

Studi Tafsir Verbal Tuan Guru Hasanain Tentang Lingkungan

The Study of Verbal Exegesis by Tuan Guru Hasanain on the Environment

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Abstrak

Tujuan penelitian ini adalah untuk mengkaji tafsir verbal Tuan Guru Hasanain terhadap ayat yang menyangkut fenomena alam. Tuan Guru Hasanain merupakan seorang tokoh agama sekaligus aktivis lingkungan di Narmada, Lombok Barat. Penelitian ini berangkat dari pandangan akan kepemilikan otoritas Tuan Guru Hasanain baik karena merupakan tokoh agama dan aktivis lingkungan. Pada saat yang bersamaan, otoritas ini bermakna ia juga menafsirkan. Adapun hasil penelitian ini adalah bahwa Tuan Guru Hasanain memang melakukan penafsiran terhadap ayat-ayat tertentu dalam menjelaskan konsennya dalam lingkungan. Metode yang ia gunakan dalam menafsirkan adalah pendekatan tafsir ilmi. Ia menjelaskan ayat lalu mengutip penelitian untuk menjelaskannya. Secara umum, ia mengutip hadis dan ayat yang ada kaitannya dengan lingkungan, lalu ia jelaskan secara rasional dan dalam pendekatan tafsir ilmi.

Kata kunci: : Tafsir, Krisis Ekologi, Hasanain Jhuani

Abstract

This article will discuss fiqh al-bi'ah as an offer of Islamic concepts against the ecological crisis. Global societies today face environmental crises, global warming, climate change, droughts, and other ecological problems. Conscious or not, humans are the main perpetrators of the destruction of the living environment by exploiting natural resources. This paper is intended to find a way out of the ecological crisis through the approach of the Fiqh al-bi'ah paradigm. It is especially important for Muslims to have a legal foundation that can serve as a foundation for thinking and acting in dealing with environmental issues. This writing is a library study whose data is obtained from some literature in particular that offends the environmental issues of living. More specifically, this research will use the maslahat approach in the theory of Islamic law. To deepen his study, the article will also look at the classic and contemporary fiqh paradigms. As the findings of the article show, it turns out there are quite significant differences between the paradigms of the classic fiqh concepts and the contemporary-related fiqh al-bi'ah. Through this article, I argued that keeping the environment could be considered one of the Maqasid al-Syari'ah.

Keywords: Exegesis, Ecological crisis, Hasanain Jhuani

Introduction

The environmental issue within Islam is one of the important topics that is widely discussed. For instance, how environmental aspects become a part of the goals of Shariah. Scholars refer to it as "hifzul bi'ah" or environmental conservation. The term "hifzul bi'ah" signifies that Islam teaches all its followers to preserve the environment to prevent its degradation. The command to preserve the environment can be seen in several verses addressing environmental degradation. The Quran even criticizes humanity for causing environmental damage. Based on this, environmental conservation becomes a teaching that all Muslims must practice, especially given the current global environmental issues.

This teaching inspired the figure of Tuan Guru Hasain Jhuani, who became a prominent figure inspiring many people to engage in environmental preservation. In 2011, he was awarded the Nobel Asia for his conservation efforts. He conducted these efforts at his Islamic boarding school, Pondok Pesantren Nurul Haramain in Narmada, West Lombok, NTB. At this boarding school, he managed waste and engaged in reforestation. He believed that the issue of waste must be addressed starting from ourselves, as simply relocating waste could lead to new problems and substantial costs. As for reforestation, his efforts have successfully established dedicated reforestation areas. Today, he is recognized as a caring environmentalist.

In addition to leading the Islamic boarding school, he is also an itinerant preacher who delivers lectures and sermons to the public. The title "Tuan Guru" attached to his name symbolizes trust. The community acknowledges his expertise in religious knowledge due to his educational background and upbringing by his parents, which fostered his understanding and internalization of religious teachings. The title "Tuan Guru" is inseparable from him, just as the term "environment" is closely associated with him.

Given that the terms "Tuan Guru" and "environment" are integral to him, Hasanain will incorporate discussions on the environment into his preaching. Simultaneously, he will interpret certain verses with his background as a figure concerned with the environment. Therefore, the environmental interpretations by Tuan Guru Hasanain require further examination.

Based on the aforementioned background, several issues are to be addressed in this study. First, does Tuan Guru Hasanain offer

interpretations of verses he regards as pertaining to the environment? Second, if he does, what method does he use for interpretation?

Through addressing these two issues, the research aims to provide valuable insights into verses or sacred texts that could be considered as pertaining to the environment. Additionally, it seeks to present a snapshot of how interpretations of sacred texts are conducted by different concentrations of scholarly knowledge.

Two key terms are utilized in this research. Firstly, Tuan Guru Hasanain Jhuani, who is a prominent figure As the leader of Pondok Pesantren Nurul Haramain in Narmada, West Lombok, NTB, Hasanain engages in the interpretation of the Quran and Hadith. Therefore, this research will examine verses and hadiths interpreted by Tuan Guru Hasanain, as well as his methods of interpretation. The term "interpretation" here does not imply a comprehensive interpretation in the form of a book, but rather oral or verbal interpretation, borrowing the term from Andreas Görke.¹ He suggests that oral interpretation does not receive much attention in the field of interpretation studies, despite being the earliest form of interpretation.

The first study is by Putra Pujiantara titled "Ecological Da'wah Eco-Pesantren: A Study on Tuan Guru Hasanain Juaini's Persuasive Communication in Eco-Da'wah based on Pesantren at Pondok Pesantren Nurul Haramain Nahdlatul Wathan Narmada West Lombok."² This research focuses on the communication style used by Tuan Guru Hasanain in his ecological da'wah. The result highlights the success of Tuan Guru Hasanain due to his effective communication style, combining both verbal preaching and personal example, termed as persuasive communication by the researcher.

The second study is by Habib Husnial Pardi in 2020 titled "Eco-Da'wah Movement of Tuan Guru Hasanain Djuaini: Conservation, Religious Values, and Environmental Awareness Promotion." This research examines Tuan Guru Hasanain Djuaini's environmental conservation project initiated since 2003. The researcher conducted a da'wah study, assuming that the guru in Lombok has evolved his role, transitioning from traditional to a social activist. The findings include

¹Andreas Görke, *Redefining the Borders of Tafsir: Oral Exegesis, Lay Exegesis and Regional Particularities*," part of the book titled "Tafsir and Islamic Intellectual History: Exploring the Boundaries of a Genre.

²Thesis at UIN Sunan Kalijaga.

conservation efforts on a 63-hectare barren land, religious values as the motive behind Tuan Guru Hasanain's movement, and the use of Facebook as an additional da'wah medium.

The third study, by Ali Akbar Zabaidi in 2019³, focuses on two questions: firstly, how does Tuan Guru Hasanain Djuani engage in environmental preservation da'wah? Secondly, what is the significance of environmental preservation da'wah for Tuan Guru Hasanain Djuani? The results reveal that Tuan Guru Hasanain's environmental preservation da'wah encompasses conservation and environmental cleanliness. His approach involves setting an example and inviting others to join. For conservation efforts, he leads by example before involving others, while for environmental cleanliness, he engages his students. The significance of ecological da'wah for Tuan Guru Hasanain includes seeking Allah's pleasure and raising awareness within the institution Islamic education. c) Empowerment of the community's economy. As for the underlying motives of his da'wah, they are: a) Failure to implement the command to preserve the environment. b) Minimal role of Islamic educational institutions. c) Efforts of da'wah through cultural approaches. d) Low economic status of the community.

Theoretical Framework

According to Max Weber, every individual gains legitimacy through authority. Weber defines authority as the opportunity or potential for someone to be obeyed or recognized.⁴ He categorizes authority into three types: first, traditional authority; second, legal-rational authority; third, charismatic authority. Traditional authority is inherited over generations, while legal-rational authority exists within bureaucracies, for example. Charismatic authority arises from heroism, exemplary behavior, or something extraordinary within an individual that leads to obedience.⁵ This theory is commonly used to understand the phenomenon of patronage among prophets, scholars, saints, and kiai or master teachers in their lives. Hence, this theory will be utilized to examine the legitimacy of Tuan Guru Hasanain's interpretations regarding his da'wah objectives. The title "tuan guru" attached to him

³Thesis at UIN Sunan Ampel.

⁴Max Weber, "Economy and Society," translated by Keith Tribe from the title "Soziologische Kategorienlehre," London: Harvard University Press, 2019, p. 338.

⁵Max Webber, ... 343-342.

symbolizes respect, yet it also signifies his legitimacy in matters of religious knowledge and related issues, particularly his interpretations of Quranic verses.

Meanwhile, Tuan Guru Hasanain's interpretations are undoubtedly influenced by the circumstances in which he lives. Therefore, interpretation is always part of the cultural or background products that surround it. Hans-Georg Gadamer mentions that a textual interpretation always involves four elements: historical influence, pre-understanding of interpretation, fusion between the horizon of the text and the reader, and the application of the previous three elements.⁶ In relation to this, Tuan Guru Hasanain's interpretations are certainly influenced by the era in which he lives, his inclinations, educational background, and the challenges he faces.

In this study, Tuan Guru Hasanain is viewed as a figure with religious authority, especially concerning environmental issues. Because of this authority, he provides interpretations based on religious sources. Therefore, the aim here is to prove that he actively provides interpretations of Quranic verses, particularly regarding environmental matters. Consequently, content and language analysis will be used in analyzing the available data, as it involves Quranic verses. The data sources for this study include recordings of Tuan Guru Hasanain's lectures on the environment and relevant literature. The data will be analyzed and structured systematically and critically.

Results and Discussion

Biography of Tuan Guru Hasanain and History of his Religious Authority

Biography of Tuan Guru Hasanain

His full name is Hasanain Juaini, with "Juaini" taken from his father's name, Tuan Guru Juaini. He was born on August 17, 1964, to Haji Djuaini Muchtar and Hajjah Jahrah.⁷ Hasanain's education began at Nahdlatul Wathan (NW) Elementary School, graduating in 1975. He then attended Nahdlatul Wathan Junior High School, graduating in 1978. Afterward, he continued his studies at Kullyatul Mua'allimin al-

⁶Hans-Georg Gadamer, "Truth and Method," translated into English by Joel Weinsheimer and Donald G. Marshall, London: Continuum, 2006, 8-31.

⁷Habib Husnial Pardi, "The Eco-Dawah Movement of Tuan Guru Hasanain Djuaini: Conservation, Religious Values, and Environmental Awareness Promotion," in the *Journal of Community Empowerment: Media of Thought and Developmental Preaching*, Vol. 4 No. 1, 2020, 190.

Islamiah Gontor, Ponorogo, East Java, graduating in 1984. He further pursued his studies at the Institute of Islamic and Arabic Sciences (LIPIA), majoring in law, graduating in 1995. His final education was at Mataram University, in the same field, graduating in 2006.

His career post-formal education includes: (1) Founding and becoming the Head of Nurul Haramain Narmada Islamic Boarding School in 1996. (2) Serving as the Head of the West Lombok Regional Election Commission (KPU) from 2003 to 2006. (3) In 2011, Tuan Guru Hasanain held positions in three institutions simultaneously: as the Head of the Interfaith Harmony Commission, a member of the NTB Islamic Boarding School cooperation, and the Chairperson of the NTB Early Childhood Education Forum. (4) In 2010, he became the secretary general of NTB's zakat management organization.⁸

Tuan Guru Hasanain has received several awards, including:

1. The Ashoka International Foundation Medal for Best Fellow in Religion and Women Empowerment in 2003, for his contributions to promoting gender equality and women's empowerment, particularly in his Islamic boarding school.
2. Certificate of Environmental Preservation from the West Lombok Regency in 2004, for his contributions to environmental conservation in Lombok.
3. Ma'arif Award in 2008 for his efforts in eco-conservation of barren land in NTB, recognizing his contributions to environmental change and preservation.
4. Ramon Magsaysay Award in 2011, awarded by a foundation from the Philippines for his successful implementation of environmental theories, interfaith harmony, and gender equality practices at Islamic boarding schools in Lombok, NTB.⁹

History of his Religious Authority

The term "Tuan Guru" consists of two words used by the NTB community to address religious figures. The term "Tuan Guru," when simplified, shares a similar meaning with the term "Kyai" in Java. Etymologically, the term "Tuan Guru" originates from two words: "tuan" and "guru." The word "tuan" is a term or title used by the NTB community to address individuals who have traveled to Mecca, either

⁸Habib Husnial Pardi, ... , 161.

⁹Habib Husnial Pardi, ..., 161-162.

for Hajj or for schooling. Meanwhile, the word "guru" signifies someone who is considered to have proficient religious knowledge.

Tuan Guru Hasanain actually never attended school in Mecca or the Middle East. He only performed the Hajj pilgrimage. Therefore, he is addressed as "tuan," as is customary for anyone who has performed Hajj in the Lombok community. The title "guru" is attributed to him because he is descended from a "tuan guru," his father named Tuan Guru Djuani, and he is also the leader of an Islamic boarding school. These two reasons are discussed in the research by Habib Husnial Pardi, as quoted earlier. However, in my opinion, another factor contributing to his title as "Tuan Guru" is his background in religious education acquired during his time at Nahdlatul Wathan Islamic boarding school and his studies at LIPIA. The people of Lombok have faith in the religious knowledge acquired by those who have studied at NW and LIPIA.

Environmental Movement¹⁰

Nature Conservation

The inception of Tuan Guru Hasanain's reforestation movement was due to the deteriorating condition of the forests in Narmada, West Lombok.¹¹ This situation led to the drying up of many water sources, causing concern for Tuan Guru Hasanain. Therefore, in 2003, he initiated a conservation program, encouraging his students and the community to plant trees.¹² He even purchased 63 hectares of land for planting purposes, naming the land "Madani Valley."

Madani Valley became the starting point for seedling cultivation at the Islamic boarding school. The results of the seedlings were remarkable. They not only fulfilled the tree needs in Madani Valley but also met the requirements outside the boarding school. Over time, the boarding school provided seedlings for those willing to engage in reforestation activities, such as university students participating in community service programs. Interestingly, within a year, the seedling program was able to distribute one million trees. This achievement led to Tuan Guru Hasanain receiving the Ramon Magsaysay Award from the Philippines in 2011.

¹⁰These points are taken from the research conducted by Husnial Pardi.

¹¹Habib Husnial Pardi, ... , 171.

¹²Habib Husnial Pardi, ... , 190.

Waste Management

Another program initiated by Tuan Guru Hasanain is a cleanliness campaign, prompted by the waste issues faced at his Islamic boarding school. The school produced around 0.5 tons of waste per day. Initially, he personally transported the waste to a collection point approximately one kilometer. However, because the landfill was full, he began to use the services of the environmental department. Before long, he ultimately decided to stop using the environmental department's services. There were several reasons for this, one of which was the high cost, which was Rp. 600,000 at that time in the 1990s, and he realized that simply moving the waste did not solve the waste problem itself as was happening in his area. Therefore, he resolved to handle the waste himself.

The first thing Tuan Guru Hasanain did was to dig into the funds of the boarding school to buy land, spending around 100 million. Then, on that land, he built an incinerator. He also purchased vehicles for the operational aspects of the waste and bought a washing machine to clean unused clothes for reuse.

After completing all of this, Tuan Guru Hasanain provided education to his students about waste management. He directed his students to sort organic and non-organic waste. He burned some of the waste in the incinerator and some, like plastic, he did not. In fact, the boarding school earned three million per month from selling the plastic.

Beach and River Cleanup

Beaches are one of Lombok's assets. They attract local, national, and international tourists. The beauty of Lombok's beaches has led to an influx of tourists. These beaches have positive economic impacts on the people of Lombok. However, they also have negative impacts in terms of waste. The increasing number of tourists means more waste. Every person who visits brings their own waste. Over time, this has become a serious problem for the people of Lombok. Waste has gradually become a major issue, and the community's awareness of environmental cleanliness is low. This situation prompted Tuan Guru Hasanain to organize cleanup activities on the beaches. He encouraged his students to participate in these programs. The same goes for river cleanup activities. He urged his students to be concerned about the

waste in rivers, which could potentially cause floods during the rainy season.

Dawah on Social Media

The presence of social media has greatly helped people communicate. With the ease of technology, people who were once separated by distance can now easily communicate through communication technology. The world has become a global village. The barriers that once separated people have now completely disappeared. Everyone can communicate wherever they are.

Tuan Guru Hasanain recognized the potential of technology, particularly social media. He then utilized it for dawah (religious outreach). He managed a Facebook group named "Forum Membangun NTB" (NTB Development Forum). In this group, he to convey environmental issues and other issues. At that time, the group's members had reached 22 thousand people.

Interpretation of Sacred Texts

Surah Al-Mu'minun/23, Verse 10:

وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَتْهُ فِي الْأَرْضِ وَإِنَّا عَلَى ذَهَابٍ بِهِ لَقَادِرُونَ

And We sent down rain from the sky in a measured amount and settled it in the earth. And indeed, We are Able to take it away.

This verse was explained by Tuan Guru Hasanain on one occasion. Interestingly, when he explained this verse, he immediately cited a study about rainfall. Approximately, the study explained that the rainfall that falls in a certain place indeed corresponds to the size or the needs of the soil beneath it. If the soil is damaged, then this condition causes disasters for humans.¹³

Interestingly, Ibn Kathir stated the same thing when interpreting this verse. The difference lies in Tuan Guru Hasanain citing a study, while Ibn Kathir explained it rationally. Here is Ibn Kathir's interpretation:

*"Allah SWT mentions His countless blessings to His servants by sending rain from the sky according to the needs. If it is excessive, then the earth and civilization are destroyed. If it is lacking, then it is insufficient for plants and fruits. The rain falls according to the needs to irrigate, drink, and benefit."*¹⁴

¹³The recording of Tuan Guru Hasanain's lecture at the NTB Islamic Center in 2017.

¹⁴Ibn Kathir, *Tafsir Al-Qur'an Al-'Adhim*, Beirut: Dar Ibni Hazm, 1974, 1294.

Meanwhile, Jalalayn's interpretation mentions something different. The author only mentions "according to their needs" after the phrase "a measured amount."¹⁵

Based on the explanations of the interpreters above, the verse from the content side means according to human needs. Ibn Kathir adds implications if the rain is excessive or lacking. These conditions will cause disasters for humans. As for Jalalayn's interpretation, he only mentions "according to their needs." Jalalayn's interpretation is reasonable to provide a short interpretation because it is a language-oriented interpretation. Unlike Ibn Kathir, who explains the narrations in his interpretation book.

From the perspective of Tuan Guru Hasanain's interpretation, his type of interpretation is classified as scientific interpretation. Scientific interpretation, in simple terms, is the mufassir's ijtihad to connect the Qur'an with scientific experiments. Scientific interpretation is a response to the scientific developments achieved by humanity. Mufassirs feel the need to dialogue these achievements with the Qur'an, which is believed to be a book full of scientific signs. In this case, the definition given by the Ministry of Religious Affairs team roughly represents the conditions felt and attempted by the mufassir. The scientific interpretation according to them is an effort to understand the Qur'an filled with scientific indications from the perspective of modern science.¹⁶

Based on their definition, scientific interpretation is a new approach in interpreting the Qur'an. This approach emerged in the modern era characterized by rationality, positivism, contrasting with the tendencies of medieval society which leaned towards irrationality and submission to incomprehensible dogmas.

Tuan Guru Hasanain's scientific interpretation approach becomes quite reasonable as he is a figure born and living in the modern era. The context of his life certainly influences how he interprets the Qur'an. In this regard, Hans-Georg Gadamer mentions that an interpretation of a text will always pass through four elements: historical influence, pre-understanding of interpretation, fusion

¹⁵Jalal al-Din al-Mahalli, Jalal al-Din al-Shuyuthi, *Tafsir al-Jalalayn*, n.p., n.p., n.d., 368.

¹⁶This definition is presented in the introduction of the book "*Tafsir Ilmi: Penciptaan Manusia dalam Perspektif Al-Qur'an dan Sains*."

between the text's horizon and the reader, and the application of the previous three elements.¹⁷ Therefore, his inclination towards scientific interpretation is something that naturally occurs in this era.

The Enlightenment experienced by European nations in the past has made humanity rational. Its influence extends not only to Europe but also to the world. Thanks to this enlightenment, humanity has achieved many advancements thus far. This enlightenment has also impacted the Muslim community. They respond in various ways, one of which is by dialoguing science and interpretation.

Tuan Guru Hasanain, the Quran, and the Environment

Based on the interpretation of Tuan Guru Hasanain, several conclusions can be drawn:

1. The Quran, according to him, is a collection of teachings that must be implemented. He believes that the teachings of environmental preservation are very clear in the Quran. Therefore, environmental conservation is not only part of social obligation but also a religious duty.
2. The Quranic descriptions of the environment align with what science states in its recent discoveries. This simultaneously demonstrates how Tuan Guru Hasanain views the Quran as a book suitable for all times. This is evidenced by his interpretations conveyed to his congregation.
3. Tuan Guru Hasanain's interpretation of the environment stems from context. He starts from an awareness of environmental issues. He then delves into the Quranic text and understands the intention of God by combining it with scientific discoveries. Therefore, the context significantly influences Tuan Guru Hasanain's interpretation process.

Conclusion

The Quran, as a guide for the Islamic community, demands continuous reading and interpretation. Interpretation of the Quran cannot be avoided. A religious authority like Tuan Guru, believed by the community, has the obligation to provide interpretations of the Quran because it is needed by the people. Based on the discussions above, the interpretation of a verse must be greatly influenced by something external to the Quran, such as social and political contexts.

¹⁷Islah Gusmian, *Tafsir Al-Qur'an & Power in Indonesia*, Yogyakarta: Salwa Yogyakarta Foundation, 2019, 22.

In this regard, Tuan Guru Hasanain, as an environmental activist and religious teacher, is awaited by the community because he is considered suitable for addressing environmental issues. This trust is not only due to his religious authority but also because of his exemplary role in addressing environmental issues.

Therefore, Tuan Guru Hasanain's interpretation of QS. 40:10 begins with the context. There is a pre-understanding preceding the interpretation. He understands the environment as a social obligation or responsibility. He starts from the issue of waste in his Islamic boarding school. He then initiated to solve the waste problem himself. This initiative developed into other environmental movements.

At the same time, his identity as a religious teacher or Kyai motivates him to search for issues related to the environment in the Quran. His aim is to strengthen the practice of environmental movements he is involved in and to explain to the community that the Quran addresses environmental issues.

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