

Analysis of M. Quraish Shihab on The Utilization of Rainwater For Environmental Conservation in Al-Qur'an

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ABSTRACT

General Background: Rainwater plays a vital role in environmental preservation, supporting agriculture, water conservation, and ecosystem health. In Islamic teachings, rain is frequently discussed in the Quran as a manifestation of Allah's mercy and sustenance. **Specific Background:** This study explores M. Quraish Shihab's interpretation of Quranic verses on rainwater utilization for environmental preservation, primarily focusing on Tafsir al-Misbah. **Knowledge Gap:** While prior studies have highlighted rain's environmental benefits, limited research examines its implications for sustainability. **Aims:** The research aims to understand how Quraish Shihab's analysis links rainwater to environmental conservation, focusing on themes such as soil fertility, agriculture, and groundwater management. **Results:** Shihab's interpretation of Surah an-Nahl (16:65), Fussilat (41:39), al-Baqarah (2:22), and al-An'am (6:99) highlights rain's role in reviving barren land, producing fruits, and supporting plant growth, emphasizing its contribution to sustainable environmental practices. **Novelty:** The study contributes to the discourse on Islamic environmental ethics by integrating Quranic exegesis with modern sustainability concepts. It reveals the Quran's relevance in promoting eco-friendly practices, such as reducing soil erosion, conserving water, and enhancing air quality. **Implications:** This research underscores the Quranic foundation for environmental stewardship, promoting rainwater utilization in various sectors as a divine mandate, offering valuable insights for policymakers, environmentalists, and Islamic scholars seeking to align ecological conservation with religious teachings.

INTRODUCTION

The Qur'an is the main source of Islamic teachings and is used as a guide for life by all Muslims [1]. The Quran not only contains instructions on the relationship between humans and their God, but also regulates the relationship between humans, as well as between humans and their natural environment [2]. To understand the teachings of Islam as a whole, it is necessary to understand the contents of the Qur'an and practice it in everyday life seriously and consistently [3].

The Qur'an is not a book of natural knowledge, but a book that provides enlightenment and guidance [4]. The Qur'an provides references to natural phenomena which are intended to draw the attention of humans to the wisest and noblest Creator by asking questions and contemplating the forms of nature, and directing humans to try to get closer to the Creator [5] If we consider that the environment always consists of two types, namely inanimate objects and living things. There is always interaction and influence between living things and the surrounding environment, thus forming a functional unit called an ecosystem [6].

As Khalifah, humans are responsible for its management, utilization and maintenance, both indirectly and directly [7]. This trust includes the earth and everything in it, such as mountains, the sea and its contents, all types of water, clouds and winds as well as plants, animals, rivers, etc. so that people can behave well [8]. A clean lifestyle is an important factor for the community to maintain the sustainability of the environment, especially in water, will not take actions that can cause harm or discomfort to the surrounding environment [9].

The Quran talks a lot about phenomena in nature, such as the existence of water, the existence of oceans, the existence of clouds, the existence of wind, the existence of plants and trees, the existence of animals, cleanliness in the environment and damage to the environment. Among the many phenomena in nature discussed in the Quran, rain is the one that has the power of dance to be studied again.

The Big Indonesian Dictionary (KBBI) describes the definition of rain as water droplets that fall from the air due to the process of cooling [10]. Rain consists of water droplets resulting from condensation in clouds containing water particles [11] Rain occurs through the process of the water cycle or hydrological events (Titis, 2023). Rain is the process of falling water droplets originating from the atmosphere and then falling to the earth's surface in the form of ice, snow and liquid [13].

The first stage, occurs when the position of the sun provides rays to the earth's surface in the form of water. When water molecules meet sunlight, they move. The faster the movement of the molecules, the greater the evaporation. In the second stage, the water molecules rise into the atmosphere as water vapor. Moving on to the third stage, all the water vapor rises into the atmosphere. The larger the vapor, the more water vapor there will be and the colder the water vapor will be. The molecules of water then move slowly and stick together. This is the process of condensation. The result of this condensation looks like clouds. In the fourth stage, water droplets continue to coalesce into clouds. If the water droplets are large enough and heavy enough, they will fall as rain. Precipitation can be in the form of rainwater, snow or ice crystals that will adjust to the temperature at the time of condensation. In the last stage, the fifth, the water will then fall to the earth's surface, then flow into lakes, rivers, seas, etc. Some of the water that finally falls on the earth's surface is absorbed by the soil [14].

When it rains, the water droplets that come out are very different, the different types of raindrops include:

- a. Rain is water that falls through clouds that have an air temperature above freezing and have a particle diameter of less than 7 mm.
- b. Drizzle is rain with a particle diameter of less than 0.5 mm.
- c. Hail is the release of rainwater in the form of ice cubes then falls as heat through clouds and then arranged into several crystals with air temperatures below freezing.
- d. Snowfall is rain accompanied by crystals of ice where the temperature of the air is below freezing [15].

When the Qur'an talks about rain, its benefits are also discussed. There is not a single verse in the Qur'an that categorically states that rainfall has a disastrous effect on the environment [16]. It is true that rain is a natural phenomenon, just like the dry season. In fact, the rain will have an impact on the soil which will become fertile. But the problem will be different, if from the rain then it will have an impact on the occurrence of disasters, it can be ascertained because there are other causes [17].

Therefore, if there is any damage caused by nature or any deviation from the rules of nature, such as the occurrence of natural disasters, then it is considered a natural phenomenon. Of course, you have to believe that this is man-made. Because, if we consider natural disasters as "natural phenomena that occur naturally", this would in fact violate the provisions of Allah swt. towards the universe, which from the first time it was created was geared towards fulfilling the needs of the universe. Allah swt. will not cause a disaster, even a large-scale disaster, without the mistakes and bad behavior of the people.

Another reason why researchers chose to use Tafsir al Misbah is because this tafsir book is a tafsir book presented with language and editorial style that is very careful, and the explanation is also in accordance with the conditions and developments that can be seen in the environment in society. Furthermore, this tafsir book has provided an explanation of the meaning of the Quran by using a language style that is not only interesting but also beautiful. As well as tafsir that seeks to relate the Quranic text studied in reality to social life and to the cultural system in the community. The most important thing is, this tafsir book is the best tafsir book, issued in the modern era, which is very dense discussing related science and knowledge and is used as a reference in various circles.

RESEARCH METHOD

This research uses a qualitative approach. This is based on the method used that can provide descriptive data, so the results of the data in the presentation are not in the form of a list but in the form of words [18]. This study used a qualitative approach in order to gain a deeper understanding of natural phenomena, especially related to rain in the Qur'an.

There are several verses that are then linked and then collected so that they can be studied in depth and carefully. Furthermore, the contract is seen from several related aspects such as asbabun nuzul, vocabulary and others. Collecting from verses in the Quran will have a similar meaning or purpose after that it will discuss one topic [19]. Verses that are related to rain are summarized in one discussion.

Meanwhile, this research will use library research in its data collection techniques, namely researchers make writing by researching and collecting data that is related to the discussion being studied [20]. Tafsir al-Misbah is the data source used by researchers. Other data will be found in the library, whether it is a work of interpretation or a variety of articles published, whether in the form of books, articles, journals that have indirect or

even direct links to research and can be a source of reference in writing for reports in scientific form [21].

RESULTS AND DISCUSSION

Rainwater Harvesting for Environmental Conservation

Rainwater that then falls on the earth's surface because it penetrates the layers of the atmosphere. So that sometimes there is the thought that rainwater becomes safe for humans [22]. It should be noted that rainwater contains gases and substances that have differences depending on where the rainwater falls. However, there are substances that can easily be found in rainwater are carbon dioxide, salts and acids. The content of substances in rainwater has an influence on the air quality around the place where rain occurs [23]. Therefore, to analyze the content, we will find out about the important benefits of rainwater for environmental conservation.

1. Rainwater is beneficial to human life

Rainwater is one of the sources of human life. Rainwater then falls to the surface of the ground and then enters and seeps which will become groundwater. In addition, groundwater will be used as a source for cooking, bathing and many other important needs. Rainwater is one of the largest sources of water for humans, especially for obtaining food sources through vegetables [24].

2. Rainwater supports agriculture

Agricultural crops such as rice, vegetables and fruits are dependent on rainwater. Prolonged drought has an impact on crop yields not reaching optimal levels. Plants really need rainwater to carry out photosynthesis which is one of the processes of regrowth [25].

3. Rainwater in Supporting Fisheries Resources

Fish is a food source favored by humans. Fish represent an important nutritional contribution. Fish come in a variety of species that live in both freshwater and seawater and contain a wide range of nutrients. Various types of nutrients will be found in fish including carbohydrates, proteins, minerals, water and fats. Water is where fish can live, both in sea water and fresh water. Almost 80% of the water sources obtained by fish come from rainwater (Zuhriyah et al., 2021).

4. Rainwater keeps the forest alive

We often know that forest life is an environment for trees and a variety of wildlife. The trees that grow in the forest play an important role in the environment. Trees are a source of fresh air for humans. To prevent landslides, trees contribute to keeping the soil firm. Rainwater will be absorbed by trees to prevent flooding. All kinds of living things in the ecosystem in the forest will function in a balanced manner if they are satisfied with the need for water. Therefore, rainwater is very important for forest life [27].

5. Rainwater is used in maintaining groundwater sources

One of the sources of human life is groundwater. Humans would face many difficulties in life if groundwater did not exist. Rainwater will fall on the surface of the ground and will then be absorbed by the soil in the form of water storage at a certain depth. Humans can benefit from groundwater as a source of life through the management of boreholes or PDAMs. Humans can take advantage of water in the ground for purposes such as cooking, bathing and many other benefits [28].

6. Maintaining Fertility in the Soil

The level of soil fertility will increase due to rainwater by providing nutrients that come from the atmosphere and are then absorbed by the soil. Rainwater has a role in the process of deposition of large particles originating from the soil and then carried by water, which will have an impact on improving the quality of the soil [29].

7. Reduction of groundwater consumption through Rainwater Usage

The human population living on earth continues to increase. The number of humans as well as other living things has increased the need for water, especially the use of groundwater. Water management or wells continue to absorb groundwater content, which has an impact on the reduction of groundwater content. How to utilize rainwater to become a source of water for humans is by providing assistance so that the soil can carry out the process naturally. It is expected to reduce the consumption of groundwater (Maulina, 2023).

8. Rainwater reduces soil erosion

Humans live on the land, the structure of the land requires water to maintain its strength. Erosion is a disaster that originates from the reduction of soil resilience. Erosion can be catastrophic for humans. The cause is often illegal logging of trees and building houses in mountainous areas. The earth-based construction system is able to stay strong and survive through the soil that always receives rainwater and has the ability to absorb it optimally with the help of trees. Prolonged drought due to the dry season can weaken the soil structure and cause landslides [31].

9. Rainwater improves air quality for humans

Dirt and various pollutants will come with the first rainfall. Therefore, the first rainfall often causes diseases for humans. However, regular rainfall can help the community to make the air cleaner. Various types of pollutants in the air become clean with rainwater. So after the rain falls, the air will feel fresher (Rezlya, 2022).

10. Rainwater as a source of drinking water

Have you heard that rainwater can be used as drinking water? Basically, rainwater falling from above cannot be consumed directly. The process of filtering rainwater has now been developed by many different experts. Rainwater will be collected in gallons or special tanks. The rainwater will then be tested to detect the various harmful substances contained in it. A purification

process will be carried out so that all the harmful substances are lost to humans. The rainwater can then be consumed by humans without cooking. Thanks to that, rainwater can be a good source of water for human health [33].

11. Rainwater is a source of clean water in human life

Long before the discovery of clean water sources, people used rainwater directly. However, people can now use advanced technology to collect rainwater. Rainwater will be disinfected using various types of processes. Rainwater when stored for a long period of time will become a source of clean water for humans (Indriatmoko & Rahardjo, 2015)..

12. Rainwater is a source of energy

Have you ever seen rainwater as an energy source directly? In Indonesia, the direct utilization of rainwater as an energy source is still unknown. But in some areas of the UK, people have started to utilize rainwater as an energy source, especially for garden lighting and wall lights. This system is achieved by planting special panels that capture energy from rainwater. The rainwater will then be stored as an energy reserve. The energy converted into heat will generate electricity so that the lights can turn on automatically at night. [35].

13. Rainwater as an energy source for electricity generation

A hydroelectric power plant will depend on rainwater to supply its water. Although the hydropower process often uses water directly from the sea or from artificial lakes, rainwater is still the main source of supply. Rainwater that falls into the sea or lake will become a very important source of energy. Rainwater entering the reservoir will be converted into electricity using a number of complex technological devices [36].

14. Use rainwater to save

Have you ever thought about collecting rainwater? In general, rainwater is very useful for humans. However, the use of rainwater as a water-saving effort is still not possible in Indonesia. It turns out that a rainwater collection system installed in every home can be utilized to save the budget. Utilizing rainwater as a source of drinking water and electrical energy can reduce budget payments for drinking water and electricity taxes. Overall, if this method is implemented, the country will also save budget [37].

15. Rainwater protects the environment from natural disasters.

Natural disasters are one of the causes of chaos in human life. Rainwater plays an important role in maintaining the balance of nature for humans. Rainwater will be absorbed by plants, then used for photosynthesis. In addition, trees also provide an important source of energy for humans. Rainwater absorbed by trees also helps humans protect nature from natural disasters [38].

16. Educational Facilities and Environmental Awareness

Rainwater can also be used as a means of education and awareness of the importance of water for survival. Through educational programs, people can

learn about the importance of rainwater for the environment and how to manage rainwater properly [39].

17. Water recycling

The cleanliness of water can depend on rainfall. The rainfall process filters water from waste before it is discharged into the environment. Precipitation of large particles through wastewater, such as sewage and sludge can occur during the rainfall process [40].

Rain in the Quran

The word "rain" in the Quran uses several terms. According to the results of the researchers' search, four were found, namely: al-Wadqu, al-Ghayth, al-Maṭar and Anzala māa (to send down water/rain). Each of these terms has its own characteristics and meanings as explained below.

1. Wadqu

The word al-Wadq is understood by most scholars as rain. Taken from the word Wadaqa which means drop by drop. [41]. The word al-Wadqa is found in the Qur'an and is mentioned twice, namely: [42].

Table 1.

| Surah | Verse | Repeatable |
|-----------|-------|------------|
| Ar Rum/30 | 48 | 1 time |
| An-Nur/24 | 43 | 1 time |

2. Ghayth

If we understand the word ghayth, which means rain. If the origin of the word ghawth means help, then it means to obtain tangible benefits when needed so as to ward off evil, that is where the term istighātsah comes from [41]. Both in the plural and singular, the word al-Ghayth in the Qur'an is mentioned 6 times in several surahs, namely:

Table 2.

| Surah | Verse | Repeatable |
|--------------|-------|------------|
| Al-Hadid/57 | 20 | 1 Time |
| Ash-Shura/42 | 28 | 1 Time |
| Luqman/31 | 34 | 1 Time |
| Al-Kahf/18 | 29 | 2 Times |
| Yusuf/12 | 49 | 1 Time |

3. Matar

Quraish Shihab argues that the word Maṭar is the word (المطر) al-Mathar whose plural form (أمطار) am ṭārun means rain [43]. While when using the nakirah or infinitive form (مطرا) maṭāran means rain or miraculous or extraordinary things. In the Quran, both singular and plural, it is mentioned 15 times and is found in several surahs, namely: [41].

Table 3.

| Surah | Verse | Repeatable |
|-------|-------|------------|
|-------|-------|------------|

| | | |
|---------------|-----|---------|
| Ash-Shuara/26 | 173 | 3 times |
| An-Naml/27 | 58 | 3 times |
| Al-Araf/7 | 84 | 2 times |
| Al-Furqan/25 | 40 | 2 times |
| Al-Anfal/25 | 32 | 1 time |
| An-Nisa/4 | 102 | 1 time |
| Al-Ahqah/46 | 24 | 1 time |
| Al-Hijr/15 | 74 | 1 time |
| Hud/11 | 82 | 1 time |

4. Anzala (bring down) maa (water/rain)

Anzala is a key word used in the Quran that means to send down, this word is mentioned almost as many times as the term al-mā or water is mentioned in the Quran. In addition, Allah also uses the word sabba which has a similar meaning to the word lowering while sabba means pouring out (water from the sky), [9].

The Qur'an mentions the term mā' in the nakirah form (indefinite) and al-mā' in the ma'rifah form (definite) meaning water 59 times. While the Qur'an mentions (mā'aki), your water once, (mā'aha) its water, twice and (mā'akum) your water, once. Thus, the Qur'an repeats the word (mā') or water 63 times spread over 42 surahs. So it can be seen that according to the Quran, water is a very valuable and important natural resource and has enormous benefits and usability for human life, animals and plants [9]. The word Anzala maa in the Quran is presented with various meanings 27 times in several suras. [44]. In the Quran, the word Anzala.....Maa with its various derivations is repeated 27 times and is found in several suras, in particular: [42].

Table 4.

| Surah | Verse | Repeatable |
|----------------|------------|------------|
| Al-Hajj/22 | 5 and 63 | 2 times |
| An-Nahl/16 | 10 and 65 | 2 times |
| al Baqarah/2 | 22 and 164 | 2 times |
| Taha/20 | 53 | 1 time |
| An-Naba'/78 | 14 | 1 time |
| Az-Zukhruf/43 | 11 | 1 time |
| Az-Zumar/39 | 21 | 1 time |
| Lukman/31 | 10 | 1 time |
| Al-'Ankabūt/29 | 63 | 1 time |
| Al-Furqan/25 | 48 | 1 time |
| Ibrāhīm/14 | 32 | 1 time |
| Yūnus/10 | 24 | 1 time |
| al A'rāf/7 | 57 | 1 time |
| Qāf/50 | 9 | 1 time |
| Fussilat/41 | 39 | 1 time |
| Faṭīr/35 | 27 | 1 time |
| Ar-Rūm/30 | 24 | 1 time |
| An-Naml/27 | 60 | 1 time |
| Al-Mu'minūn/23 | 18 | 1 time |

| | | |
|------------|----|--------|
| Al-Kahf/18 | 45 | 1 time |
| al Hijr/15 | 22 | 1 time |
| ar Ra'd/13 | 17 | 1 time |
| al Anfāl/8 | 11 | 1 time |
| al An'am/6 | 99 | 1 time |

Verses on the Benefits of Rain

1. Surah an-Nahl verse 65

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ

Meaning: "And Allah sends down from the sky water (rain) and with it He revives the earth after its death. Surely in that are signs for those who listen." (Q.S an-nahl: 65), (Qur'an, 2013).

2. Surah al-Baqarah verse 22

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فَرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ

Meaning: "It is He who has made the earth a plain for you and the sky a roof, and He sends down water (rain) from the sky, and He produces with it all fruits as sustenance for you; therefore do not make partners for Allah, while you know." (Q.S al-Baqarah: 22), (Qur'an, 2013).

3. Surah Fussilat verse 39

وَمِنْ آيَاتِهِ أَنْتَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِي الْمَوْتِ إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Meaning: "And among His signs (is) that you see the earth dry and barren, but when We send down water (rain) on it, it moves and becomes fertile. Indeed, the Lord who gives life to it, can surely give life to the dead. Indeed, He is All-powerful over all things." (Q.S Fussilat: 39), (Qur'an, 2013).

4. Surah al-An'am verse 99

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ

Meaning: "And it is He who sends down rain from the sky, and with it We grow all kinds of vegetation, and out of the vegetation We bring forth green plants. And from the greenery We bring forth abundant grain, and from the palm branches drooping stalks, and vineyards, and (We bring forth) olives and pomegranates, similar and dissimilar. Look at the fruit when the tree bears its

fruit, and look at its maturity. Surely in such there are signs for those who believe." (Q.S al-An "am: 99), (Qur'an, 2013).

Interpretation of Verses on the Benefits of Rain in Environmental Conservation

1. Surah an-Nahl verse 65

Quraish Shihab explains his interpretation that in this verse Allah swt. sends down rainwater through the sky in the levels that He determines, in the form of snowflakes or ice, with various types that Allah swt do so that the earth becomes fertile and gives life to plants that die or wither before the rain falls, the land dries up as dead. In the process of rainwater falling from the sky there is an impact caused, there are signs of power and greatness of Allah swt. For his servants who listen and think carefully [41].

Earlier it also mentioned the blessing of water (rain) from the sky coming down to the earth (verse 10). In a different context, but then repeated again. There, it was to recall His favors, while here, it is to show the greatness of His power and might, among other things, to bring the dead back to life. Perhaps because of this repetition, the end of this verse uses the word "hear", which after mentioning various favors, ends with "for those who think". On the other hand, the fact that Allah swt sends down rain to give life to the dead earth is proof of Allah swt's power to give life back to the dead and bring about resurrection. It is no different from giving life to land that was once dead. Furthermore, since the question of death and resurrection is a metaphysical question whose details cannot be known in detail by the human mind but can be heard, the verse ends with "an expression of words for those who hear", i.e. listening to these verses from the Qur'an and the Prophet's words.

Quraish Shihab in his interpretation gives an explanation that Allah swt has made rainwater fall from the sky in the amount He wants and with that speed, rainwater or snowflakes or ice will provide fertility to the earth and give life back to plants that before the rain fell, the land dried up like something dead. It is this process that the verse represents with the expression bringing life to the earth

Furthermore, it can be concluded that Quraish Shihab in interpreting the verse explains the benefits of rain in reviving dry (dead) lands. Through the rain of Allah swt. the land that was originally barren, arid becomes fertile.

2. Surah al-Baqarah verse 22

Quraish Shihab interprets the verse to mean that Allah swt. not only created you but also "He created the earth for you". If the word "khalaqa/create" gives the impression of a form of something, through existing or non-existing materials, while emphasizing that the form is the best and of course even greater is Allah swt. who created it. If the word khalaqa is like this, then the word Ja'ala has the meaning of creating something from existing materials, while emphasizing that what exists will provide benefits and must be achieved benefits, especially for the person who created it, something, especially by

humans. Thus, the people for whom the Earth was created must benefit outwardly and inwardly, materially and spiritually from the creation of the Earth. The earth should not be left unmanaged. Make it prosperous for the sake of life and remember that just as there were creatures that He created before you, so too there are creatures that will come after you. Before utilizing this earth without depleting it, even if there is much left for you, you should do the same for all people today, do not deplete or damage the earth. Remember the generations behind you.

This verse advises us to think and reflect, and then feel. Doesn't the prosperity of our lives depend on the relationship between heaven and earth through rain? The existence of mountains and trees means that rainwater not only flows into the sea but is also retained and drains back into the river. Half of it is hidden underground to store water. The relationship between heaven and earth, with rainwater, is carefully regulated, so that on earth our lives will be secured.

Allah swt not only created the earth to be spread out, but also made the sky to be a roof. This implies that in the sky called this world, there are many other skies that are not in harmony with the general condition of man. If the various heavens were not blocked by the roof of the world's sky, or if humans were outside this building, their lives or comfort would certainly be disturbed.

In addition, Allah swt. also prepares all the means of livelihood in the world, both material and immaterial. He is the One who sends down water from the sky, namely rainwater, through the rules of nature that He has set for the regulation of rainfall. Water that falls from the sky is part of water. This can be understood from the *nakirah* (indefinite) form of the word *mā'an*. In fact, not all water is rain, because there is water that comes from the ground, then rain is water that evaporates from the ground then forms clouds and then returns to the earth.

"He produces fruit from the rain, which is part of your nourishment". Similar to the word water, the word sustenance appears in the form of *nakirah*, which in this verse means part. So the source of sustenance lies not only in the fruits that grow thanks to the rain, but also in many other objects scattered on the face of this earth. "So do not partake of Allah, though you know it" [41].

In the book of interpretation *al-Misbah*, Quraish Shihab explained this verse that Allah swt. made the earth spread out, this makes it clear how Allah swt. made the earth comfortable and easy for humans and Allah swt. created a roof, namely the sky, which shows that above the sky of this world there are still many other types of sky. Then, Allah swt also sends down from the sky water, especially rain through natural laws that He set to regulate the amount of rainwater that falls so that it can be a source of nutrients for the growth of fruits

and not only fruit grows thanks to rain, but there are still various other species that exist on this earth.

Therefore, it can be concluded that Quraishy Shihab explains this verse talking about the benefits of rain that Allah swt. descends the almighty on human life on earth, with the descent of rain can produce a variety of fresh fruits that can be enjoyed by humans.

3. Surah Fussilat verse 39

This verse is explained by Quraish Shihab that Allah swt says: "And among the verses, namely the signs of His oneness and power, is that you see" through the eyes and mind when looking at the dry and barren earth and arid and dead "then when We have sent down water on it?" We let water fall on it, whether from the sky or from the top of a mountain, whoever you are will always see the sign of life there, that is, it will move and grow to the surface and become tall because of the effects of water and air. "Indeed, the Lord who gives life to it can certainly give life to anything that dies, including man; indeed, He is All-Powerful over all things".

The word *khashi'ah* was originally used when referring to the submission of body parts. It symbolizes submission and lack of power over something. Since then, the word has also been used to refer to the absence of life, so when referring to land it means dry or barren land. This verse explains that the elements of the universe and the dead layer of soil, when rainwater washes over them, will dissolve with the rainwater. In this way the soil moves more easily to the seeds and roots of plants, then it will turn into tissue cells and finally into living organisms. With the process of water infiltration and the growth of various plants, the earth can live and develop [41].

Furthermore, it can be concluded that Quraish Shihab in interpreting the verse explains the benefits of rain in reviving dry (dead) lands. Through the rain of Allah swt, the land that was originally barren, arid becomes fertile.

4. Surah al-An'am verse 99

Qurasih Shihab provides an explanation for this verse, which is a continuation of the proof of the greatness of Allah swt. who sends down water from the sky in the form of heavy and abundant rain, after which Allah swt. grows plants from the water. Thanks to the water that falls, all kinds of plants and trees become green.

This verse explains that rainwater is the only source of clean water on earth, while the sun is the source of all life. However, only plants can store the sun's energy through chlorophyll and then pass it on to humans and animals through organic food that is given shape.

Verse 99 ends with "for those who believe", indicating that the omen will only benefit those who believe. It is true that one can know the secrets of the phenomena described in the verse above, but if the knowledge is not coupled

with faith in Allah swt then the knowledge will be of no use. The conclusion of this verse also implies that those who do not know, even superficially, the evidences do not come from those who believe [41].

Quraish Shihab when explaining this verse gives an explanation that this verse is a continuation of the proof of the greatness of Allah swt when describing that rain water falls in the form of seras and most of the water from the Rain makes plants fertile and green. Then, from the green plants, a large number of seeds are released, piled one on top of the other, whereas before there was only one or more seeds that were easily plucked and removed from the tree, including olives and pomegranates, which vary greatly in shape, fruit and aroma. In addition, the process of maturation goes through many stages because it contains a number of wisdoms. And the verse ends with the suggestion that it is a sign of Allah's power. This is only useful for believers.

It can be concluded that Quraishy Shihab provides direction related to the benefits of rain used can provide fertility in plants that can provide a variety of fruits and at the end of this verse directs us to think about the power of Allah swt. who has sent rain from the sky so as to provide results from various types of fruits.

CONCLUSION

Utilization of rainwater for environmental conservation such as rainwater supports agriculture, fisheries, forests, maintains groundwater sources, fertility in the soil, reduces groundwater consumption through the use of rainwater, reduces soil erosion, improves air quality, sources of drinking water and clean water, energy sources for electricity generation, protects the environment from natural disasters and makes water recycling.

In surah an-Nahl verse 65 and surah Fussilat verse 39, Quraish Shihab interprets the verse as explaining the benefits of rain in reviving dry (dead) lands. Through the rain of Allah swt. the land that was barren, arid becomes fertile.

In surah al-Baqarah verse 22, Quraishy Shihab explains that this verse talks about the benefits of rain that Allah Almighty sends down on human life on earth, with the rain that can produce a variety of fresh fruits that can be enjoyed by humans.

In surah al-an'am verse 99, Quraishy Shihab provides direction related to the benefits of rain which is used to provide fertility to plants that can provide a variety of fruits.

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