

ECOLOGICAL MESSAGE IN THE QUR'AN: ANALYSIS AND REFLECTION ON QS. AL- NABĀ' (78): 9-11 IN THE TAFSIR SALMAN ITB BANDUNG

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Abstract: The Qur'an has a strong ecological dimension, where many verses discuss nature, the earth, and the universe. QS. Al-Nabā's (78): 9-11 implies ecological principles such as the balance between activity and rest, environmental protection, and ecosystem sustainability. Tafsir Salman ITB provides an in-depth interpretation of the relationship between divine revelation and modern ecological principles. In general, this study aims to explore and analyze the ecological dimensions contained in QS. Al-Nabā's (78): 9-11 through the approach of Tafsir Salman. Specifically, this study aims to identify the ecological values in QS. Al-Nabā': 9-11 and their relevance to ecosystem balance, analyze Tafsir Salman's interpretation of these verses in the context of modern ecology, explore Tafsir Salman's contribution in connecting the ecological message of the Qur'an with the basic principles of the ecosystem, explore the relevance of Tafsir Salman's views in building ecological awareness based on the principles of the Qur'an, and provide a deeper understanding of the relationship between divine revelation and modern science related to environmental issues. This study uses a qualitative-descriptive approach with an interpretation analysis method. The focus of the study is on the ITB Salman Interpretation related to QS. Al-Nabā's (78): 9-11, with an analysis of ecological principles such as balance, adaptation, and sustainability. This study is expected to contribute to building ecological awareness based on the principles of the Qur'an. This understanding is important to connect modern science and the values of revelation in

maintaining environmental sustainability. The results of this study indicate that QS. Al-Nabā's (78): 9-11 reflects ecological principles that include the cycle of life, protection at night, and productivity during the day. Salman's interpretation emphasizes that night is a time of recovery and security, while day is a time of productivity and energy balance. The day and night cycle is an ecological system that supports the sustainability of life on Earth. This interpretation emphasizes the importance of human awareness in maintaining the natural rhythm of the ecosystem for sustainable environmental balance.

Keywords: Ecosystem Balance, Tafsir Salman, QS. Al-Nabā' (78): 9-11

Introduction

The Qur'an has an ecological dimension. This sentence explains very well that many verses of the Qur'an talk about nature, the earth, and the universe. The Qur'an also talks a lot about the creation of the earth, even the reasons for its damage to destruction. Specifically, the Qur'an even details how the earth was built, each other among the components of the earth plays a role in maintaining the balance of the earth, starting from water, air, soil, and living things that live on it (Sofyan et al., 2024).

In general, the view of the Qur'an towards science, there are at least two views that have emerged, namely the first, which argues that all forms of knowledge, including natural sciences, are in the Qur'an, and the second argues that the Qur'an is only a book of guidance for developing science. According to Ghulsyani, this first view is supported by al-Ghazali, al-Suyuti (d.911/1505). At least this view is based on the verse of QS. Al-Nahl: 89. The second view is that the Qur'an only contains the ethics of developing science including science. According to this view, matching the contents of the Qur'an with scientific findings is very dangerous, because the Qur'an is the Absolute word of Allah forced to follow the development of science which is relative. So

Ghulsyani argues that the Qur'an is not an encyclopedia of science, it must be used as an aid in drawing people's attention to the greatness of Allah to bring them closer to Him (Muqowim, 2012).

The view that considers the Qur'an as a source of knowledge is not new (Rifa'i & Marhamah, 2020), it is interesting to note the view of al-Ghazali in *Ihya' 'Ulum al-Din* by quoting the view of ibn Mas'ud he said that "If someone wants knowledge of the past and modern knowledge, he should reflect on the Qur'an", in a brief further explanation it is said that all knowledge is included in the works and attributes of Allah, and the Qur'an is an explanation of His essence, attributes and deeds. There are no limitations, and the Qur'an has indications of its meeting knowledge (Golshani, 2003; Günther, 2002).

Life on earth is filled with living things that interact with each other which contains reciprocity and also adapts to each other. The life process is what makes the ecological system of living things called an ecosystem run. In Law of the Republic of Indonesia Number 32 of 2009 article 1 paragraph 5 it is stated that an ecosystem is an order of environmental elements that is a complete and comprehensive unity and influences each other in forming balance, stability, and productivity of the environment. An ecosystem or ecological system is a unit of life consisting of a community of living things of various types with various inanimate objects that interact to form a system (Mufid, 2017).

Ecosystems are characterized by the ongoing exchange of materials and energy transformations that take place entirely between the various components in the system itself or with other systems outside it and life takes place in various life phenomena according to the principles, order, and laws of nature or ecology such as homeostasis (balance), resilience (resilience or flexibility), competition, tolerance, adaptation, succession, evolution, mutation, minimum law, entropy law, and so on (Widianti Putri, 2021). The discussion of ecology cannot be separated from the

discussion of ecosystems with their various components, namely abiotic factors and biotic factors, abiotic factors include temperature, water, humidity, light, and topography, while biotic factors are living things consisting of humans, animals, plants, and microbes (Kartika et al., 2019). Ecology occurs in the day and night cycle where ecology here chooses ecology that works on plants to obtain oxygen through the process of photosynthesis, oxygen needed by living things for the survival of all creatures (Kronfeld-Schor & Dayan, 2003).

In general, this study aims to explore and analyze the ecological dimensions contained in QS. Al-Nabā's (78): 9-11 by referring to the approach of Tafsir Salman by the ITB Team. Specifically, this study aims to: a) identify the ecological values contained in QS. Al-Nabā' (78): 9-11 and their relevance to the concept of ecosystem balance, b) analyze how Tafsir Salman interprets these verses in the context of modern ecology, c) explore the contribution of Tafsir Salman in connecting the ecological message of the Qur'an with the basic principles of the ecosystem, such as balance, adaptation, and environmental sustainability, d) explore the relevance of Tafsir Salman's views in building ecological awareness based on the principles of the Qur'an, e) provide a deeper understanding of the relationship between divine revelation and modern science in the context of environmental issues and the sustainability of the earth. Through this study, it is hoped that a harmonious meeting point will be found between science and revelation to maintain the balance and sustainability of the environment as indicated in the Qur'an.

Previously, research on Tafsir Salman and its relation to science had been conducted by several previous researchers. Such as research entitled "Dwi Tafsir Saintifik di Pulau Jawa: Kajian Tafsir Salman ITB dan Tafsir Kemenag RI" conducted by Fathimatuz Zahro 'Ash Shufiyah and Derisma Vita Noviyanti, focusing on the integration of science and religion. The research

entitled "Tafsir Tematik Saintifik Fenomena "Langit Terbelah" dalam Tafsir Salman", written by Fina Madiah also focuses on the integration of science and religion with the case of the natural phenomenon of "Langit Terbelah". There is also research entitled "Fungsi Matahari dalam Al-Qur'an (Tinjauan Tafsir Salman)" written by Salsabila Febryana which also focuses on the integration of science and religion with the case of the function of the sun. From the studies above, it can be seen that there has not been a single study of Tafsir Salman that focuses on and relates it to ecology. This is where this research finds something new compared to previous research.

The object of this research is the verses of QS. Al-Nabā' (78): 9-11. The focus of the study lies in the ecological dimensions contained in these verses and their relevance to the principles of modern ecosystems, such as balance, adaptation, and environmental sustainability. This study uses a qualitative-descriptive approach with the interpretation analysis method, to understand, describe, and analyze the ecological content in QS. Al-Nabā' (78): 9-11 by referring to the interpretation contained in Tafsir Salman ITB. The primary data source is Tafsir Salman ITB as the main reference for understanding and interpreting these verses in an ecological context, while secondary data sources include supporting literature such as other interpretation books (eg Tafsir al-Maraghi, Tafsir Ibnu Katsir, and Tafsir Qurṭūbī), previous research on the ecological dimension in the Qur'an, and books and journals relevant to ecological studies and Islamic studies. The data collected were then analyzed descriptively by explaining and interpreting the ecological content in QS. Al-Nabā' (78): 9-11 based on the Tafsir of Salman ITB, by linking the ecological message in the verse with the ecological reality and environmental problems in the modern era and then drawing a connection between the findings in the interpretation with the basic principles of the ecosystem, such as balance, adaptation,

sustainability, and their relevance to current environmental practices.

Ecology of Day and Night in the Qur'an

Everything that Allah creates must have a specific purpose and goal. According to this research, day and night are one of the forms of Allah's creation that humans always go through to live their lives. Allah created day and night so that humans can use both of them properly and correctly, as Allah has explained in His word. In QS. Al-An'am: 96, it is stated:

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

”He it is that cleaveth the day-break (from the dark): He makes the night for rest and tranquillity, and the sun and moon for the reckoning (of time): Such is the judgment and ordering of (Him), the Exalted in Power, the Omniscient”.

The verse above implies that Allah created light and darkness. Allah explains His power in creating something that is contradictory and different. Allah made the sun as a calculation, meaning that both run according to a perfect, measured, and unchanging calculation and are regular. Each of the two has an orbit that it passes through in summer and winter so that the journey results in the alternation of the following long and short suns (Katsir, 1994).

The alternation of day and night is a perfect ecological system. Allah created the morning (الإصباح) as a time to start activities, for humans, animals, and plants. This process involves sunlight which plays an important role in photosynthesis in plants and keeps the earth's temperature stable. Night (الليل سَكَنًا) is used as a time to rest. Many natural processes occur at night, such as plant respiration, nocturnal animal activity, and the restoration of

ecosystems that are disturbed during the day. This principle shows the harmony in the natural cycle which, if disturbed (for example by light pollution or excessive human activity at night), can cause an imbalance in the ecosystem (Singhal et al., 2019).

Apart from that, in QS. Hud: 114, it is stated:

وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ
ذَلِكَ ذِكْرَىٰ لِلذَّاكِرِينَ

” And establish regular prayers at the two ends of the day and at the approaches of the night: For those things, that are good remove those that are evil: Be that the word of remembrance to those who remember”.

Allah ordered us to perform prayers at both ends of the day (morning and evening). According to Ali bin Abi Thalhaf, it is morning and evening, namely dawn and dusk. The editorial “and at the beginning of the night” means the Maghrib and Isha’s prayers. Thus, this verse is Allah’s command to pray before the sun rises and pray after the sun sets (Isma’il, 1994).

Although verse 114 of Surah Hud directly discusses the command to establish prayer at certain times as a means of cleansing sins and reminding Allah, the ecological interpretation can be connected through the approach of time balance in human and natural activities, where this verse emphasizes the importance of maintaining a balance between morning, afternoon, and evening in human activities. This is in line with the ecological principle where time balance plays an important role in the cycle of nature, such as photosynthesis during the day, plant respiration at night, and animal activities that follow the rhythm of day and night (circadian rhythm). The timing of prayer teaches humans to be in harmony with the rhythm of nature (L. Sholehuddin, 2021).

If described, then the ecology of the ready and night will look like the following table 1:

Table 1. The Ecological Meaning of Day and Night

No	Surah	Meaning of the Verse	Meaning of Ecology
1	QS. Al-An'an (6): 96	Day for work and night for rest	Day (الإصباح) is the time to start activities, both for humans, animals, and plants. While night (الليل سكناً) is used as a time to rest.
2	QS. Hud (11): 114	Pray at both ends of the day and at the beginning of the night	Balance of time in human activities and nature, where this verse emphasizes the importance of maintaining a balance between morning, afternoon and evening in human activities

Ecological Analysis and Reflection of QS. Al-Nabā' (78): 9-11 in Tafsir's Salman

The ecological analysis and reflection in QS. Al-Nabā's can at least be grouped with several principles, according to each verse. Verse 9 is about the principle of the life cycle, verse 10 is about the continuity of life, and verse 11 is about the sustainability of the harmony of life.

Some of the above principles can be illustrated in a table below, which will be explained in detail later:

Table 2. Group of Ecological Principles of QS. Al-Nabā' (78): 9-11

No	Verses	Principles of Ecology
1	QS. Al-Nabā' (78): 9	Life cycle principle
2	QS. Al-Nabā' (78): 10	Survival
3	QS. Al-Nabā' (78): 11	Sustainability of life harmony

Table 2 above can be explained that in verse 9 which reads: ”وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا” (and We made your sleep for rest), implies the ecological principle of the importance of natural rhythms, the balance between activity and rest, and the need for a recovery cycle in human life and the environment. This principle teaches humans to respect rest time both for themselves and for nature to create a harmonious and sustainable balance (Bunga, 2024).

Nawm literally comes from the word *nama-yanumu* which means lying down, sleepy, silent, motionless, voiceless, calm, humble, and forgetful. The word Subrata comes from the word sabata which means sleeping, resting, and calm (Nata, 1995).

In Tafsir Kabir, the interpretation of the scholars on verse 9 is divided into three. First, Zajaj’s opinion says that subat here means “dead”, because the person who is being rested is a dead person. In addition, subat means “broken” because the object is decided/stopped from all activities. The evidence used to strengthen his opinion is the letter Al-An’ām 6 (60) and the letter Al-Nabā’ (78): 11. Second, another opinion says that what is meant by subat in this verse is “sleep”. Slightly differently, Abu Ubaidah interprets it as "fainting". Third, the opinion says that the word subat comes from the word sabt which means “broken” or deciding..

According to Ibn Al Arabi, if subat is interpreted as “breaking up”, then there are two possible meanings to verse 9, the first is that we make your sleep interrupted (not forever, only temporarily) or the second is that when humans are tired, we give them the pleasure of sleeping” (ITB, 2014).

Sayyid Quthub explained that sleep is a phase of death. Because, when sleeping, humans lose the function of the senses that are in them, such as loss of perception, brain silence, and loss of consciousness. And all of that is a secret that humans do not know how it can happen, even though humans know what the

effects of it are. At this time, humans are truly in the grip or power of Allah. Humans who are sleeping or whose souls are being held by Allah, then they will not be able to return (to consciousness) except by the will of Allah (Prahesti, 2021).

QS. Al-Nabā' (78): 10 *وَجَعَلْنَا اللَّيْلَ لِبَاسًا* (and we made your night as a garment). The word *libasan* comes from the word *labisa* which means to cover with something". After being formed into the word *libasan*, it means "something that can be used to cover the body".

According to Qaffal in Tafsir Nawawi, the origin of the word *libas* is "something that is used as clothing by humans that functions to cover the body". When night, darkness covers humans, then Allah swt., names the night with *libas* (clothing) (Munawwir, 2021).

According to Tafsir Al-Kabīr, Night as a garment is called "pleasure" because night makes humans invisible so they can avoid the dangers of enemies. Night can also make humans feel the pleasure of resting and disguising things that we want to express but do not want others to know. Tafsir Qurtubi explains that night can provide peace. Meanwhile, Imam Nawawi Al-Bantani said that sick people who sleep at night will feel relieved from their illness. The ancient Greeks already stated that sleep changes when sick, and many people believe that sleeping more can help recovery from illness (Munawwir, 2021).

This verse continues the concept of balance mentioned in the previous verse, using the analogy of the night as a garment. The night is a time of protection and restoration. The night is likened to a garment because it covers the world with its darkness, providing protection and tranquility. In ecology, the night is an important time for many living things to rest, reproduce, or even hunt for nocturnal animals. Nighttime activities help maintain the balance of the ecosystem, such as nocturnal pollinators or nocturnal predators controlling the populations of other species.

The alternation of day and night is a natural cycle that ensures that ecosystems function properly. Humans and other living things need the night to calm down, rest, and restore the energy drained during the day. Human interventions that disrupt this cycle, such as light pollution in large cities, can disrupt the sleep patterns of animals and plants and disrupt ecological systems.

Like clothing that protects the body from heat and cold, night protects living things from fatigue due to daytime activities. Ecosystems also need a “protection” phase like this so that they are not overburdened by intense daytime activities. Night is also a time for reflection, introspection, and getting closer to Allah. This awareness can be translated into efforts to protect the environment and understand that everything has its own cycle. Thus, QS. Al-Nabā’ (78): 10 provides an important lesson about how night functions as a “garment” that covers, protects, and provides tranquility. From an ecological perspective, this verse emphasizes the importance of maintaining the balance of the night and day cycles and avoiding disturbances such as light pollution that can damage the ecosystem. The balance between daytime activities and nighttime rest is an important principle for maintaining the sustainability of life on earth (Barmawi & Muhammad, 2023).

QS. Al-Nabā’ (78): 11: *وَجَعَلْنَا النَّهَارَ مَعَاشًا* (and We made the day for seeking life). The word *ma’asya* comes from the word *asya* which means “life” or long-lasting”. Reviewed from the science of sharraf (word morphology), the latter word contains two possibilities 1) the masdar form (indicating an activity that is not accompanied by time information. 2) the era form explains the time of activity). Speaking about verse 11, Tafsir Al-Kabīr explains that almost all living things are active in fulfilling their life needs during the day, not at night. In interpreting verse 11, the five classical interpretations all only discuss the form of the word and whether or not the word “time” is removed before the word

ma'asyan. So we can translate the verse as: We made the day a time for life.

Furthermore, this verse emphasizes the function of the day as a time for activity and seeking sustenance. From an ecological perspective, this verse provides a lesson about balance, productivity, and the natural cycle that must be maintained by humans and the environment. Daylight naturally provides sunlight that supports photosynthesis in plants, which is the main foundation of the food chain on Earth. Humans and many animals use the day to work, hunt, and fulfill their life needs. This ecosystem utilizes solar energy to maintain biological balance. This is where the day becomes a time of productivity and activity (Takdir, 2017).

Solar energy allows plants to photosynthesize, produce oxygen, and provide food for herbivorous animals, which in turn supports the food chain as a whole. The day cycle also affects weather patterns, temperatures, and hydrological processes on the planet. The sun is the main source of energy for almost all life on Earth. This is where solar energy is important in the ecosystem.

Furthermore, this verse also encourages humans to make the best use of the day to earn a living (*ma'asyan*) without going beyond the limits. Excessive exploitation of natural resources during the day, such as deforestation or mining that damages the environment, contradicts the principle of balance taught in this verse. This is where activities and exploitation of nature must be balanced.

This verse emphasizes that the day is not only a time to work but also to appreciate the natural processes that occur during the day. Humans must work in line with the rhythm of nature, not against or damage it. This is where the harmonious relationship between humans and nature is. Thus, humans are reminded to use the day wisely, and productively, but not greedily. The work and activities carried out must be in line with the principle of

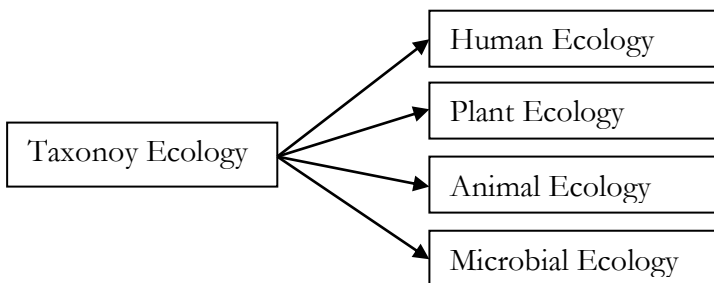
sustainability and the importance of maintaining ecosystems that support life during the day, such as tropical forests, oceans, and other natural resources (Sabri et al., 2022).

QS. Al-Nabā's: 11 does not directly emphasize the function of the day as a productive time to work and seek sustenance. From an ecological perspective, the day is the time when solar energy supports life on Earth, and humans have a responsibility to utilize these resources wisely. This verse teaches the principles of sustainability, harmony with nature, and the importance of maintaining ecosystems so that they can continue to provide benefits for life in the future.

The Role of Ecology in QS. Al-Nabā' According To Tafsir's Salman

In the perspective of biology, especially ecology, day and night form the pattern of life on earth. With the day, we no longer need additional light. Added to the abundance of oxygen, during the day we can work efficiently. Oxygen is produced by plants through photosynthesis with carbon dioxide as the raw material at night, which is the opposite. Plants absorb oxygen and produce carbon dioxide. Night as clothing can also mean as a cover. When night the earth is closed from sunlight (Damayanti et al., 2022).

The following will describe the ecological taxonomy of Al-Nabā' (78): 9-11:



The chart above explains that the taxonomy, ecology is divided into 4, including human ecology, plant ecology, animal ecology, and microbial ecology (Maknun, 2017). But the verse above emphasizes or explains the ecology of plants, where plants produce oxygen through the process of photosynthesis in them.

Photosynthesis comes from the Greek word meaning light is a biochemical process of the formation of food substances such as carbohydrates carried out by plants, especially plants that contain green leaf substances or chlorophyll. In addition to high-calorie plants, other non-chlorophyll living things that photosynthesize are algae and some bacteria. These organisms photosynthesize using nutrients, carbon dioxide, and water and the help of sunlight energy.

Photosynthesis is a two-stage process. The first process depends on the presence of light (light reaction), which requires the presence of direct light energy to form energy-carrying molecules that will be used in the second photosynthesis process. Unlike the second process which is free of light (dark reaction) and occurs when the products of the light reaction are used to form C-C covalent bonds of carbohydrates, dark reactions can occur in dark conditions (Al-Qur'an, 2011).

In 1942 the process of photosynthesis was clearly stated by AD Meyer. He stated that the main source of energy used by plants is sunlight, which is absorbed by plants and converted into chemical energy through the process of photosynthesis. The part most responsible for this process, namely the chloroplasts that carry pigments, was discovered in 1961 by AD Glass.

In plants, the main organ where photosynthesis takes place is the leaf. Chlorophyll is a green leaf substance that is responsible for handling the process of photosynthesis, also known as carbon assimilation. Chlorophyll fights to capture sunlight, converting it into energy that catalyzes with water into glucose molecules.

The process of photosynthesis can be seen very clearly in higher plants and algae. Several types of cyanobacteria that live in the ocean are also responsible for photosynthesis in the ocean. All green plants on earth have chlorophyll containing chloroplasts in them, chlorophyll absorbs sunlight and combines it with carbon dioxide and water, and produces carbohydrates or glucose and oxygen.

Carbohydrates or glucose produced by this process are used by plants to form starch, fat, and protein. The second product of photosynthesis is oxygen. All the oxygen on earth is used in the combustion and breathing processes for living things (Al-Qur'an, 2011).

The rotation of the earth that causes day and night causes temperature differences on the earth's surface. In areas with high temperatures (experiencing daytime) water evaporates into space. This water vapor is what becomes clouds. The difference in temperature causes winds to blow which carry clouds to various places, which then fall as rain which brings water back to the earth's surface. In turn, plants can grow and develop with this neat water cycle.

In the explanation of Tafsir Salman's interpretation above, the Water Cycle has a very important influence on plants and creatures on the face of this earth. If you look at the place where the water cycle falls, it is divided into three types, the first is the small or short water cycle which has been explained in the paragraph above, the second is the medium water cycle where this cycle starts from sea water which gets sunlight then evaporates and is carried by the wind to land. Because the air temperature on land (usually in the mountains) then condensation or condensation occurs and clouds are formed. Then if the clouds that have formed are saturated with water vapor, it rains. Some of the rain that falls enters the ground, some flows into rivers, some enters lakes, and returns to the ocean (Asyrofı, 2021). The third is the long cycle, this cycle occurs the same as the others. Sea water that

is exposed to the heat of the sun then evaporates, the water vapor is carried by the wind to distant land. When the water vapor cools, the water vapor then becomes ice crystals. After that, snowfall occurs. The snow that fell earlier then forms a snow field which then melts and flows in the glacier river. After the ice crystals become liquid, the ice will flow back into the sea (Nurachmadi, 2023).

With this water cycle, Allah created it in such a way that we, *al-intifa'* (can take advantage of it and utilize it well, learn lessons, think about it, be grateful while exploring the secrets behind what Allah created, and so that we can maintain and preserve nature according to the Creator's intention, namely for the health and prosperity of humanity.

Conclusion

This study reveals that QS. Al-Nabā' (78): 9-11 has a profound ecological message and is relevant to the principles of modern ecosystems, such as balance, sustainability, and adaptation. Tafsir Salman ITB provides a holistic interpretation of these verses, emphasizing the importance of harmony between day activities and night rest as a natural mechanism to maintain environmental balance. Verse 9 emphasizes the importance of rest for physical and ecological recovery, verse 10 describes the night as a time of protection and reflection, while verse 11 emphasizes the day as a time of productivity and responsible activity. The day and night cycle in this perspective reflects the importance of maintaining natural rhythms for the sustainability of the ecosystem.

This study only focuses on the interpretation of QS. Al-Nabā's (78): 9-11 through Tafsir Salman ITB, so the scope of the study of other ecological verses in the Qur'an is still limited. This analysis is more qualitative-descriptive without involving empirical data or field studies that can support the validity of the findings.

The interpretation perspective used is limited to the ITB Salman Interpretation, while other interpretations that have different perspectives have not been fully explored.

Therefore, more comprehensive research is needed by analyzing other verses of the Qur'an that have ecological dimensions to provide a more complete picture. Further research is suggested to involve empirical methods with case studies on specific environmental issues so that the relationship between ecological principles in the Qur'an and practices in the field is more visible. In addition, cross-interpretive studies from various perspectives (for example, the Tafsir al-Maraghi, the Tafsir Ibn Kathir, and other contemporary interpretations) can be an alternative and provide a broader and deeper understanding of the ecological dimensions of the Qur'an. This further research can be focused on the integration of the ecological values of the Qur'an with environmental sustainability practices in various sectors, such as agriculture, forestry, and natural resource management. By expanding the scope of the study and combining theoretical approaches with field studies, it is hoped that future research can provide a more significant contribution to efforts to maintain ecosystem balance based on the principles of the Qur'an.

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