

Reinterpretasi Sebab “Fasad” Pada QS. Ar-Rum: 41 Perspektif Teori Generatif Transformatif Noam Chomsky

Reinterpretation of The Cause of “Fasad” in QS. Ar-Rum: 41 Perspective of Noam Chomsky’s Transformative Generative Theory

Mush’ab Wafi ‘Adalah

Universitas PTIQ Jakarta

mushabwafiadalah_21@mhs.ptiq.ac.id

Abstrak

Pemahaman yang benar dalam melihat teks Al-Qur’an memiliki andil yang cukup penting untuk menciptakan sebuah kemashlahatan. Artikel ini bertujuan untuk melaksanakan reinterpretasi ayat Al-Qur’an yang seringkali dijadikan landasan spirit ekologi akan tetapi melupakan hal terpenting yang terkandung di dalamnya. Usaha ini penting dilakukan karena posisi Al-Qur’an sebagai sumber pertama dalam pondasi hukum islam (*the first resource*) dan menjadi teks suci yang memiliki spirit ekologi sejak awal diturunkan hingga hari akhir kelak. Kajian ini menggunakan teori generatif transformatif yang diusung oleh Noam Chomsky yang menggarisbawahi bahwa dalam memahami suatu teks dapat menggunakan pendekatan yang terbagi menjadi dua: pertama, *deep structure* atau stuktur dalam dan kedua, *surface structure*. Dalam memahami QS. Ar-Rum: 41 ini, Samarqhandi, Fakhruddin Ar-Rozi dan Ibnu Katsir memiliki narasi penafsiran yang hampir sama namun memiliki redaksi yang berbeda dalam segi *replacement*, *expansion* dan *addition* dan lebih menggunakan pendekatan *deep structure*. Sedangkan Asy-Sya’rawi dan Thanthawi Jauhari keduanya tidak memiliki narasi penafsiran yang mirip. Asy-Sya’rawi lebih menggunakan pendekatan *surface structure*. Sedangkan Thantawi Jauhari lebih menggunakan pendekatan *surface* dan *deep structure*. Artikel ini berkesimpulan sebab “*fasad*” selain dari faktor kurangnya menjaga spirit ekologi seperti lalai, berpaling dan acuh dalam menjaga lingkungan serta melampaui batas dalam berbuat kerusakan sebab yang paling utama adalah perbuatan maksiat dan kefasikan yang dilakukan oleh manusia sebagai bentuk ujian bagi mereka.

Kata kunci: *Sebab “Fasad”; Generatif Transformatif; Noam Chomsky.*

Abstract

A correct understanding of the Qur'anic text has an important role in creating a good. This article aims to reinterpret the Qur'anic verses that are often used as the basis for the spirit of ecology but forget the most important things contained in it. This effort is important because of the position of the Qur'an as the first source in the foundation of Islamic law (the first resource) and being a sacred text that has an ecological spirit from the beginning of its revelation until the last day. This study uses the transformative generative theory carried by Noam Chomsky which underlines that in understanding a text can use an approach that is divided into two: first, deep structure or deep

structure and second, surface structure. In understanding QS. Ar-Rum: 41, Samarqhandi, Fakhruddin Ar-Rozi and Ibn Kathir have almost the same interpretation narrative but have different wording in terms of replacement, expansion and addition and use more of a deep structure approach. While Ash-Sha'rawi and Thantawi Jauhari both do not have similar interpretative narratives. Asy-Sya'rawi uses more of a surface structure approach. While Thantawi Jauhari uses more surface and deep structure. This article concludes that the cause of "fasad" is not only the lack of maintaining the spirit of ecology such as negligence, turning away and indifference in protecting the environment and exceeding the limits in doing damage as a result of the destruction of the environment.

Keywords: *The Cause of "Fasad"; Transformative Generative; Noam Chomsky.*

Introduction

Every human behavior both in a small scope and a large scope will affect the surrounding environment, which in the process of influence can come from nature itself, relationships between individuals or communities.¹ Environmental issues have become one of the most important focuses nowadays, as the rapid development of science and technology has a huge impact on the sustainability of an environment.² The society of this era is dominated by the attitude of materialism which makes people and industry players indifferent to the environment and they seem to forget about their existence which has a duty to preserve nature.³

The Quran has been hinting at environmental degradation since one thousand four hundred years ago and the damage is now getting worse and can disrupt the sustainability of human life and the world.⁴ In the Quran there are several terms that indicate damage or destruction in different diction. These terms include *halaka*, *sa'aa*, *dammara* and *fasada*.⁵ The term *fasada* in the Quran has at least 5 meanings, namely; leaning towards disbelievers (*kafir*), destruction, dryness, antonyms of good

¹ N.H.T. Siahaan, *Hukum Lingkungan dan Ekologi Pembangunan* (Jakarta: Penerbit Erlangga, 2004), h. 22.

² Alwi Jamalulel Ubab, "Penerapan Tafsir Ekologis Dalam Usaha Merawat Lingkungan Pesantren," *The International Journal of Pegon Islam Nusantara Civilization* 8, no. 2 (Juni 2022): 96.

³ Ahmad Zainal Abidin and Fahmi Muhammad, "Tafsir Ekologis dan Problematika Lingkungan (Studi Komparatif Penafsiran Mujiyono Abdillah dan Mudhofir Abdillah Terhadap Ayat-Ayat Tentang Lingkungan)," *QOF: Jurnal Studi Al-Qur'an dan Tafsir* 4, no. 1 (2020): 1.

⁴ Siti Rohmah, Erna Herawati, and Moh. Anas Kholis, *Hukum Islam dan Pelestarian Ekologi* (Malang: UB Press, 2021), h. 3.

⁵ L. Sholehuddin, "Ekologi dan Kerusakan Lingkungan Dalam Persepektif Al-Qur'an," *AL-FANAR: Jurnal Ilmu Al-Quran dan Tafsir* 4, no. 2 (2021): 120.

words, and magic. Whereas in Surah Ar-Rum verse 41, the term *fasad* is interpreted as dryness.⁶

Various approaches are taken in examining Surah Ar-Rum verse 41, but not many discuss the aspect of disobedience being the main factor causing the *fasad* and also very rarely examine the aspects of the approach taken by the mufassirs in interpreting the cause of the *fasad*. This is the author's attraction to conduct this research. As conducted by Zidni Alfani Rizkiyah and Dian Erwanto (2023) using the type of literary research with the title "Facing the Phenomenon of Damage on Earth". In this study, researchers used a tahlili approach from analyzing Tafsir Al-Misbah by Quraish Shihab and produced five findings such as, the meaning of *fasada* and its examples, solutions for improvement, the impact of damage, and the wisdom of damage.⁷ In the same year, research was conducted by Agus Firmansyah, Yumidiana Tya Nugraheni, Margono Wisanto, Siti Wulan Asih by comparing the interpretation of QS. Ar-Rum: 41 and its contextualization with the title "Sustainability of Earth's Ecological System: Classic and Contemporary Interpretation of Surah Ar-Rum: 41". This research suggests that humans are the main character in environmental damage both land and sea and in destroying nature, humans can do it individually or in groups.⁸

Other research has also been conducted by Juni Ratnasari and Siti Chodijah (2021) with the title "Environmental Damage According to Science and Musthafa Al-Maraghi". This study uses a content analysis approach in the letters Ar-Rum: 41, Al-Mulk: 3-4 and Al-A'raf: The result of this study is that Al-Maraghi does not explain natural damage using science, but Al-Maraghi sees that natural damage is caused by human greed and lust.⁹ Other research has also been conducted by Afif Suaidi and Moh. Nur Arifin (2021) with the title "Ideological

⁶ Abu Hilal Al-'Askary, *Al-Wujuh Wa An-Nadzair* (Kairo: Maktabah Tsaqofah Ad-Diniyyah, 2007), h. 364.

⁷ Zidni Alfani Rizkiyah and Dian Erwanto, "Menghadapi Fenomena Kerusakan di Muka Bumi (Kajian Dalam Lafadz Fasad Dalam QS. Ar-Rum: 41)," *MUSHAF JOURNAL: Jurnal Ilmu Al Quran dan Hadis* 3, no. 2 (Agustus 2023): 218.

⁸ Agus Firmansyah dkk., "Sustainability Sistem Ekologi Bumi: Tafsir Klasik dan Kontemporer Surat Ar Rum ayat 41," *Amorti: Jurnal Studi Islam Interdisipliner* 2, no. 3 (Juli 2023): 160.

⁹ Juni Ratnasari and Siti Chodijah, "Kerusakan Lingkungan Menurut Sains dan Ahmad Mustafa Al-Maraghi: (Studi Tafsir Al-Maraghi pada Surat Al-Rum Ayat 41, Al-Mulk Ayat 3-4 dan Al-A'raf Ayat 56)," *Al-Tadabbur: Jurnal Ilmu Al-Qur'an dan Tafsir* 5, no. 1 (Juni 2020): 121.

Tendencies in the Six English Qur'an Translation on QS. Ar-Rum: 41 using systemic functional linguistic (SFL)". This study suggests that the diversity of theology in the translation of the Quran is motivated by differences in religious beliefs and the translators try to introduce their ideology in the English translation of the Qur'an.¹⁰

Method

This research is important because in this research the author uses a linguistic approach with Noam Chomsky's transformative generative theory¹¹ which has never been taken in previous studies. The researcher tries to examine the method used by the five mufassirs by using what approach the mufassirs use in interpreting the cause of fasad either in terms of deep structure or surface structure, so as to produce the right reinterpretation of the cause of "fasad". the five mufassirs that the researcher focuses on are As-Samarqhandi, Fakhruddin Ar-Razi, Ibn Kathir, Ash-Sya'rawi and Thantawi Jauhari.

In this article, the author uses qualitative research using the library research method.¹² The author collects primary data from interpretation books and related literature as reference sources. The purpose of this study is to propose a reinterpretation of Surah Ar-Rum; 41 which is often used as the basis for the spirit of ecology but forgets the most important thing in it.

Result and Discussion

1. Noam Chomsky and Transformative Generative Theory

Avram Noam Chomsky was born on December 7, 1928 in the city of Philadelphia and grew up among Jewish immigrants from Eastern Europe.¹³ His father William and Elsie Chomsky were Russian Jewish immigrants. From his mother, Chomsky got his first informal education which began through his mother's experience during the depression when violence often occurred in labor unions. In addition, Chomsky

¹⁰ Afif Suaidi and Moh Nur Arifin, "Ideological Tendencies in the Six English Qur'an Translation on Qs. Ar-Rum 41," *Jurnal Studi Ilmu-Ilmu al-Qur'an dan Hadis* 22, no. 2 (Juli 2021): 279.

¹¹ Noam Chomsky, *Aspects of The Theory of Syntax* (Massachuset: The M.I.T Press, 1985), h. 128.

¹² Mohammad Mustari and Taufiq Rahman, *Pengantar Metode Penelitian* (Yogyakarta: LaksBang Presindo, 2012), h. 33.

¹³ Anthony Arnove, *The Essential Chomsky* (New York: The New Press, 2008), h. viii.

also received radical political science from his mother.¹⁴ Chomsky's interest in linguistics came from his father who was a linguistics professor who had a book entitled Hebrew: The External Language of Hebrew. This interest continued until Chomsky began studying linguistic literature with Zellig Haris, Leonard Bloomfield, and Nelson Goodman.¹⁵

Chomsky is a prolific writer. He has written seventy books and a thousand articles in various fields including linguistics, philosophy, politics, cognitive science and psychology. He was appointed associate professor at Massachusetts Institute of Technology at the age of 29 and became a professor at the age of 32. 5 years later Chomsky was given the honor of becoming an institute professor at the age of 37.¹⁶ Among his works are Syntactic Structures (1957), Aspect the Theory of Syntax (1965), Topics on the Theory of Generative Grammar (1966) and Language and the Mind (1968).¹⁷

Through his work Syntactic Structures (1957), Chomsky became known as a linguist by proposing his theory of generative grammar.¹⁸ However, many experts have criticized the book. So, Chomsky developed it again through his later work with the title Aspect the Theory of Sytax (1965). Thus, in his preface Chomsky expresses his gratitude to Morris Hale, Paul Postal, Jerrold Katz, James McCawley, George Miller and G. H. Matthews for suggesting many improvements.¹⁹

Transformative generative theory is one of the modern theories of thinking that highlights skillful thinking, addressing the issue of language and its acquisition in relation to human intelligence.²⁰

¹⁴ James McGilvray, *Chomsky; Language, Mind, Politics* (Cambridge: Polity Press, 2014), h. 3.

¹⁵ Muhammad Yusuf and Dian Aulia Nengrum, "Teori Generatif Transformatif Noam Chomsky (Studi Atas Hadis Nabi Tentang Wabah)," *Jurnal Yaqzhan*, 1, 7 (Juli 2021): 141.

¹⁶ Robert F. Barsky, *Noam Chomsky the Life of Dissent* (London: The MIT Press, 1998), h. 3.

¹⁷ Ladislaus Naisaban, *Para Psikolog Terkemuka di Dunia (Riwayat Hidup, Pokok Pikiran dan Karya)* (Jakarta: Grasindo, 2004), h. 94.

¹⁸ Bagus Adrian Permata, "Teori Generatif Transformatif Noam Chomsky dan Relevansinya Dalam Pembelajaran Bahasa Arab," *Jurnal Empirisma*, 2, 24 (Juli 2015): 181.

¹⁹ Noam Chomsky, *Aspects of The Theory of Syntax*, h. vii.

²⁰ Abdul Aziz Al-Usaili, *Psikolinguistik Pembelajaran Bahasa Arab* (Bandung: Humaniora, 2009), h. 71.

According to Chomsky, the essence of this theory is that language is an attempt to express the abstract ability of the speaker, thus enabling him to use correct sentences in any language.²¹ The distinctive feature in this theory is that it has a mentalistic nature. According to Chomsky, the most important aspect of language structure is to correlate the surface structure with the deep structure of the language. Deep structure is an abstract thought process in the form of speaker knowledge. While the outer structure (surface structure) is a sentence structure that describes the knowledge adjusted by the speaker's *mashlahat*.²² The relationship between the outer and inner structures describes the meaning of the sentence. The orderly relationship between these two things is called transformation.²³

Generative transformative theory in the initial process has three main components, namely: First, the expression structure component, which explains that an idiomatic sentence is formed from expressions, then from these expressions words are formed. Second, the transformation component, which has many strict rules. Half of the components are obligatory and the other half are optional. Third, the sound morphology component, which determines the final form of spoken or written words. From the three stages above, according to Chomsky, language grammar has three main elements; syntax, semantics and morphology, all of which rely on two transformation rules that are realized through the following elements²⁴:

- 1) Substitution (*Al-Ibdal*): which is divided into two things:
 - a) *I'adah Al-Tartib (permutation)*, which is an alternation made by changing the position of the sentence using the formula:

$$A + B = B + A.$$

For example:

ذهب أحمد إلى جاكرتا في يوم الثلاثاء

"Ahmad went to Jakarta on Tuesday".

If you change the position of the sentence, it will become:

²¹ Furqanul Aziz and Chaedar Al-Wasilah, *Pengajaran Bahasa Komunikatif (Teori dan Praktek)* (Bandung: Rosda Karya, 1996), h. 16.

²² Fathur Rokhman and Surahmat, *Linguistik Disruptif: Pendekatan Kekinian Memahami Perkembangan Bahasa* (Jakarta Timur: PT. Bumi Aksara, 2020), h. 44.

²³ Jailani Musni, *Psikolinguistik Pembelajaran Bahasa Arab* (Bandung: Humaniora, 2009), h. 76.

²⁴ Aziz Fachrurrizi, *Pembelajaran Bahasa Asing: Metode Tradisional dan Kontemporer* (Jakarta: Bania Publishing, 2011), h. 26-27.

في يوم الثلاثاء ذهب أحمد إلى جاكرتا

"On Tuesday, Ahmad went to Jakarta".

From the example above, it can be seen that changing the sentence في يوم الثلاثاء by changing its position from behind to in front will change its meaning.

- b) *Al-Ihlal (Replacement)*, which is a substitution made by changing a sentence with another sentence using a formula:

$$A + B = A + C$$

For example:

سيارتك جميلة

"Your car is nice".

If replaced with another sentence, it would be:

سيارتك غالية

"Your car is expensive".

From the example above, it can be seen that the sentence جميلة is replaced with the sentence غالية and there is a change in meaning from good to expensive.

- 2) *Al-Ittisa' (Expansion)*, which is a change that occurs by expanding sentence elements using the formula:

$$A + B1 = A + B2$$

For example:

شربت شيئا

"I had something to drink".

If element B1 is expanded, it becomes:

شربت قهوة باردة

"I've been drinking cold coffee".

From the example above, it can be seen that the B1 element شيئا is expanded with the B2 element قهوة باردة.

- 3) *Al-Hazf (Delection)*, which is a substitution made by deleting sentence elements, which has the formula:

$$A + B = B$$

For example:

ما هذا؟ كتاب

أين أحمد يا حسام؟ في المكتبة

"What is this? A book".

"Where is Ahmad, O Husam? In the library".

From the examples above, there is a substitution by removing the sentence element. If shown, it will become:

ما هذا؟ هذا كتاب

أين أحمد يا حسام؟ أحمد في المكتبة

"What is this? This is a book".

"Where is Ahmad, O Husam? Ahmad is in the library".

4) *Al-Ikhtisar (Reduction)*, which is a change made by shortening the sentence elements with the formula:

$$A1 + B = A + B$$

For example:

ساحة المدرسة واسعة

"The schoolyard is large".

If you shorten sentence element A1, it will become:

السَّاحة واسعة

"The courtyard is large".

From the example above, it can be seen that element A is the abbreviation of element A1.

5) *Al-Ziyadah (Addition)* which is a change made by adding sentence elements with the formula:

$$A = AB$$

For example:

الحمام نظيف

"The bathroom is clean".

If the sentence elements above are added with other elements, it will become:

حمام المدرسة نظيفة

"The school bathroom is clean".

From all the examples above, it is found that the transformation of certain sentence elements changes the syntactic components of the

language and changes the meaning adjusted based on the change in sentence structure.²⁵

2. Analysis of Mufassir's Opinions

The following is an analysis of five mufassirs opinions on the cause of "fasad" in Surah Ar-Rum: 41 by using the transformative generative theory. The five mufassirs are Abu Laist As-Samarqhandi, Fakhruddin Ar-Razi, Ibn Kathir, Ash-Sha'rawi and Thanthawi Jauhari. The verse is as follows:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ
يَرْجِعُونَ (41)

Meaning: "There is corruption on land and in the sea because of the deeds of men; Allah wills that they should taste some of the consequences of their deeds, so that they may return". (QS. Ar-Rum: 41).

The focus of the analysis of his interpretation of the sentence بِمَا كَسَبَتْ أَيْدِي النَّاسِ as follows:

Mufassir	Opinions
Samarqhandi	بما عملوا من المعاصي. ويقال: من أذنب ذنباً فجميع الخلق من الإنس والجن، والدواب والوحوش، والطير والذر، خصماؤه يوم القيامة، لأنه يمنع المطر بالمعصية، فيضرُّ بأهل البر والبحر.
Ar-Razi	أن الشرك سبب الفساد واعلم أن كل فساد يكون فهو بسبب الشرك لكن الشرك قد يكون في العمل دون القول والاعتقاد فيسمى فسقا وعصيانا
Ibnu Katsir	بأن النقص في الثمار والزروع بسبب المعاصي. وقال أبو العالِيَة: مَنْ عَصَى اللَّهَ فِي الْأَرْضِ فَقَدْ أَفْسَدَ فِي الْأَرْضِ

²⁵ Ashief El-Qorny, "Analisis Generatif-Transformatif Dalam Hadist Nabi Tentang Keutamaan Ilmu," *Lisanan Arabiya*, 1, 2 (2018): 88.

Asy-Sya'rawi	<p>فالفساد يأتي حين تُدخِل يدك في شيء وأنت تطرح قانون الله في افعال ولا تفعل، أما الصلاح فموجود وفيه مناعة يكافح بها الفساد، فإن علا تيار الفساد وظهر على الصلاح وغلبه بان للناس. إن رأيت الفساد فاعلم أنه نتيجة إهمال وغفلة فاقت كل الحدود.</p>
Thantawi Jauhari	<p>ظهر الفساد في البر والبحر إما بعمل الإنسان وإما بعمل طبيعي خلق لمناسبة نقص الإنسان ابتلاء له و امتحانا</p>

a) Surface Structure

1) Transformative Analysis

From the opinions of the five mufasssirs above, it seems that the opinions of As-Samarqhandi, Ar-Razi and Ibn Kathir at first glance look the same, but if you look back carefully then you will see the differences between the three. The difference in the transformation of the three is seen in terms of: *first*, replacement, in the opinion of As-Samarqhandi and Ibn Kathir both use the phrase المعاصي while in the opinion of Ar-Razi, the sentence is changed with another phrase namely الشرك although in the end, Ar-Razi explains the meaning of the sentence عصيانا or can also be called المعاصي. *Second*, expansion, in Ar-Razi's opinion, the sentence الشرك is expanded using the element يكون في العمل دون الشرك. *Third*, addition, in As-Samarqhandi's opinion there is an additional element with the sentence بما عملوا while in Ibn Kathir's opinion there is no such additional element. From this process, we can find the sentence that makes the difference, so that it will affect the meaning of the outer structure as follows: بسبب المعاصي, بسبب الفساد المعاصي (المعاصي) بسبب الشرك الذي يكون في العمل (المعاصي).

While the last two opinions, namely Ash-Shafi'rawi and Thantawi Jauhari, do not look similar between them and the other three opinions.

After analyzing the five opinions above, the next step is to analyze them with the rules of structure.

2) Analysis of Structure Rules

The step taken to distinguish the syntax of the three opinions above, which at first glance look the same but have different editorials, is to analyze the syntax with the rules of its core structure. The explanation is as follows:

- Samarqhandi; بما عملوا من المعاصي: ب+ ما+ عملوا + من + المعاصي؛ حرف جر + إسم + الموصول + فعل الماضي +فاعل تقديره هم+ حرف جر + مجرور.
- Ar-Razi; أن الشرك سبب الفساد ويكون في العمل فيسمى عصيانا: حرف توكيد+ إسم أن+ مضاف و مضاف إليه خبر إن+ واو عطف + فعل المضارع هو فيه فاعل يعود إلى الشرك+ حرف جر + مجرور + حرف + فعل المضارع مجهول + هو فيه نائب الفاعل + مفعول به.
- Ibnu Katsir; بسبب المعاصي: حرف جر+ مضاف و مضاف إليه مجرور

3) Meaning of Surface Structure

The difference in transformation in the three opinions of the mufassirs, Samarqhandi, Ar-Razi and Ibn Kathir affects the meaning of the structure of the three. The meaning of the surface structure of the three is as follows: Samarqhandi; *"That is because they have committed sinful acts"*, Ar-razi; *"Indeed, syirik is a cause of corruption, and shirk can occur in actions, it is called an act of disobedience or sin"*, Ibnu katsir; *"caused by sin"*.

b) Deep Structure

From the description and analysis of the surface structure above, the deep structure analysis of the five mufassir opinions is as follows: Samarqhandi, Ar-Razi and Ibnu Katsir; سبب الفساد المعصية (because *fasad* is disobedience), As-Sya'rawi and thanthawi Jauhari; سبب الفساد هو غلب (for a *fasad* is damage beyond repair).

3. Analysis of Mufassir's Approach

As explained earlier about the meaning of surface and deep structure, the following is an analysis of the approach of the mufassir's opinion as follows:

I. As-Samarqhandi

In interpreting the cause of *fasad*, As-Samarqhandi said that *fasad* is drought due to lack of rain, which causes a reduction in the production of fruits for animals and humans. This reduction is due to the fact that there are very few plants that can grow. All these events are caused by the sinful deeds committed by people. Then As-Samarqhandi said "whoever commits one sin then all creatures such as humans, jinn, animals, insects, birds and even the smallest things on this earth such as atoms become his enemies on the Day of Judgment, this is because his sinful actions prevent rain from falling, and the lack of rain will have a very bad impact on life both on earth and in the sea". As-Samarqhandi then mentioned a narration from Tasqif Az-Zahid, who said: "Whoever eats haraam food has betrayed all of mankind, because it causes his prayers not to be answered".²⁶

From the above interpretation, it seems that As-Samarqhandi interprets the cause of the facade using a deep structure approach rather than using a surface structure. The surface structure analysis is;

بما عملوا من المعاصي, من أذنب ذنبا, لأنه يمنع المطر با المعصية فيضر بأهل البرّ و البحر "Because they have committed disobedience", "Whoever commits one sin", "Because of his sinful deeds that prevented the rain from falling, thus endangering the inhabitants of land and sea". There is no surface structure approach taken by As-Samarqhandi in interpreting the cause of *fasad* in this verse. However, a deep structure approach was found. The following is the deep structure analysis: سبب الفساد المعصية "The cause of corruption is disobedience".

II. Fakhruddin Ar-Razi

In interpreting the cause of *fasad*, Ar-Razi said that the cause of *fasad* in this verse is correlated with the previous verse, namely polytheism. Ar-Razi added, if indeed the cause of *fasad* is polytheism then, Allah will make polytheism a manifestation of the onset of destruction on earth. Ar-Razi explained that the *fasad* here is the lack of springs where the source comes from the sea. However, it should be underlined that the meaning of polytheism here is the act of sin, as said by Ar-Razi that

²⁶ Abu Laist As-Samarqhandi, *Bahrul 'Ulum* (Beirut: Dar Kutub Al-Islamiyah, 2006), jilid. 3, h. 15.

shirk can occur in actions not only verbal or belief. Because the impact of the sin is not to Allah but to the perpetrator of the sin.²⁷

From the above interpretation, it seems that Ar-Razi in interpreting the cause of the facade is more inclined to use a deep structure approach than a surface structure approach. The surface structure analysis is: أن الشرك سبب الفساد, إذا كان الشرك سببه جعل الله إظهارهم الشرك مورثا لظهور *Verily syirik is the cause of corruption*, "If syirik is the cause of corruption, Allah will make syirik the manifestation of corruption", "Syirik can occur in actions other than the tongue and belief, it is called wickedness and disobedience". There is no surface structure approach taken by Ar-Razi in the interpretation of the cause of the *fasad*. However, a deep structure approach was found. The analysis is: سبب الفساد الشرك "The cause of corruption is syirik (disobedience)".

III. Ibnu Katsir

In interpreting the cause of *fasad*, Ibn Kathir says that the form of *fasad* in this verse is the reduction of agricultural produce and fruits. This is caused by sinful acts. Ibn Kathir adds by quoting the words of Abu Al-'Aliyah, who said: "Whoever disobeys Allah on earth, then indeed he has done corruption on earth, because the stability of the earth and the sky is caused by obedience". Ibn Kathir also added by quoting the hadith: "One *hadd* established on the earth is better than 40 days of rain". From this narration Ibn Kathir said, if *hudud* has been enforced then people will refrain from committing forbidden acts, and if the sinner abandons his sin then it will be the cause of the blessing of the earth and the sky.²⁸

From the interpretation above, it seems that Ibn Kathir in interpreting the cause of the facade in this verse tends to use a deep structure approach compared to a surface structure approach. The surface structure analysis is: بان النقص في الزروع و الثمار بسبب المعاصي, من عصى الله في الأرض فقد أفسد في الأرض, وإذا تركت المعاصي كان سببا في حصول البركات من السماء و الأرض "It appears that the decrease in agricultural produce and fruits is due to

²⁷ Fakhruddin Ar-Razi, *Mafatih Al-Ghaib* (Beirut: Daar Ihya At-Turast Al-'Arabi, 1999), jilid. 25, h. 105.

²⁸ Ibnu Katsir, *Tafsir Al-Qur'an Al-'Adzim* (Beirut: Darul Kutub Islamiyah, 1998), jilid. 6, h. 288.

disobedience", "Whoever disobeys Allah on earth has indeed done corruption on earth", "And if sin is forsaken, it is the cause of the blessing of the earth and the sky". There is no surface structure approach found in the interpretation of the cause of the *fasad* taken by Ibn Kathir. However, in contrast to the deep structure approach, it seems that Ibn Kathir is more inclined to use this approach. Here is the analysis: سبب الفساد المعصية "The cause of corruption is disobedience".

IV. Asy-Sya'rawi

In interpreting the cause of *fasad*, Ash-Sha'rawi first explains the meaning of *fasad* in this verse. This *fasad* (damage) is previously invisible and then becomes visible. He gives an example such as the case of fraud committed by engineers and their members in building a building, when an earthquake comes or shakes the ground, the initial damage that was previously invisible will become visible with the collapse of the building. He also explained that the meaning of the word *fasad* in verse 41 is greater. That is, Allah created the earth and the nature of this world as well as possible and no damage will occur. Allah deliberately formed this nature as well as possible for humans as a test for them but the perfect creation was damaged by human hands. Then Ash-Sha'rawi added, humans were not created to destroy this nature, but they were given a choice to do or not to do. If their destructive actions exceed their corrective actions, then there will be destruction in this world. In addition, he also added, humans in destroying this nature do not do it only once in a while but, can even be many times until it becomes a favorite profession. This is based on the term "*ka-sa-ba*" being used instead of the term "*ik-ta-sa-ba*". In addition to that, negligence, indifference and high egoism both individually and in groups are the causes of damage according to Ash-Sha'rawi.²⁹

From the above interpretation, it can be seen that it seems that Ash-Sha'rawi in interpreting the cause of the facade tends to use a surface structure approach rather than a deep structure approach. The following is the surface structure analysis: فالفساد يأتي حين تدخل يدك في شيء وأنت تطرح قانون الله في أفعال ولا تفعل، إن رأيت الفساد فاعلم أنه نتيجة إهمال و غفلة فاق كل

²⁹ Muhammad Mutawalli Asy-Sya'rawi, *Tafsir Asy-Sya'rawi* (Muthabi' Akhbar Al-Yaum, 1997), jilid. 18, h. 11473.

الحدود، فلن ترى فسادا إلا فيما تتناوله يد الإنسان "Then the corruption will come when you put your hand into something (to do something) and you throw away the decree of Allah on do or do not do", "When you see corruption, know that it is the result of negligence and indifference that has reached its limit.", "Then you will not see corruption unless it is caused by human hands". The analysis of the structural rules with one of the opinions above is as follows: Ar-Rum: 41 حرف جر+اسم الموصول+فعل الماضي+مضاف ومضاف إليه فاعل(بما كسبت أيدي الناس) حرف+ مبتدأ+ (فالفساد يأتي حين تدخل يدك في شيء) فعل المضارع+ فاعل تقديره هو+ ظرف+ فعل المضارع+ فاعل تقديره أنت+ مضاف و مضاف إليه مفعول به+ حرف جر+ مجرور.

V. Thantawi Jauhari

In interpreting the cause of *fasad*, Thantawi Jauhari says that there are two possibilities. First, it is caused by humans themselves. Thantawi interprets this as war, military invasions, soldiers, ships and warplanes, and so on. Second, it is caused by nature itself. Such as the case of disease outbreaks, microbes where these two things are found everywhere, and also the case of fruits or plants that have a high toxic content and can kill anyone who eats them. There are also plants that can be produced into certain explosive devices that have a large scale of destruction. There is also a plant that can kill something that approaches it but itself is not destroyed. The conclusion from the above words is that the cause of damage can occur due to human factors or natural factors that Allah has designed as a test for mankind.³⁰

From this interpretation, it can be seen that Thantawi Jauhari seems to use two direct approaches, both the surface structure approach and the deep structure approach. The surface structure analysis is as follows: "The emergence of destruction on land and sea is caused by human actions and damage due to the influence of nature ". The analysis of the structural rules is as follows: فعل الماضي+ فاعل+ حرف جر+ مجرور+ حرف جر+ مضاف ومضاف إليه+ واو

³⁰ Thantawi Jauhari, *Al-Jauhar Fii Tafsir Al-Qur'an Al-Karim* (Mesir: Musthafa Al-Babb Al-Halabi, 1929), jilid. 15, h. 77.

سبب العطف+مضاف ومضاف إليه مجرور. The deep structure analysis is as follows: سبب الفساد امتحانا للناس "The cause a corruption is a test for man".

From the entire analysis above, the interpretation of the cause of the facade using both the surface structure approaches is as follows: سبب الفساد بعمل الإنسان "The deeds of man are the cause of corruption" and deep structure approaches is as follows: سبب الفساد المعاصي و امتحانا للناس "The cause of a corruption is disobedience and a test for man".

C. Conclusion

The interpretation of the cause of *fasad* done by As-Samarqhandi, Ar-Razi and Ibn Kathir, all three at first glance have similarities but have different editorials. While the interpretations made by Ash-Sha'rawi and Thantawi Jauhari do not have any editorial similarities. the difference in transformation between the three causes the meaning of the interpretation of the three to be different. In addition, in interpreting the cause of the facade, the three of them are more inclined to use the inner structure approach, then Ash-Sha'rawi is more inclined to use the outer structure approach. While Thantawi Jauhari uses two approaches at once.

From the approach taken by the five mufassirs above, it is found that the correct reinterpretation of the cause of *fasad* in this verse is that in addition to the damage caused by humans such as negligence, indifference and transgression, the most important cause of *fasad* is the disobedience and wickedness committed by humans so that the damage becomes a test for them. The disobedience is such as eating haraam food and actions that cause hudud punishment for the perpetrator.

References

- Al-'Askary, Abu Hilal. *Al-Wujuh Wa An-Nadzair*. Kairo: Maktabah Tsaqofah Ad-Diniyyah, 2007.
- As-Samarqhandi, Abu Laist. *Bahrul 'Ulum*. Beirut: Dar Kutub Al-Islamiyah, 2006.
- Suaidi, Afif and Arifin, Moh Nur. "Ideological Tendencies in the Six English Qur'an Translation on Qs. Ar-Rum 41." *Jurnal Studi Ilmu-Ilmu al-Qur'an dan Hadis* 22, no. 2 (Juli 2021): 279.
- Firmnsyah, Agus, Nugraheni, Yumiana Tya, Wisnto, Margono, and Asih, Siti Wulan. "Sustainability Sistem Ekologi Bumi: Tafsir Klasik dan Kontemporer Surat Ar Rum ayat 41." *Amorti: Jurnal Studi Islam Interdisipliner* 2, no. 3 (Juli 2023): 160.
- Abidin, Ahmad Zainal and Muhammad, Fahmi. "Tafsir Ekologis dan Problematika Lingkungan (Studi Komparatif Penafsiran Mujiyono Abdillah dan Mudhofir Abdillah Terhadap Ayat-Ayat Tentang Lingkungan." *QOF: Jurnal Studi Al-Qur'an dan Tafsir* 4, no. 1 (2020): 1.
- Al-Usaili, Abdul Aziz. *Psikolinguistik Pembelajaran Bahasa Arab*. Bandung: Humaniora, 2009.
- Ubab, Alwi Jamalulel. "Penerapan Tafsir Ekologis Dalam Usaha Merawat Lingkungan Pesantren." *The International Journal of Pegon Islam Nusantara Civilization* 8, no. 2 (Juni 2022): 96.
- Arrove, Anthony. *The Essential Chomsky*. New York: The New Press, 2008.
- Fachrurrazi, Aziz. *Pembelajaran Bahasa Asing: Metode Tradisional dan Kontemporer*. Jakarta: Bania Publishing, 2011.
- Aziz, Furqanul, and Al-Wasilah, Chaedar. *Pengajaran Bahasa Komunikatif (Teori dan Praktek)*. Bandung: Rosda Karya, 1996.
- El-Qorny, Ashief. "Analisis Generatif-Transformatif Dalam Hadist Nabi Tentang Keutamaan Ilmu." *Lisanan Arabiya*, 1, 2 (2018): 83.
- Ar-Razi, Fakhruddin. *Mafatih Al-Ghaib*. Beirut: Daar Ihya At-Turast Al-'Arabi, 1999.
- Fathur Rokhman and Surahmat. *Linguistik Disruptif: Pendekatan Kekinian Memahami Perkembangan Bahasa*. Jakarta Timur: PT. Bumi Aksara, 2020.
- Katsir, Ibnu. *Tafsir Al-Qur'an Al-'Adzim*. Beirut: Darul Kutub Islamiyah, 1998.

- McGivray, James. *Chomsky; Language, Mind, Politics*. Cambridge: Polity Press, 2014.
- Ratnasari, Juni and Chodijah, Siti. "Kerusakan Lingkungan Menurut Saisn dan Ahmad Mustafa Al-Maraghi: (Studi Tafsir Al-Maraghi pada Surat Al-Rum Ayat 41, Al-Mulk Ayat 3-4 dan Al-A'raf Ayat 56)." *Al-Tadabbur: Jurnal Ilmu Al-Qur'an dan Tafsir* 5, no. 1 (Juni 2020): 121.
- L. Sholehuddin. "Ekologi dan Kerusakan Lingkungan Dalam Persepektif Al-Qur'an." *AL-FANAR: Jurnal Ilmu Al-Quran dan Tafsir* 4, no. 2 (2021): 120.
- Ladislaus Naisaban. *Para Psikolog Terkemuka di Dunia (Riwayat Hidup, Pokok Pikiran dan Karya)*. Jakarta: Grasindo, 2004.
- Mustari, Mohammad and Rahman, Taufiq. *Pengantar Metode Penelitian*. Yogyakarta: LaksBang Presindo, 2012.
- Asy-Sya'rawi, Muhammad Mutawalli. *Tafsir Asy-Sya'rawi*. Muthabi' Akhbar Al-Yaum, 1997.
- Musni, Jailani. *Psikolinguistik Pembelajaran Bahasa Arab*. Bandung: Humaniora, 2009.
- N.H.T. Siahaan. *Hukum Lingkungan dan Ekologi Pembangunan*. Jakarta: Penerbit Erlangga, 2004.
- Chomsky, Noam. *Aspects of the Theory of Syntax*. Massachuset: The M.I.T Press, 1985.
- Permata, Bagus Adrian. "Teori Generatif Transformatif Noam Chomsky dan Relevansinya Dalam Pembelajaran Bahasa Arab." *Jurnal Empirisma*, 2, 24 (Juli 2015): 181.
- F. Barsky, Robert. *Noam Chomsky The Life of Dissent*. London: The MIT Press, 1998.
- Rohmah, Siti, Herawati, Erna, and Kholis, Moh. Anas. *Hukum Islam dan Pelestarian Ekologi*. Malang: UB Press, 2021.
- Jauhari, Thanthawi. *Al-Jauhar Fii Tafsir Al-Qur'an Al-Karim*. Mesir: Musthafa Al-Babb Al-Halabi, 1929.
- Yusuf, Muhammad, and Aulia Nengrum, Dian. "Teori Generatif Transformatif Noam Chomsky (Studi Atas Hadis Nabi Tentang Wabah)." *Jurnal Yaqzhan*, 1, 7 (Juli 2021): 141.
- Rizkiyah, Zidni Alfani and Erwanto, Dian. "Menghadapi Fenomena Kerusakan di Muka Bumi (Kajian Dalam Lafadz Fasad Dalam QS. Ar-Rum: 41)." *MUSHAF JOURNAL: Jurnal Ilmu Al Quran dan Hadis* 3, no. 2 (Agustus 2023): 218.