet earth as a place of life of living organisms and the environment of the process of creation of planet earth. Fourth, it is used in the meaning of living space (al-bi'ah), which is the living space for species, especially the human species (Abdillah, 2002).

In Islam, jurisprudence cannot stand alone, because it requires objects of study, such as marriage, inheritance, jinayat and others. While the environment is the object of jurisprudence study. So environmental jurisprudence is jurisprudence that examines environmental problems and human interaction with the surrounding environment which aims to achieve the welfare of humans and other living things. Environmental jurisprudence discusses Islamic environmental conservation and Islamic development jurisprudence. The principle of conservation in question is not the preservation of natural resources but the carrying capacity of nature.

The main goal in environmental jurisprudence is that balance in social society is something that every citizen of society (including Muslims) aspires to. Balance in society is meant as a matter of institutions a society that functions in society and integrates with each other. For this purpose, environmental jurisprudence exists as a regulator of human relations as part of a society oriented towards balanced and mutually beneficial relationships. To maintain human functions in society and the environment, what is required next is the effectiveness of jurisprudence itself as a law for those who practice it (Mawi Khusni Albar, 2017).

Islam's dedication to environmental preservation extends beyond practical worship, reaching into theological doctrines where theology forms the cornerstone of Islamic principles. The emergence of environmental theology signifies a novel domain within theological studies, born out of a proactive stance adopted by religious scholars toward ecological concerns.

Awareness of the need for the development of da'wah bi al-aqwāl towards the integration of da'wah bi al-af'āl, where the values of justice, welfare, benefit and the like need to be encouraged towards real work. Such efforts can generate awareness that is framed theologically, substantially, and non-dichotomously so as to lead Islamic communities to develop new patterns of approach to disseminate in a contextual form and more transformative value. Condition this is what encourages the emergence of environmental theology which encourages the death of the dichotomy between worldliness (human problems including the environment) and the afterlife that has been attached to the Islamic ummah (Abd. A'la, 2018).

Deep In relation to the environment, theology is derived in a more practical area, namely see the relationship between the environment and the Creator. Efforts to explore the spiritual value of Islamic ecology are enrichment of Islamic prophetic ecological treasures to offer alternative ecological concepts or transformative ecology. Study materials in the field of

environment are the object of study of environmental theology, and its formulation is based on the values of Islamic teachings, Thus, environmental theology is a science that discusses the basic teachings of Islam regarding milieu. Abdillah, Eco-Friendly Religion: Qur'anic Perspectives, 23. In the context of ecology, Islam offers the concepts of theocentrism and the humanism of theocentrism simultaneously. Theocentrism is a view that places man as God's chosen being whose totality of life must be shown for servitude (habl min Allah). The position of the universe is as a support in the process of servitude. Abdillah, xviii–xxvii. The idea that seems to prioritize humans is simultaneously charged with the view of theocentric humanism as a counterweight. This view assumes that man is one of the natural entities that must align himself with other entities in the universe in order to return to the day of the creator (William C. Chittick, 2005).

e. Ecological Disaster

Understanding Disaster susceptibility according to Law 24 of 2007 is a geological, biological, hydrological, climatological, geographical, social, cultural, political, economic, and technological condition or characteristics in an area for a certain period of time that reduces the ability to prevent, mitigate, achieve readiness, and reduce the ability to respond to the adverse effects of certain hazards. Vulnerability or fragility in disaster risk management or sensitivity in climate change adaptation is the physical tendency of living things, infrastructure, and the environment affected by harmful phenomena caused by low resilience and the tendency of communities and ecosystems to experience suffering/loss as a consequence of intrinsic conditions and contextual conditions that make it plausible for such a system to be like It once affected will collapse or experience great suffering and damage resulting from the influence of the hazard event that occurs (Husein, Tjahjono, & Nurwajedi, 2017)

The increasing global ecological crisis today has become a central world issue. Impact Environmental damage has long been felt by residents in various parts of the world, not only developed countries, developing and poor countries also feel the same way. The threat of danger and disaster that at any time can "destroy" human civilization will be very difficult to contain by human greed. This happens due to environmental damage, over-exploitation of nature, and the use of technology that is not environmentally friendly, coupled with natural factors themselves that are always exploited (M. Syamsudin, 2017).

Since the 1960s, there has been a growing chorus of concern regarding the ecological crisis, prompting individuals to reassess their rapport with the natural world as human activities imperil its delicate equilibrium, distancing people from the interconnectedness of all life forms. By the 1980s, heightened consciousness regarding this issue became widespread, evidenced by a surge in scientific discourse addressing environmental challenges. Lynn White, Jr., in his provocative article "The Historical Roots of Our Ecological Crisis" published in Science, contends that the ecological predicament stems from an anthropocentric worldview entrenched in the Judeo-Christian tradition. This perspective elevates humans above nature, granting them dominion over it. White underscores that the proliferation of severe environmental degradation is a consequence of reinforcing this anthropocentric stance with advancements in science and technology, which inadvertently exacerbate ecological harm. The issue of global threats has caused concern for scientists and experts in the world. They also called for various issues on "environmental sustainability and ecological balance", packaging the issues of "environmentally sound development in 1972 at the Stockholm conference (Stockholm Conferency), environmentally friendly technology, anti-nuclear, anti-pollution and pollution and anti-illegal

loing". This problem threatens human welfare and even survival, so the issue is widely debated by experts and scientists, political people and the general public. The United Nations (UN) also in June 1992 held a Conference on Environment and Development (United Nations Conference on Environment), also known as the Earth Summit in Rio de Janeiro, Brazil. 5 Consumptive lifestyle of advanced industrial countries and developing countries, the most affected by sap is the natural environment or ecology itself. No wonder the vicious circle between economics and ecology since the second half of the 20th century has always been discussed seriously in international forums (Amin Abdullah, 2000).

In reality, the interconnectedness of ecological problems that threaten human existence is increasingly visible. Such as pollution, global warming, acid rain, population explosion, desertification or soil erosion, rising sea levels, landslides, floods, malnutrition, germs and viruses new diseases, seawater pollution, nuclear radiation, garbage explosion, soil pollution, toxic daily food, etc. This crisis is an acute problem that requires great attention from every individual. Perhaps there is a problem that even though we find a solution or we simply ignore the solution, still has no significant change or influence on life. This is not the case with ecological problems. One of the main characteristics of ecological problems is change. Passivity and liveliness We in ecological matters have a significant effect on all life or organisms. The ecological crisis that is happening, if we ignore it, will increasingly threaten the existence of the preservation of life or organisms. In fact, in a report in Mankind at the Turning Point, ecosystem groups predict the end of the world if signs of civilizational danger such as the ecological crisis are not taken seriously (Fios, 2019).

Various disasters originating from natural and environmental damage, and from the multi-negative effects of technology made by developed countries have already shaken the balance and preservation of nature. However, the case of global disasters is not only the result of natural factors, but also due to human greed and arbitrariness so far has resulted in famine, drought, war, the outbreak of various viruses such as in African countries. Forest fires in Florida and Kalimantan are caused by illegal logging and so have other disasters, such as earthquakes in Aceh, Bantul, Yogyakarta, Iran and Turkey. The mass killings and casualties of wars in Iraq, Syria, Palestine, Bosni, and Rwanda, the tsunami waves in Indonesia and Bangladesh were a "spate of" disasters (a few years ago) all the effects of human greed and unlimited exploitation of nature.

Climate change induces various ecological disasters, with the El Nino phenomenon being one of the most significant. El Nino, characterized by a prolonged drought resulting from elevated temperatures above the average norm, triggers substantial seasonal alterations. Consequently, this leads to adverse effects on land conditions and disrupts agricultural output, potentially culminating in ecosystem degradation, societal upheaval, and environmental harm. Moreover, it impairs surface and groundwater availability, transforming droughts into a societal issue, exacerbating food insecurity, and undermining land utility. The genesis of ecological catastrophes lies in the intricate processes fueled by global warming's pervasive influence on the planet. Causes of Ecological Disasters According to Quranic Verses.

In the perspective of environmental ethics (environmental ethics), the most important component of the relationship between humans and the environment is human supervision. The purpose of religion is to protect, safeguard and care for religion, life, reason and reason, posterity and nature as well as to care for equality and freedom. Protecting, safeguarding and caring for the environment is the main goal of the intended relationship. If the environmental

situation continues to deteriorate then eventually life will no longer exist, of course religion will no longer exist (Alif Theria Wasim, 2015).

Ethics towards the Environment in the Perspective of Islamic Teachings According to Islam as As stated in the Qur'an, nature is not just an object that means nothing but to be used to meet human needs. Nature in the Islamic view is a sign (verse) of the existence of Allah. Nature provided a way for man to know his existence (Nadjamuddin Ramly, 2018).

First, the intervention of belief to the population that the disaster came from Allah SWT. For various reasons, among others, the development of disbelief including kufr nikmah, the number of shirk acts (superstition, heresy, khurafat), the spread of deceptive behavior, and the increasing number of apostate population. Disaster was sent down by Allah SWT. because of disbelief (QS. Ar-Ra'd: 31).

وَلَوْ اَنَّ قُرْاٰنًا سُيِّرَتْ بِهِ الْجِبَالُ اَوْ قُطِّعَتْ بِهِ الْاَرْضُ اَوْ كُلِّمَ بِهِ الْمَوْتٰىۗ بَلْ لِّلّٰهِ الْاَمْرُ جَمِيْعًاۗ اَفَلَمْ يَايْـَٔسِ الَّذِيْنَ اٰمَنُوْٓا اَنْ لَّوْ يَشَاۤءُ اللّٰهُ لَهَدَى النَّاسَ جَمِيْعًاۗ وَلَا يَزَالُ الَّذِيْنَ كَفَرُوْا تُصِيْبُهُمْ بِمَا صَنَعُوْا قَارِعَةٌ اَوْ تَحُلُّ قَرِيْبًا مِّنْ دَارِهِمْ حَتّٰى يَأْتِيَ وَعْدُ اللّٰهِۗ اِنَّ اللّٰهَ لَا يُخْلِفُ الْمِيْعَادَ

It means: "And if there is a recitation (scripture) by which mountains can be shaken or the earth becomes parted or therefore the dead can speak, (surely the Qur'an is him). Actually, all these affairs belong to God. Then do not those who believe know that if God wills (all men of faith), surely God instructs all men. And those who disbelieve are always afflicted by disasters of their own work or they occur near their dwelling place, so that the promise of Allah comes. Indeed, Allah does not break promises" (QS. Ar-Ra'd: 31).

In addition to disbelief in creed, Allah Almighty. explains in the Qur'an that the reasons for the disaster are among others because of kufr nikmah, shirk, deception, (QS. An-Nahl: 45, 54, 112; QS. Az-Zumar: 49), and apostasy (QS: Fussilat: 13). against the favor of Allah SWT. became another reason for Him to bring down disasters.

وَضَرَبَ اللّٰهُ مَثَلًا قَرْيَةً كَانَتْ اٰمِنَةً مُّطْمَىِٕنَّةً يَّأْتِيْهَا رِزْقُهَا رَغَدًا مِّنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِاَنْعُمِ اللّٰهِ فَاَذَاقَهَا اللّٰهُ لِبَاسَ الْجُوْعِ وَالْخَوْفِ بِمَا كَانُوْا يَصْنَعُوْنَ

It means: "And God has made a parable (with) a land that was once peaceful and serene, its sustenance came to him abundantly from all places, but (the inhabitants) denied the favors of God; therefore Allah felt for them the garments of hunger (disaster) and fear, because of what they always did" (QS. An-Nahl: 112).

فَاِذَا مَسَّ الْاِنْسَانَ ضُرٌّ دَعَانَاۗ ثُمَّ اِذَا خَوَّلْنٰهُ نِعْمَةً مِّنَّاۗ قَالَ اِنَّمَآ اُوْتِيْتُهٗ عَلٰى عِلْمٍۗ بَلْ هِيَ فِتْنَةٌ وَّلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ

It means: "Then when man is afflicted with danger / disaster he calls on Us, then when We give him favor from Us he says: "Verily I am given that favor only because of my intelligence". It was actually a test, but most of them did not know" (QS. Az-Zumar: 49).

The practices of shirk including in its superstition, khurafat, and heresy that developed in society were hated by Allah Almighty. and He made it one of the reasons for reducing the disaster.

ثُمَّ اِذَا كَشَفَ الضُّرَّ عَنْكُمْ اِذَا فَرِيْقٌ مِّنْكُمْ بِرَبِّهِمْ يُشْرِكُوْنَۙ

It means: "Then when He had removed the disaster from you, suddenly a part of you fellowshiped his God with (others)" (QS. An-Nahl: 54).

Deception harms many people because obtaining something (physical assets, power, money, honor, etc.) by illegitimate means is not justified in Islam so it becomes another reason by Allah Almighty. in degrading disasters.

اَفَاَمِنَ الَّذِيْنَ مَكَرُوا السَّيِّاٰتِ اَنْ يَّخْسِفَ اللّٰهُ بِهِمُ الْاَرْضَ اَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُوْنَۙ

It means: "Then do those who make evil treason, feel safe (from the disaster) of the drowning of the earth by Allah with them, or the doom that comes to them from a place they are not aware of" (QS. An-Nahl: 45).

The spread of apostate attitudes and actions in one population makes Allah Almighty. wrath and bring down disasters.

فَاِنْ اَعْرَضُوْا فَقُلْ اَنْذَرْتُكُمْ صٰعِقَةً مِّثْلَ صٰعِقَةِ عَادٍ وَّثَمُوْدَ

It means: "If they turn away then say: 'I have warned you with lightning, like the lightning that struck the people of 'Aad and Tsamud" (QS. Fussilate: 13).

The belief that disasters, whatever their form are coming from Allah Almighty. As a result of disbelief, polytheism, apostasy, and deception of others will shape the attitude of the population towards disasters. Disasters are created by Allah for various reasons, but the risk of disaster or disaster arises due to the behavior of the population (humans) itself with the permission of Allah SWT. Disasters occur due to human actions themselves (QS. Ali 'Imran: 165; An-Nisa: 62; Ar-Rum: 36; and Ash-Shura: 30), including sinful and immoral acts by man (QS. Al-Maidah: 49). But all of that is still by the will and permission of Allah SWT. (QS. At-Taghabun: 11).

f. Implementation of Quranic Verses in Ecological Disaster Management

Preparedness efforts can be carried out by carrying out an action plan that is implemented in an activity aimed at disaster risk reduction. The action plan should include efforts made to reduce the rate of climate change in each country, covering 3 issues that must be considered: (1) disaster risk reduction; (2) global climate change and (3) sustainable development, which become an interconnected unit in managing the threat of natural disasters (natural disasters). When a disaster occurs in an area, it is necessary to carry out a quick response (emergency response) to guarantee safety, health and basic rights to all components affected without exception, in a crisis period of rapid recovery of people's lives and livelihoods must be carried out in a planned and integrated manner so that it can be handled quickly. The recovery process is part of disaster risk reduction efforts where in planning a recovery program must have elements of disaster risk reduction, useful for sustainability and sustainable development safe from disaster risk (Schipper &; Pelling, 2006).

Ecophilosophically, human relations with the environment are a necessity. This means that between humans and the environment, namely having interrelationships and mutual relationships. So that without a reciprocal relationship between the two, it will be in nothingness (Mukhlis, 2022). Spiritual-ecological man emphasizes that man is also part of creation so man needs to be responsible for the preservation of God's creation. This is based on the understanding that humans are ethical creatures who can make ethical choices and actions. As

ethical beings, man needs to live out his choice in acting correctly when it comes to ecological issues (John Krismantyo Susanta,) Allah Subhanahu wa Ta'ala said:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَوْفُوْا بِالْعُقُوْدِۗ اُحِلَّتْ لَكُمْ بَهِيْمَةُ الْاَنْعَامِ اِلَّا مَا يُتْلٰى عَلَيْكُمْ غَيْرَ مُحِلِّى الصَّيْدِ وَاَنْتُمْ حُرُمٌۗ

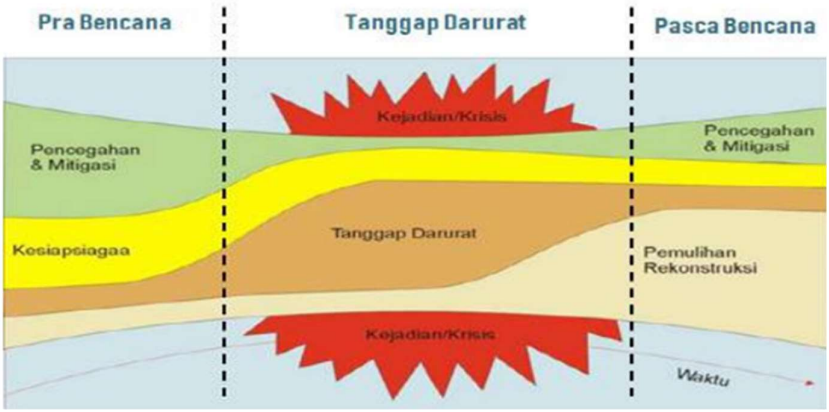
اِنَّ اللّٰهَ يَحْكُمُ مَا يُرِيْدُ

It means: "O believers, keep the promises! It is lawful for you to livestock, except those that will be mentioned to you (haramnya) by not allowing hunting when you are in ihram (Hajj or Umrah). Verily God establishes the law according to what he wills." (Al-Mā'idah [5]:1)

The Qur'an and Hadith become a source of belief that determines and becomes the main driving factor for the population in behaving in the face of disasters. The interpretation of Qur'anic verses about disasters and calamities functions as:

1) Behavioral beliefs that shape attitudes toward behavior in the face of disasters
2) Normative belief that underlies the actions of others as a guiding figure to be imitated and referenced for their actions
3) Control belief that forms confidence in actors that they are able to take action to overcome disasters and suppress disasters because they are supported by internal and external resources.

Therefore, a model of application strategy is needed from the verses of the Qur'an on ecological disaster management, Referring to the Law of the Republic of Indonesia Number 24 of 2007 article 33 states that disaster management consists of three stages, namely pre-disaster, during a disaster (emergency response), and post-disaster. The activity at each stage can be seen in the picture below:



Source: UURI No. 24, Year 2007

Discussion

In the pre-disaster phase, there are two main activities that must be considered, namely (1) prevention and mitigation, (2) preparedness, by giving the largest portion to prevention and mitigation. Disaster prevention is a series of activities carried out as an effort to eliminate or reduce the threat of disaster. Mitigation is a series of efforts to reduce disaster risk, both through physical development and awareness and improvement of the ability to face disaster threats. Preparedness encompasses a multitude of initiatives aimed at forecasting disasters by orchestrating meticulous and efficacious measures. Conversely, the disaster emergency response stage entails a gamut of endeavors promptly executed during calamities to mitigate their deleterious ramifications. These

encompass conducting rescue and evacuation operations for individuals and property, ensuring the provision of essential necessities, safeguarding affected populations, managing refugees, executing infrastructure and facility rehabilitation, and overall, orchestrating a comprehensive recovery process. In the post-disaster phase, there are two main activities that must be considered, namely, (1) prevention and mitigation, (2) recovery and reconstruction. In this phase, more emphasis is given to recovery and reconstruction, while still paying attention to prevention and mitigation so that disasters do not continue and recur. Recovery is a series of activities to restore the condition of the community and environment affected by the disaster by re-functioning institutions, infrastructure, and facilities by carrying out rehabilitation efforts. Reconstruction entails the restoration and enhancement of various elements including infrastructure, facilities, and institutions within the region affected by a disaster. This process extends across governmental and community domains, aiming primarily to foster the expansion and advancement of economic, social, and cultural endeavors. Additionally, it seeks to maintain societal order, uphold legal frameworks, and promote increased community engagement across all dimensions of communal existence within the post-disaster context.

CONCLUSION

Environmental problems that occur increasingly threaten the existence of living things including humans, even the existence of the environment and also the universe is also threatened. The role of man is decisive in these conditions. As homo edukandum, the role of man through education is highly demanded. Because man and education are like two currencies that cannot be separated from each other, if one is lost, then its value is lost. Man without education will not be able to build civilization and the future, education without man is useless. Therefore, human synergy with education in overcoming ecological problems is very important. A new approach in the world of education is education-social ecology which is present as a solution to environmental problems. The concept of education that focuses education on combining social systems and ecological systems in the frame of inter-dependent relationships between humans, the environment, and society. All three are circles of tranquility that must not be interrupted. It is expected that humans in the world of education are able to learn and internalize attitudes towards nature and the environment.

Humans are able to learn direct behavior and fully understand the impact of every behavior they do, and can account for their behavior. Ecological-social education has four main pillars, namely life experience, learning space, pedagogical experience, agents and active participation, synergized with the view of Islamic education so as to produce humans as the main actors in education. So that humans are not only religious, aware of religious teachings, not only become a passive part of the environment, but are able to play a role and take a position as part of the solution to environmental problems, and become agents of change towards good responsibility for the environment.

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