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Progressive Interpretation of the Qur'an in Tafsir At-Tanwir: Muhammadiyah's Collective Identity on Environmental Issues

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Abstract

Tafsir At-Tanwir, the progressive interpretations in it cannot be separated from Muhammadiyah's collective identity. The logical consequence of efforts to understand the interpretations in Tafsir At-Tanwir, directly or indirectly, needs to understand Muhammadiyah's collective identity as a whole. Especially in research focused on environmental issues. This research is a library research using a qualitative approach. The research subject (formal object) is Tafsir At-Tanwir, while the research object (material object) is progressive interpretation that includes environmental discourse as researchers found in Tafsir At-Tanwir. While this research uses a descriptive-analytical type of research, in which it will describe and analyze Tafsir At-Tanwir in which it shows the progressive interpretation of the Qur'an on environmental discourse. This research uses collective identity theory to portray the progressive interpretation in At-Tanwir cannot be separated from Muhammadiyah. These interpretations have critical and creative nuances in responding to environmental problems that exist in contemporary times. Actually, the interpretation of At-Tanwir makes critical efforts towards current actual problems such as illegal logging, environmental pollution, exhaust emissions, which ultimately create global warming. Muhammadiyah's collective identity on environmental issues is divided into three points, namely Muhammadiyah's attitude towards environmental issues based on ideology, the characteristics of Islam Berkemajuan, and Muhammadiyah's attitude.

Keywords: *Progressive Interpretation; Collective Identity; Environment; Muhammadiyah*

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Introduction

Tafsir At-Tanwir, which belongs to the category of institutional interpretation⁴, The progressive interpretations in it cannot be separated from Muhammadiyah's collective identity. The logical consequence of efforts to understand the interpretations in Tafsir At-Tanwir, directly or indirectly, is the need to understand Muhammadiyah's collective identity as a whole.

Haedar Nashir explained, “*Muhammadiyah in the past, present and the future will be always firm to the movement's commitment in upholding the da'wah and tajdid mission in all aspects of life.*”⁵ Based on the movement's commitment to upholding the mission of da'wah and tajdid in all aspects of life, it is not surprising that the color of tafsir brought by Muhammadiyah in Tafsir At-Tanwir has progressive nuances. However, the progressive nuance also needs to be placed on Muhammadiyah's collective identity. For example, in the interpretation of QS. Al-Baqarah verse 29 regarding an affirmative view of the world⁶, explicitly mentioned in At-Tanwir, “*Ini semua dan banyak ayat lain merupakan dorongan agar umat Islam menguasai dan mengembangkan berbagai cabang ilmu yang perlu dalam membangun kehidupan dunia yang bermartabat dan berkemajuan.*”⁷ While the word ‘berkemajuan’ is Muhammadiyah's Islamic character.⁸

Some examples of progressive interpretations in Tafsir At-Tanwir are interpretations that lead to the issue of the importance of educational institutions and palliative care⁹ when interpreting surah al-Baqarah verses 28 and 29.

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ۚ ۲۸ هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ ۗ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ۚ ۲۹

“*How can you disbelieve in Allāh when you were lifeless and He brought you to life; then He will cause you to die, then He will bring you [back] to life, and then to Him you will be returned; It is He who created for you all of that which is on the earth. Then He directed Himself to the heaven, [His being above all creation], and made them seven heavens, and He is Knowing of all things.*”

In the explanation of Tafsir At-Tanwir, nature entrusted to humans must be utilized for the welfare of humanity. One of them is “*...umat Islam harus mempunyai lembaga-lembaga pendidikan yang menyatukan kepentingan dunia dan akhirat sekaligus*

⁴ The term 'institutional interpretation' is a term mentioned by Johanna Pink in the introduction to her book entitled, *Tafsir and Islamic Intellectual History: Exploring the Boundaries of a Genre*. The term is defined as An interpretive work usually written by an organization or committee of scholars and published to serve the interests of the nation-state. See in Andreas Gorkè dan Johanna Pink, *Tafsir and Islamic Intellectual History: Exploring the Boundaries of a Genre* (London: Oxford University Press, 2014), 10.

⁵ Haedar Nashir, *Understanding The Ideology of Muhammadiyah* (Surakarta: Muhammadiyah University Press, 2015), 13.

⁶ In the interpretation of QS. Al-Baqarah verse 29, Tafsir At-Tanwir relates its explanation to QS. Al-Mujadalah (58: 11) and QS. Fathir (35): 28.

⁷ Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir Jilid I: Juz I Surah Al-Fatihah Ayat 1-7; Surah Al-Baqarah Ayat 1-141* (Yogyakarta: Suara Muhammadiyah, 2022), 133.

⁸ Haedar Nashir, “Islam Berkemajuan” in www.muhammadiyah.or.id, accessed on June 20, 2023.

⁹ Palliative care is the treatment of patients who have incurable diseases by maximizing the patient's quality of life and reducing disturbing symptoms. See Humas Sardjito, “Perawatan Paliatif Melalui Program Home Care” dalam www.sardjito.co.id, accessed on 20 June 2023.

untuk menuju umat yang kuat dan sejahtera..."¹⁰ In addition, humans will be held accountable for their lives in the world. Thus, humans should fill their lives with benefits for themselves and others. In At-Tanwir this is explicitly exemplified, "*Umat Islam harus mempunyai sebuah lembaga yang berkonsentrasi pada palliative care, terutama dari sisi medis dan pendampingan rohani*"¹¹.

Such progressive interpretations are not new. Hamka and al-Maraghi, for example, each when interpreting surah al-Baqarah verse 261 as a popular verse discussing almsgiving and al-Maraghi in interpreting surah al-Baqarah verse 54, they understood it as a recommendation to make schools¹². This is a characteristic of modern-contemporary tafsir that wants to restore the Qur'an as a progressive revelation that is always actual in responding to the times¹³.

Among some of the issues that become progressive interpretations of Tafsir At-Tanwir, such as social criticism of hedonism behavior, crimes against humanity, the obligation to defend the country, and others, there are three issues that are pretty much mentioned in Tafsir At-Tanwir, namely the issue of corruption, Islamic philanthropy and the environment. These three issues are explicitly mentioned in Tafsir At-Tanwir. Regarding the issue of corruption, for example, when interpreting surah al-Baqarah verse 3 which discusses the character of a pious person who always establishes prayer, the interpretation, "*Apabila akhir-akhir ini kita menyaksikan sebagian besar koruptor, pencuri, penipu, perampok, pencopet, dan pelaku kejahatan lainnya adalah orang-orang yang rajin mengerjakan shalat, maka kemungkinan besar mereka tidak melakukannya sesuai dengan petunjuk Allah Swt*"¹⁴.

¹⁰ Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir*, 135.

¹¹ Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir*, 128.

¹² Hamka in Al-Azhar said, "...Dengan demikian, dijelaskan bahwasanya pengorbanan harta menegakkan jalan Allah bukanlah merugikan, melainkan memberi untung. Dimisalkan sebagai seorang harta-dermawan mendirikan sebuah sekolah dasar dalam sebuah desa atau kampung yang miskin sehingga anak-anak tak usah belajar ke tempat jauh, dapat belajar di kampung mereka sendiri. Beratus anak dikirimkan orang menjadi murid tiap-tiap tahun dan beratus pula yang melanjutkan sekolahnya kepada yang lebih atas, dan beratus pula yang telah berkecimpung di masyarakat. Kadang-kadang orang yang mendirikan bermula itu telah lama meninggal, tetapi bekas tangannya sebuah rumah sekolah sebagai biji yang pertama, telah menghasilkan buah berpuluh ataupun beratus, bahkan beribu dari tahun ke tahun. Kalau Allah mengatakan bahwa hasil itu ialah tujuh ratus, bukanlah mesti persis tujuh ratus, melainkan beribu-ribu." See, Hamka, *Tafsir Al-Azhar Jil. I* (Jakarta: Gema Insani, 2015), 529. While al-Maraghi in his tafsir said, "Situasi kaum muslim saat ini, tampaknya memang membuat hati kecewa dan menyedihkan. Anda dapat melihat situasi kaum hartawan yang pada dasarnya mengerti akan kebutuhan umat yang sangat memerlukan biaya untuk membangun berbagai lembaga pendidikan untuk membebaskan mereka dari kebodohan yang melanda di kalangan mereka... tetapi, meski mereka mengetahui keperluan tersebut, mereka (kaum hartawan) masih tetap kikir mengeluarkan hartanya yang melimpah. Padahal, harta yang melimpah itu seharusnya dijadikan sebagai obat untuk meredakan jiwa yang sedang dilanda kesedihan, di samping menjadi obat bagi masyarakat yang sedang melanda." "orang-orang yang berlaku kikir di atas, tidak pantas menyebut dirinya sebagai kaum muslim, karena di dalam hatinya tidak pernah ada perasaan kasihan terhadap derita yang melanda kaum muslimin." See, Ahmad Musthafa al-Maraghi, *Tafsir al-Marāghiy Jil. III* (Qahirah: Mustafā al-Bāb al-Halab, 1974), 10.

¹³ Abdul Mustaqim, *Epistemologi Tafsir Kontemporer* (Yogyakarta: Lkis, 2010), 60. See also in Abdullah Saeed, *Al-Qur'an Abad 21: Tafsir Kontekstual* (Terj. Ervan Nurtawab) (Bandung: Mizan, 2016), 43.

¹⁴ Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir*, 70.

Regarding the issue of Islamic philanthropy, in the same verse that discusses the character of people who always spend their wealth in the way of Allah, the interpretation is, “Mengeluarkan infak atau zakat memang belum mendapat perhatian dari kaum muslimin, padahal apabila infak atau sedekah dikelola dengan baik, insya Allah dapat mengurangi jumlah kemiskinan, sebab jumlah orang muslim yang tergolong mampu di Indonesia tidak sedikit.”¹⁵ While related to environmental issues, for example when interpreting surah al-Fatihah verse 2 regarding Allah as the caretaker of all nature, his interpretation, “Kalau kehidupan diciptakan dalam keadaan harmoni, selaras dan teratur, maka manusia hanya boleh memanfaatkan semaksimal mungkin, dengan tetap memelihara keharmonisan, keselarasan dan keteraturan ekosistem kehidupan tersebut. Sifat merusak, rakus, dan semena-mena terhadap kehidupan sangat dicela dalam Islam”¹⁶.

As for this discussion, it will be devoted to discussing the relation between progressive interpretation in tafsir At-Tanwir and environmental issues. Progressive interpretation related to various issues above is not a coincidence¹⁷. To understand the patterns of progressivity in it, as an institutional interpretation that contains intersubjective knowledge, it is significant to understand the variety of interpretations in it in the theory of collective identity¹⁸. The interpretation in Tafsir At-Tanwir is not neutral, but it contains the ideological mission of the Muhammadiyah organization. Meanwhile, if you have seen the collective identity as a whole, at least it is the key to understanding the progressive interpretations in it.

While in synthesizing between Muhammadiyah's collective identity and Tafsir At-Tanwir, this research uses Wilhelm Dilthey's hermeneutic theory. However, before heading to the core, two things will be discussed, namely the interpretation in other books of tafsir that discuss progressive interpretations in Tafsir At-Tanwir¹⁹. This is to show that there is a gap between the interpretation in this study and other books of interpretation²⁰. In addition, a brief description of Tafsir At-Tanwir will also be discussed. In addition to being a presentation related to the background of writing, methodology, and approach used in this tafsir book, it will also discuss issues that become progressive interpretations other than environmental issues.

¹⁵ Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir*, 71.

¹⁶ Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir*, 24.

¹⁷ Ainur Rhain, Andri Nirwana AN, and Bahar Agus Setiawan, “Reformulasi Metode Penafsiran Al-Qur’an Melalui Metode Tajdidi,” *AL QUDS: Jurnal Studi Alquran Dan Hadis* 6, no. 3 (December 30, 2022), <https://doi.org/10.29240/alquds.v6i3.5299>.

¹⁸ Andri Nirwana, Syamsul Hidayat, and Suharjianto Suharjianto, “أصول التفسير وقواعده عند تفسير عبد الله بن عباس,” *Jurnal Online Studi Al-Qur’an* 16, no. 2 (July 30, 2020): 137–64, <https://doi.org/10.21009/JSQ.016.2.02>.

¹⁹ Nur Hafifah Rochmah and Ahmad Munir, “INTERPRETATION OF THE QURAN WITH A PHILANTHROPIC APPROACH (TAFSIR AT-TANWIR STUDY BY MAJELIS TARJIH DAN TAJDID PP MUHAMMADIYAH),” *QiST: Journal of Quran and Tafseer Studies* 2, no. 3 (September 5, 2023): 310–30, <https://doi.org/10.23917/qist.v2i3.1903>.

²⁰ Bamba Abdoulaye, Yahya Fathur Rozy, and Ahmadou Siendou Konate, “MUHAMMAD IBN ABDUL WAHHAB’S PERSPECTIVE ABOUT THE VERSES OF THE QUR’AN REGARDING THE SCIENCE OF THEOLOGY,” *QiST: Journal of Quran and Tafseer Studies* 3, no. 1 (December 15, 2023): 57–74, <https://doi.org/10.23917/qist.v3i1.2913>.

The research that will be conducted is not new research. In previous studies, there are studies that discuss the methodology of Tafsir At-Tanwir. Some of them such as research conducted by Indal Abror and Nurdin Zuhri, in a journal entitled, "Tafsir Al-Qur'an Berkemajuan: Exploring Methodological Contestation and Contextualization of Tafsir At-Tanwir by Tim Majelis Tarjih dan Tajdid PP Muhammadiyah"²¹ and a journal written by Arivaie Rahman and Sri Erdawati, "Tafsir At-Tanwir Muhammadiyah dalam Sorotan (Telaah Otoritas Hingga Intertekstualitas Tafsir)"²².

The conclusion of the two studies has found the content of Muhammadiyah ideology in Tafsir At-Tanwir. In addition, the writing of Tafsir At-Tanwir was written with a purpose that is in line with the mission and duties of Muhammadiyah as an Islamic da'wah movement based on *amr ma'ruf nahi munkar* and *tajdid*²³. However, the research that will be conducted has a different position from both of them. Previous studies are still general in discussing the ideological content of Muhammadiyah, while these previous studies did not deeply link progressive interpretations in Tafsir At-Tanwir with collective identity theory²⁴. Where the theory becomes one of the keys in an effort to understand progressive interpretation in it. In addition, this research will focus on three issues, namely corruption, Islamic philanthropy, and the environment²⁵. Based on the explanation above, this research aims to find out the progressive interpretation of the Qur'an in Tafsir At-Tanwir, especially the discourse on environmental issues²⁶. The results of this study are expected to add insight and knowledge to the treasures of Indonesian tafsir in the contemporary era as well as reference recommendations for the wider community in order to interpret the Qur'an that actually responds to the times.

Tafsir At-Tanwir as one of the works of Indonesian tafsir is included in tafsir jama'i or tafsir compiled collectively by Muhammadiyah intellectuals or scholars.

²¹ Indal Abror dan Nurdin Zuhdi, "Tafsir Al-Qur'an Berkemajuan: Exploring Methodological Contestation and Contextualization of Tafsir At-Tanwir by Tim Majelis Tarjih dan Tajdid PP Muhammadiyah" *Journal Esensia* Vol 19, No. 2, Oktober 2018. DOI: <https://doi.org/10.14421/esensia.v19i2.1347>,

²² Arivaie Rahman and Sri Erdawati, "Tafsir At-Tanwir Muhammadiyah dalam Sorotan (Telaah Otoritas Hingga Intertekstualitas Tafsir)" dalam *Jurnal Ilmu Ushuluddin*, Vol.18, No. 2, Juli-Desember 2019, DOI: [10.18592/jiu.v%vi%i.3229](https://doi.org/10.18592/jiu.v%vi%i.3229).

²³ Ismu Ridha et al., "THE QUR'AN'S STATEMENT ABOUT THE ETIQUETTE OF DEALING WITH THE HOLY QUR'AN FROM SAYYID QUTB'S PERSPECTIVE IN HIS INTERPRETATION OF (ADH-DHILAL): AN ANALYTICAL STUDY," *QiST: Journal of Quran and Tafseer Studies* 3, no. 1 (December 13, 2023): 40-56, <https://doi.org/10.23917/qist.v3i1.2874>.

²⁴ Andri Nirwana AN, Dedy Mustofa, and Sayed Akhyar, "Contextualization Review of the Interpretation of the Verses of the Fathul Qulub Book at the IMM Sukoharjo Regeneration Program," *Jurnal Ilmiah Al-Mu Ashirah* 20, no. 1 (February 13, 2023): 146, <https://doi.org/10.22373/jim.v20i1.16939>.

²⁵ S Suharjianto and Rofi Atina Maghfiroh, "JAHILIYAH DALAM PENAFSIRAN IBNU KASIR," *QiST: Journal of Quran and Tafseer Studies* 1, no. 1 (February 17, 2022): 11-29, <https://doi.org/10.23917/qist.v1i1.522>.

²⁶ Muhammad Faisal Purnomosidi, Andri Nirwana AN, and Qoree Butlam, "THE APPLICATION OF THE PRINCIPLE OF COHERENCE IN AL-HASHR: PERSPECTIVE OF QAWAID TAFSIR BY KHOLID BIN UTSMAN AL-SABT," *Profetika: Jurnal Studi Islam* 25, no. 01 (February 8, 2024): 15-32, <https://doi.org/10.23917/profetika.v25i01.2500>.

There is a connection between the progressivity of interpretation in it on the one hand, and the collective identity of the organization on the other²⁷.

To show the progressivity of interpretation in At-Tanwir, it is important to trace how other books of tafsir interpret the same verse. This discussion, which is the first problem formulation of the research, will describe the interpretation of other tafsir books related to the verses that are temporarily considered progressive in Tafsir At-Tanwir, regarding environmental issues²⁸.

Furthermore, a description that shows a brief overview of Tafsir At-Tanwir is the formulation of the next problem. In fact, although these three issues are the main discussion of this research, it is important to include a description of other progressive interpretations that are explicitly mentioned in Tafsir At-Tanwir. In the introduction to Tafsir At-Tanwir, it is said that the writing of this tafsir book is not expected to crudely repeat the results of previous interpretations. Instead, it is intended to contribute to responding to the problems of the times²⁹.

Meanwhile, to read the progressive interpretations of At-Tanwir, along with the issues discussed in it, cannot be separated from Muhammadiyah's collective identity. According to Haedar Nashir, Muhammadiyah will always stick to the movement's commitment in upholding the mission of da'wah and tajdid in all aspects of life. Muhammadiyah always formulates fundamental thoughts, which are called ideological thoughts such as *Muqaddimah Anggaran Dasar, Matan Keyakinan dan Cita-Cita Hidup Muhammadiyah, Strategi Dasar (Khittah)*, and so on, at every point of the struggle,³⁰ including through Tafsir At-Tanwir. The strategy of internalizing Muhammadiyah's ideology as an Islamic movement ultimately forms a collective identity in Tafsir At-Tanwir so that its interpretation manifests in the form of progressive ideas.

This collective identity directly or indirectly produces big ideas such as nationality, condemnation of corruption, Islamic philanthropy, education, the environment, and so on. Thus, the discussion of how the collective identity of the Muhammadiyah organization in building a grand narrative, especially related to the environment, is important. At the same time, this discussion answers the third problem formulation.

Collective identity occurs through the process of internalization and externalization at the same time. In the interaction process, an image of sameness which is the defining characteristic of collective identity is symbolically built.³¹

²⁷ Andri Nirwana An et al., "Pelatihan Metode Tajdid Untuk Peningkatan Membaca Al-Qur'an Siswa SD Muhammadiyah Program Khusus Kottabarat (Tajdid Method Training to Improve Al-Qur'an Reading for Muhammadiyah Elementary School Students Kottabarat Special Program)," *Jurnal PEMA Tarbiyah* 50, no. 1 (2023): 50-68, <http://jurnaltarbiyah.uinsu.ac.id/index.php/pematarbiyah>.

²⁸ Andri Nirwana An et al., "Implementasi Metode Tafsir Tahlili Terhadap Qs Ar-Rum Ayat 30 Tentang Fitrah Manusia Dalam Tafsir Azhar Untuk Membendung Embrio Paham Atheis," *Jurnal Ilmu Al Quran Dan Tafsir* 6, no. 2 (2021).

²⁹ Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir*, ix.

³⁰ Haedar Nashir, *Understanding The Ideology of Muhammadiyah*, 13-16.

³¹ Richard Jenkins, *Social Identity*, 157.

Individuals who participate in it create shared meaning, develop effective strategies, and reach agreement on achievable goals³².

Collective identity in the organization will greatly affect the individuals under it. Organizations will produce and reproduce individual and collective identities. Whatever organizations do, they do identification³³. However, the formation process certainly requires intersubjectivity (shared meaning) through the medium of language in forming a framework of knowledge. That shared knowledge is the unifying umbrella under which the different diversities of everyday life can come together. It is that knowledge that will be the source of collective and individual consistency, continuity and constancy.

Among the functions of collective identity is as a control over its external world. Collective identities in organizations regulate daily life and provide predictability. They provide a framework for how things should be done³⁴.

Meanwhile, to answer the fourth problem formulation, the progressive interpretation of the Qur'an in Tafsir At-Tanwir, especially the discourse on the environment, the answer to this problem formulation is the result of a synthesis between the progressive interpretation of Tafsir At-Tanwir with a complete picture of Muhammadiyah's views on these issues. In order to answer this fourth problem formulation, researchers will use Wilhelm Dilthey's hermeneutic theory.

In Dilthey's hermeneutics, the interpreter is always in a situation in the external systems of socio-political and economic organizations and others, which are already established. The inner experience of the individual is often influenced by these external factors. The basic assumption is that humans are historical beings, so their existence is bound by time and space (history). Therefore, the meaning produced needs to be understood through the (external) social system in which the interpreter lives. Thus, a historical-objective interpretation of the historical situation of each individual must begin with an understanding of the external system³⁵. Thus, the external system is the basis of historical understanding. In this research, the external system is the collective identity of the Muhammadiyah organization, which will help understand the progressive interpretations in Tafsir At-Tanwir.

Tafsir At-Tanwir as one of the books of interpretation in the contemporary era, theoretically has its own characteristics. Among the characteristics of contemporary interpretation is the desire to restore the Qur'an as a book of guidance (progressive revelation). Thus the interpretation of the Qur'an is approached with a variety of sciences such as historical, sociological, hermeneutical approaches, to interdisciplinary approaches³⁶. Saeed also corroborates in this regard that modern scholars prioritize various methodological ideas and new approaches to tafsir over

³² David S. Meyer, et al (ed.) *Social Movements: Identity, Culture, and The State* (New York: Oxford University Press, 2002), 121.

³³ Richard Jenkins, *Social Identity* (New York: Routledge, 2008), 169-171.

³⁴ Richard Jenkins, *Social Identity*, 158-163.

³⁵ Ilyas Supena, *Bersahabat dengan Makna Melalui Hermeneutika* (Semarang: Program Pasca-Sarjana IAIN Walisongo, 2012), 48-50.

³⁶ Abdul Mustaqim, *Epistemologi Tafsir Kontemporer*, 60.

traditional methods. Modern scholars believe that the interpretation of the Qur'an is compatible with modern reason³⁷. It is not uncommon to find social criticism in modern-contemporary tafsir. Social criticism is a form of communication in society that is built to encourage the transformation of society³⁸.

Method

This research is a library research using a qualitative approach. The subject of this research (formal object) is Tafsir At-Tanwir, while the object of this research (material object) is progressive interpretation that includes environmental discourse as researchers found in Tafsir At-Tanwir. While this research uses a descriptive-analytical type of research, in which it will describe and analyze Tafsir At-Tanwir in which it shows the progressive interpretation of the Qur'an on environmental discourse.

The primary data source in this research is Tafsir At-Tanwir. While the secondary sources of this research include various references that support this research in order to answer the formulation of research problems. Secondary sources referred to in this study such as Tafsir al-Maraghi (Ahmad Musthafa al-Maraghi), Tafsir Al-Azhar (Hamka), Tafsir *Fi Zhilal al-Qur'an* (Sayyid Quthb), and others that will support in describing the interpretations of verses that (in Tafsir At-Tanwir) lead to environmental issues. The effort is to show the gap with the progressive interpretation in Tafsir At-Tanwir.

In addition, secondary data sources in this research also include works that discuss Muhammadiyah's collective identity that intersect in providing information related to environmental discourse. These works include books such as *Understanding The Ideology of Muhammadiyah*³⁹; *Risalah Islam Berkemajuan: Keputusan Muktamar ke-48 Muhammadiyah Tahun 2022*⁴⁰; *Ta'awun untuk Negeri: Transformasi Al-Ma'un dalam Konteks Keindonesiaan*⁴¹; *Membangun Ekonomi yang Mencerahkan*⁴²; *Kosmopolitanisme Islam Berkemajuan: Catatan Kritis Muktamar Teladan ke-47 Muhammadiyah di Makassar 2015*⁴³; *Politik Inklusif Muhammadiyah: Narasi Pencerahan Islam untuk Indonesia Berkemajuan*⁴⁴, and others. These references are to support a full understanding of

³⁷ Abdullah Saeed, *Al-Quran Abad 21*, 43.

³⁸ F. Budi Hardiman, *Kritik Ideologi: Menyingkap Pertautan Pengetahuan dan Kepentingan bersama Jurgen Habermas* (Yogyakarta: Kanisius, 2009), 64.

³⁹ Haedar Nashir, *Understanding The Ideology of Muhammadiyah* (Surakarta: Muhammadiyah University Press, 2015).

⁴⁰ Pimpinan Pusat Muhammadiyah, *Risalah Islam Berkemajuan: Keputusan Muktamar ke-48 Muhammadiyah Tahun 2022* (Yogyakarta: Gramasurya, 2023)

⁴¹ Abdul Mu'ti (ed.), *Ta'awun untuk Negeri: Transformasi Al-Ma'un dalam Konteks Keindonesiaan* (Jakarta: Majelis Pustaka dan Informasi PP. Muhammadiyah, 2019)

⁴² Ihwan Susila, dkk. (ed.), *Membangun Ekonomi yang Mencerahkan* (Surakarta: Muhammadiyah University Press, 2019)

⁴³ Abdul Mu'ti, dkk. (ed.), *Kosmopolitanisme Islam Berkemajuan: Catatan Kritis Muktamar Teladan ke-47 Muhammadiyah di Makassar 2015* (Surakarta: Muhammadiyah University Press, 2016).

⁴⁴ Ridho Al-Hamdi, dkk. (ed.), *Politik Inklusif Muhammadiyah: Narasi Pencerahan Islam untuk Indonesia Berkemajuan* (Yogyakarta: UMY Press, 2019).

Muhammadiyah's collective identity in constructing (directly or indirectly) the progressive interpretation of the Qur'an in Tafsir At-Tanwir. It is also necessary to mention the book *Bersahabat dengan Makna melalui Hermeneutika*⁴⁵ and *Seni Memahami: Hermeneutik dari Schleiermacher sampai Derrida*⁴⁶, and others, as a support for this research in analyzing hermeneutically the progressive interpretation in Tafsir At-Tanwir. Besides all that, the secondary sources of this research are books, journals, research, and internet sources in the form of documentation that support this research.

The problem of this research lies in the progressive interpretation of the Qur'an in Tafsir At-Tanwir. Among the many differences between this interpretation and the previous interpretations, there is a hermeneutical effort to dialogue between the text and the current context by linking the normative text as in the Qur'an to then dialogue with the present. This is understood by paying attention to the interpretation in it, such as relating to environmental issues. In addition to these problems, researchers found other problems such as interpretations related to the issue of crimes against humanity, group fanaticism, the importance of education, the importance of state defense, and others. However, the researcher chose environmental issues because the issue is mentioned in many places in various verses, rather than other issues.

Interpretation that relates to these various issues in order to be tested as a progressive interpretation, it needs to be placed among other books of interpretation by discussing the same verses. So, the first formulation was born, so that it can be understood that the interpretation in Tafsir At-Tanwir is a progressive interpretation. However, researchers do not doubt that every interpretation is certainly progressive in its day. The first formulation of the problem, the interpretation of verses about the environment in the books of interpretation, will be answered by the researcher by highlighting the books of interpretation as in the secondary data source of the research.

The verses that will be discussed regarding environmental issues are limited to QS. Al-Fatihah (1): 2-3, 5, QS. Al-Baqarah (2): 25, 27, and 30. Furthermore, after other interpretations are presented as a comparison, this study will answer the second problem formulation by describing a brief description of Tafsir At-Tanwir and progressive interpretations in Tafsir At-Tanwir in addition to the environmental problems of this study.

Tafsir At-Tanwir in an effort to understand it, including the progressive nuances in its interpretation, is certainly not neutral, but in line with Muhammadiyah's collective identity. Reading using the theory of collective identity is important to understand the progressive messages in At-Tanwir. This discussion is the answer to the third problem formulation. This tafsir book was written by Muhammadiyah intellectuals/ulamas who are participants. While participants in social movement organizations theoretically create shared meaning, develop effective strategies, and reach agreement on achievable goals.

⁴⁵ Ilyas Supena, *Bersahabat dengan Makna melalui Hermeneutika* (Semarang: Program Pasca-Sarjana IAIN Walisongo, 2012).

⁴⁶ F. Budi Hardiman, *Seni Memahami: Hermeneutik dari Schleiermacher sampai Derrida* (Yogyakarta: Kanisius, 2015).

Thus, the analysis to answer the third research problem formulation will determine the analysis to answer the fourth problem formulation. If to answer the third problem formulation, researchers will analyze from various sources of documents/works written by Muhammadiyah intellectuals, especially related to environmental issues, then the answer to the fourth problem formulation is a synthesis between the interpretation as shown in Tafsir At-Tanwir, with a complete picture of Muhammadiyah's collective identity when talking about the three issues. In answering this fourth problem formulation, the researcher uses Wilhelm Dilthey's hermeneutic theory. Through this theory, it will be understood that the social system is external and determined by time and space, while the individual system is a product of the external system. In other words, understanding Tafsir At-Tanwir cannot be separated from Muhammadiyah's collective identity.

This research will use data collection techniques using documents. While the data validity test in qualitative research can be divided into four methods, namely credibility, transferability, reliability, and objectivity tests⁴⁷. Meanwhile, this research data validity test will use a credibility test by reviewing documentation in various sources to check the validity of the data. The review is carried out carefully and continuously. In addition, there is a triangulation process by checking data from various sources in various ways and times. Meanwhile, the data analysis technique of this research uses data reduction by summarizing, selecting significant main points in data collection, then looking for themes and patterns. Thus, the data that has been reduced will provide a clearer picture and make it easier for researchers to conduct further data collection, and search for it if needed⁴⁸.

Result and Discussion

Interpretation of Environmental Verses

The formal object in this environmental issue is limited to certain verses in the Qur'an, namely QS. Al-Fatihah (1): 2-3, 5, (QS. Al-Baqarah (2): 25, 27, and verse 30. To arrive at the discussion of progressive interpretation as in the Muhammadiyah At-Tanwir tafsir, first the interpretations of other *Mufasirs* related to the above verses and related environmental issues will be explained. In connection with QS. al-Fatihah verses 1 and 2, Hamka explains the basic content of tawhid which is very deep, "*Tidak ada yang lain yang patut dipuji, melainkan Dia.*"⁴⁹ Similarly, his interpretation of verse 5, monotheism as its basis leads believers to ask for help only to Allah as a source of strength⁵⁰. As for the description and enjoyment of heaven that is intended for believers in QS. al-Baqarah verse 25, Hamka gives a different interpretation between the pleasures that exist in the world and in the hereafter as a reward⁵¹. While in QS. al-Baqarah verse 27, Hamka commented that the wicked are people who do not use their common sense to believe in Allah and then worship Him, instead they do

⁴⁷ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R&D* (Bandung: Alfabeta, 2013), 270.

⁴⁸ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R&D*, 247.

⁴⁹ Hamka, *Tafsir Al-Azhar Jil. I* 67.

⁵⁰ Hamka, *Tafsir Al-Azhar Jil. I*, 73.

⁵¹ Hamka, *Tafsir Al-Azhar Jil. I*, 120.

damage to the earth and are arrogant, like Qarun in the days of Fir'aun⁵². Finally, related to verse 30 of Surat al-Baqarah, Hamka explained that humans were appointed by God to be caliphs in order to govern the earth, while giving humans the intellect to explore God's knowledge⁵³.

In line with Hamka's interpretation above, Ziauddin Sardar explains that tawhid is the most important concept in the Qur'an which is the foundation of everything⁵⁴. Thus, Allah is the most compassionate caretaker and absolute ruler. So that understanding carries the consequence that humans are only given the mandate to protect it⁵⁵. Nature is not just an object that can be arbitrarily extracted and exploited. As caliphs given by God, humans have individual and social responsibilities to maintain the harmony of nature, preserve and maintain the environment with all its flora and fauna, and treat God's creation with respect and reverence⁵⁶.

As for Yusuf Qaradhawi in the book *Ri'ayatul Bi'ah fi Shari'ati al-Islami*, which has been translated as *Islam Agama Ramah Lingkungan* has comprehensively explained environmental fiqh. The explanation includes both normative and historical Islamic conceptions of environmental conservation. Yusuf Qaradhawi explains the three roles of humans towards the environment, first, to serve Allah (QS. Adz-Dzariyah: 56). Second, the role of humans as caliphs on earth to uphold truth and justice, and broadcast goodness and benefit (QS. Shaad: 26). Third, building civilization on earth (QS. Huud: 61). Then Yusuf Qaradhawi also explained that efforts to build this earth will be perfect through planting, building, repairing and living, and avoiding destructive things. Later, the objectives mentioned above will complement and perfect each other. Because building the earth is included in the context of carrying out the duties of the caliphate, both of which are the most concrete form of worship to Allah Swt. as worship itself is included in the category of the caliphate, the meaning of the caliphate will not mean anything without being accompanied by the intention to worship. The application of this meaning will be achieved, if humans in their capacity really carry out their duties to the fullest, so that the benefits can be felt by the upper and lower classes⁵⁷. Contextually, the explanation in the book has touched on current issues of environmental damage, such as water pollution (by industrial waste, sewers, petroleum, insecticides, nuclear reactors, etc.), air pollution, soil pollution, noise pollution, the danger of war, and others.

Furthermore, there is Fachruddin Mangunjaya who has a conception of nature conservation according to Islam. For Fachrudin, preserving the environment in Islam

⁵² Hamka, *Tafsir Al-Azhar Jil. I*, 124-125.

⁵³ Hamka, *Tafsir Al-Azhar Jil. I*, 135.

⁵⁴ Ziauddin Sardar, *Ngaji Quran di Zaman Edan: Sebuah Tafsir untuk Menjawab Persoalan Mutakhir* (Jakarta: Serambi, 2011), 459.

⁵⁵ Nazar Fadli, "CONTRIBUTION OF ACEHNESE SCHOLARS TO THE DEVELOPMENT OF QURANIC EXEGESIS IN INDONESIA: A STUDY OF TENGKU MUHAMMAD HASBI ASH-SHIDDIEQY AND HIS WORK 'TAFSIR AN-NUUR,'" *QiST: Journal of Quran and Tafseer Studies* 3, no. 1 (December 5, 2023): 1-22, <https://doi.org/10.23917/qist.v3i1.3381>.

⁵⁶ Ziauddin Sardar, *Ngaji Quran*, 460-462.

⁵⁷ Yusuf al-Qaradhawi, *Islam Agama Ramah Lingkungan* (terj. Abdullah Hakam Shah, dkk.) (Jakarta: Pustaka Al-Kautsar, 2001), 24-26.

is part of the totality of human worship. Islam encourages its followers not to create damage or accelerate the rate of damage on earth and the universe. For Fachruddin, it is also an obligation for Muslims to respect conservation areas, such as national parks, wildlife reserves, nature reserves, botanical forest parks and so on. This is because Islam recommends the sustainable utilization of all resources on earth by regulating them in sharia fiqh (Islamic jurisprudence). There is no difference between the hima' established by the Prophet PBUH. 15 centuries ago, and the current conservation areas. The difference is the management and utilization issues which are much more developed.

Supporting nature conservation and sustainable use is the world's hope for the benefit of humanity and future generations. Without a unified concern, the environmental scenario and the condition of the earth at the end of the 21st century will get worse. Global warming is predicted to get worse in the future. Environmental issues are a human problem with a view to the future. If every human being cares about this environmental issue, it will certainly be worth an extraordinary contribution to the environment because the richness of species, the fertility of ecosystems on land and in the sea with nature that still holds a lot of natural resources must be managed with an environmentally friendly framework. Awareness about caring for the environment needs to be socialized both in the household environment to various educational institutions⁵⁸.

At-Tanwir's Progressive Interpretation of Environmental Issues

The term progressive in progressive interpretation means critical, energetic, and creative, so what distinguishes it from other qualities is that progressive interpretation refers to something that is actual⁵⁹. As for the context of this research, in tafsir At-Tanwir, researchers found critical and actual ideas in its interpretation in the current context. As mentioned in the introduction, there are quite a lot of progressive interpretations that researchers found in At-Tanwir. Not only about environmental issues. An example of progressive interpretation is the interpretation of the need for palliative care and educational institutions⁶⁰.

⁵⁸ Fachruddin Mangunjaya, *Konservasi Alam dalam Islam* (Jakarta: Yayasan Obor Indonesia, 2019), 200-202.

⁵⁹ Pradana Boy ZTF, *Para Pembela Islam: Pertarungan Konservatif dan Progresif di Tubuh Muhammadiyah* (Jakarta: Gramata Publishing, 2009), 40.

⁶⁰ The use of the name at-Tanwir reflects Muhammadiyah's philosophy, namely as At-Tanwir or enlightenment and describes the identity and characteristics of the Muhammadiyah Association. Since the beginning of its birth, Muhammadiyah has played a role as a carrier of enlightenment for society. Tafsir At-Tanwir is expected to build an ethos of knowledge, economic ethos, ethos of worship, ethos of faith, and ethos of business. And balancing the demands of the worldly and ukhrawiyah. Methodologically, tafsir At-Tanwir is responsive to actual situations and builds affirmative theology. So that the message of the Qur'an remains always relevant to the changing times. Scientifically, a collaborative and integrative interpretation model is developed, namely taking a bayani, burhani and irfani approach. The hope is that tafsir At-Tanwir does not merely repeat the raw results of previous interpretations, but also provides some new contributions in responding to various problems of today's people which are characterized by their responsiveness to concrete situations. See, Suara

In addition to the examples of progressive interpretation above, in an effort to interpret QS. al-Baqarah 47-53 which tells the pleasure that Allah gives to the Children of Israel, but it is not by way of gratitude for the favor, but by sinning. Among the social criticisms highlighted in At-Tanwir as a colonizing nation that causes suffering for Palestinians⁶¹.

Furthermore, among the Qur'anic criticisms of the Children of Israel is the attitude of tribal fanaticism (reluctant to accept Muhammad's prophethood because he is not from the Children of Israel). Furthermore, in an effort to contextualize the fragment, the interpretation of At-Tanwir is explained as follows,

"Fanatisme kesukuan, kedaerahan, keorganisasian, kemazhaban, dan lain-lain, dapat terjadi kapan saja dan di mana saja, termasuk dapat terjadi di Indonesia yang terdiri atas multi etnik, budaya, bahasa, agama, dan lain-lain. Sifat fanatic tersebut bisa menyeret seseorang kepada penyimpangan dari kebenaran"⁶².

In this study, researchers found progressive interpretations related to environmental issues, especially in QS. Al-Fatihah (1): 2-3, 5, (QS. Al-Baqarah (2): 25, 27, and verse 30. In QS. al-Baqarah verses 2-3,

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۚ ۲ الرَّحْمَنُ الرَّحِيمُ ۝ ۳

[All] praise is [due] to Allāh, Lord of the worlds; The Entirely Merciful, the Especially Merciful,

Regarding the verse, in the interpretation of At-Tanwir, "*Harmoni, keselarasan, dan keteraturan kehidupan didasarkan pada 'rahman' dan 'rahim' Allah sebagai Rabb sang pemelihara seluruh alam termasuk manusia*"⁶³ "*Kalau kehidupan diciptakan dalam keadaan harmoni, selaras dan teratur, maka manusia hanya boleh memanfaatkan semaksimal mungkin, dengan tetap memelihara keharmonisan, keselarasan dan keteraturan ekosistem kehidupan tersebut. Sifat merusak, rakus, dan semena-mena terhadap kehidupan sangat dicela dalam Islam.*"⁶⁴ This interpretation provides an understanding of environmental conservation. Furthermore, in QS. al-Baqarah verse 5,

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

It is You we worship and You we ask for help.

Worship is not only done by humans, but by all creatures. Among the forms of worship of the natural surroundings is by saying tasbih to Allah. Consequently, "*Manusia diperintahkan untuk menjaga keteraturan alam, keteraturan dalam kehidupan keluarga, sosial, berbangsa, dan bernegara, sebagai bagian dari pengabdian (peribadatan) kepada Allah*"⁶⁵.

Muhammadiyah, "Majelis Tarjih dan Tajdid Launching Tafsir At-Tanwir" in www.web.suaramuhammadiyah.id, diakses pada tanggal 10 Desember 2023.

⁶¹ Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir*, 170.

⁶² Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir*, 252.

⁶³ Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir*, 23.

⁶⁴ Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir*, 24.

⁶⁵ Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir*, 40.

In QS. al-Baqarah verse 25,

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا ۖ قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَنُوتُوا بِهِ مُتَشَابِهًا ۗ وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ۚ ٢٥

And give good tidings to those who believe and do righteous deeds that they will have gardens [in Paradise] beneath which rivers flow. Whenever they are provided with a provision of fruit therefrom, they will say, "This is what we were provided with before." And it is given to them in likeness. And they will have therein purified spouses, and they will abide therein eternally.

This verse talks about the consequences that will be received by believers in Allah who accompany their faith with good deeds. The pleasure described in the verse is in the form of a paradise under which rivers flow. In the interpretation of At-Tanwir, it is explained that the description of the beauty of the image of heaven intended for believers should be able to provide positive implications in life in the world. "Oleh karenanya, implikasi dari gambaran surga pada hakikatnya merupakan 'perintah' Allah kepada orang beriman untuk membuat dunia ini sebagaimana gambaran surga tersebut, yakni indah, hijau, rindang, teduh, dan menyejukkan"⁶⁶. In addition, the explanation in tafsir At-Tanwir also recommends that humans as caliphs have concern for the harmony of nature, preserve nature, and create its balance⁶⁷.

In QS. al-Baqarah verse 27,

الَّذِينَ يَنفُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۗ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ۗ ٢٧

Who break the covenant of Allāh after contracting it and sever that which Allāh has ordered to be joined and cause corruption on earth. It is those who are the losers.

Tafsir At-Tanwir explains that the wicked are those who break promises with Allah, break what should be connected, and do damage on the surface of the earth. Actually, the interpretation of the character of the wicked who like to do damage includes those who carry out illegal logging, environmental pollution, exhaust emissions, which ultimately create global warming⁶⁸.

In QS. al-Baqarah verse 30,

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ۗ ٣٠

And [mention, O Muḥammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we exalt You with praise and declare Your perfection?" He [Allāh] said, "Indeed, I know that which you do not know."

Nature is a gift from God as well as a trust that must be preserved, and managed for the benefit and goodness of the universe, as a manifestation of the

⁶⁶ Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir*, 120.

⁶⁷ *Ibid.*

⁶⁸ Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir*, 126.

khalifah (QS. al-Baqarah 2: 30) and the universal prophetic mission (QS. al-Anbiya 21: 107).

Based on the explanation above, researchers found progressive interpretations related to environmental issues. These interpretations have critical and creative nuances in responding to environmental problems that exist in contemporary times. The interpretations above show that humans as caliphs have the responsibility to manage the environment as a form of worship to Allah. Humans can only utilize as much as possible, while maintaining the harmony, harmony and order of the ecosystem of life. In addition, in actuality, the interpretation of At-Tanwir makes critical efforts towards current actual problems such as illegal logging, environmental pollution, exhaust emissions, which ultimately create global warming where these actions are pinned to the wicked. Furthermore, these interpretations based on collective identity theory cannot be separated from Muhammadiyah, which will be the subject of the next discussion.

Muhammadiyah's Collective Identity on Environmental Issues

Progressive interpretation of environmental issues in tafsir At-Tanwir shows environmental problems in the contemporary era. Through this interpretation, it alludes to the role of humans as caliphs who are responsible for prospering the earth and preserving the environment. In addition, the interpretation of At-Tanwir explicitly mentions environmental problems such as rampant illegal logging, environmental pollution, exhaust emissions, which are the cause of global warming⁶⁹. These interpretations based on collective identity are certainly not neutral interpretations, but are influenced by Muhammadiyah ideology and identity.

Muhammadiyah itself became an environmental issue as an actual issue in the discussion of the 48th Congress in 2022. Environmental problems as an actual crisis need to be taken seriously. In addition to the modern humanitarian crisis, poverty in some developing countries amid abundant prosperity in developed countries, food and energy crises, economic crises, especially monetary and fiscal, are also environmental crises⁷⁰. Muhammadiyah shows seriousness towards environmental issues. Muhammadiyah highlights as its collective identity the climate change that occurs on a global scale that causes global warming. Muhammadiyah strives to seriously invite the world community to call for and oversee various regulations that can endanger the environment and cause climate change.

“Pada aspek praktis, warga Muhammadiyah di berbagai lapisan telah dan akan tetap terlibat aktif dalam gerakan pelestarian lingkungan, baik secara individu melalui gaya hidup yang pro-ekologis, maupun secara kolektif dengan, misalnya, implementasi sekolah dan kampus hijau, sedekah sampah, sekolah kader lingkungan (daratan, sungai, dan laut), pembangunan kawasan penyejuk bumi, gerakan audit lingkungan mandiri, dan

⁶⁹ Muhammad Maga Sule, “RESPONSE TO MUSLIMS DA’WAH ACTIVITIES’ BY NON-MUSLIMS IN AKWANGA AND NASSARAWA EGGON LOCAL GOVERNMENT AREAS OF NASARAWA STATE, NIGERIA,” *QiST: Journal of Quran and Tafseer Studies* 3, no. 1 (December 5, 2023): 23–39, <https://doi.org/10.23917/qist.v3i1.3110>.

⁷⁰ Haedar Nashir, *Understanding The Ideology of Muhammadiyah*, 154.

pengembangan energi baru dan terbarukan. Melalui pelestarian lingkungan dan pengendalian perubahan iklim, Muhammadiyah turut berkiprah bagi terwujudnya masyarakat dunia yang lebih tenteram dan beradab"⁷¹.

In responding to these problems, it certainly cannot be done by one party, especially regarding major issues such as the environmental crisis, business cartels, corruption, food security insecurity. In an effort to address these problems, strong cooperation is needed between Muhammadiyah and other civil society groups⁷². Muhammadiyah also touched on many other issues such as corrupt practices, buying and selling cases, human rights violations, tax mafia, vote buying and selling, and inhumane development practices, environmental crimes, and so on⁷³. Furthermore, researchers mapped Muhammadiyah's collective identity on environmental issues into three points, namely Muhammadiyah's attitude towards environmental issues based on ideology, the characteristics of Islam Berkemajuan, and Muhammadiyah's attitude.

First, based on ideology. Environmental conservation has even become the ideology of Muhammadiyah citizens as in PHIWM (Guidelines for Islamic Life of Muhammadiyah Citizens (PHIWM)). The guideline contains a set of Islamic values and norms sourced from the Qur'an and Sunnah to become a pattern of behavior for Muhammadiyah citizens in living their daily lives, for the realization of a truly Islamic society. Among the important points in it include guidelines in living life both in the scope of personal, family, community, organization, charity and service, doing business, developing professions, living in the nation and state, preserving the environment, developing science and technology, and developing culture and arts that show the attitude of *uswah hasanah* or a good example⁷⁴.

Second, based on the characteristics of Islam Berkemajuan. Among the characteristics of progressive Muslims, which has become Muhammadiyah's popular tagline, is to make Islam a mercy for the universe. Meanwhile, one of the efforts to realize this is by presenting Islam as a force that brings universal welfare, enlightenment and progress, not only for humanity, but also for the benefit of all creatures created by God on this earth, such as animals, plants, the environment and natural resources⁷⁵. In its function as *khalifah*, humans should actively participate in organizing life, protecting and prospering this earth so that it becomes a suitable environment for the life of all creatures⁷⁶.

The third is based on Muhammadiyah's stance. Muhammadiyah in the book *Fiqh of Disaster* explains that disaster is a serious disturbance caused by both natural and human factors, which can paralyze the functions of society built to sustain life,

⁷¹ Pimpinan Pusat Muhammadiyah, *Risalah Islam Berkemajuan*, 74-76.

⁷² Hilman Latief, "Ta'awun Muhammadiyah: Rekonstruksi Strategi Gerakan di Era Disrupsi" dalam Abdul Mu'ti (ed.), *Ta'awun untuk Negeri*, 197.

⁷³ Hilman Latief, "Ta'awun Muhammadiyah, 263

⁷⁴ Haedar Nashir, *Understanding The Ideology of Muhammadiyah*, 142.

⁷⁵ Pimpinan Pusat Muhammadiyah, *Risalah Islam Berkemajuan*, 12

⁷⁶ Pimpinan Pusat Muhammadiyah, *Risalah Islam Berkemajuan*, 25.

protect assets, preserve the environment and ensure dignity as a human being, as part of religious orders⁷⁷.

Muhammadiyah as the locomotive of the progressive Islamic movement is clearly in charge of maintaining environmental balance. Muhammadiyah has woven this role starting from philosophical, theological, and praxis aspects. For example, in the life guide of Muhammadiyah citizens there are already values of nature conservation through the preparation of *Fikih Air*, *Fikih kebencanaan*, and also pro-environmental activities such as river schools (environmental education), almsgiving waste, and so on⁷⁸.

Furthermore, there are at least four points of understanding the ontology and practice of green Islam or ecological Islam in Muhammadiyah. First, normatively, the environment must be maintained and prospered based on QS. al-Baqarah verses 27 and 60; QS. Ash-Syu'ara verse 152, and QS. al-Qashash verse 77. Second, Muhammadiyah citizens are obliged to protect the environment with conservation roles in it. This conservation role will determine the continuity of ecological processes that support survival, the maintenance of ecosystems for the realization of happiness, safety, welfare, and sustainability of human life and the balance of life systems in nature. According to David Efendi, deliberate ecological destruction by a Muslim in the present context will make the perpetrator an ecological infidel who will also directly bring a variety of social sins and sins in the broadest sense. Third, the act of *amar ma'ruf nahi munkar* in the field of ecological defense⁷⁹. Apart from the religious socio-political field, active action invites improving the environment and preventing it from destruction as a noble practice that complements other fields.

Fourth, seeking concrete actions and the courage to collaborate for the sake of maintaining and restoring environmental balance. These efforts have begun to be seen in autonomous organizations, Muhammadiyah universities, disaster management centers, environmental assemblies, and of course Muhammadiyah mosques which are increasingly going pro-green: water saving, water conservation, solar power, and so on as ideal conditions that must be fought for. According to David Efendi, it is not a true Muhammadiyah if it continues to carry out anti-ecological balance actions, denying the beauty of the natural world and its life network system that has been entrusted to humanity, especially Muslims-Muhammadiyah. It is also not called Muhammadiyah with true Islam, if passively it does not make preventive, anticipatory, and conservation efforts against various natural problems⁸⁰. Thus, progressive interpretation as in tafsir At-Tanwir cannot be separated from Muhammadiyah's collective identity.

⁷⁷ Pimpinan Pusat Muhammadiyah, *Risalah Islam Berkemajuan*, 227-228

⁷⁸ David Efendi, "Etika Hijau Muhammadiyah" dalam Ridho Al-Hamdi, dkk. (ed.), *Politik Inklusif Muhammadiyah*, 86.

⁷⁹ Andri Nirwana AN, "Qawaid Tafsir Dan Ushul Tafsir Siti Aisyah Dalam Kitab Sahih Muslim," *Jurnal Ilmiah Al-Mu'ashirah* 18, no. 2 (November 19, 2021): 152, <https://doi.org/10.22373/jim.v18i2.11281>.

⁸⁰ David Efendi, "Etika Hijau Muhammadiyah" dalam Ridho Al-Hamdi, dkk. (ed.), *Politik Inklusif Muhammadiyah*, 87-89.

Conclusion

Other *Mufasirs'* interpretations of the above verses and related environmental issues. Hamka explains the basic content of tawhid which is very deep. Ziauddin Sardar explains that tawhid is the most important concept in the Qur'an which is the foundation of everything. Thus, Allah is the Loving Sustainer and absolute Ruler. So that understanding carries the consequence that humans are only given the mandate to take care of it. Yusuf Qaradhawi has comprehensively explained environmental fiqh. Contextually, the explanation in the book has touched on current issues of environmental damage, such as water pollution (by industrial waste, sewers, petroleum, insecticides, nuclear reactors, etc.), air pollution, soil pollution, noise pollution, the dangers of war, and others. Similarly, Fachruddin Mangunjaya, Islam encourages its followers not to create damage or accelerate the rate of damage on earth and the universe.

Researchers found critical and actual ideas in the interpretation as in tafsir At-Tanwir in the current context. These interpretations have critical and creative nuances in responding to environmental problems that exist in contemporary times. The interpretations above show that humans as caliphs have the responsibility to manage the environment as a form of worship to Allah. Humans can only utilize as much as possible, while maintaining the harmony, harmony and order of the ecosystem of life. In addition, in actuality, the interpretation of At-Tanwir makes critical efforts towards current actual problems such as illegal logging, environmental pollution, exhaust emissions, which ultimately create global warming where these actions are pinned to the wicked. These interpretations based on collective identity theory cannot be separated from Muhammadiyah, which will be the subject of the next discussion.

Researchers mapped Muhammadiyah's collective identity on environmental issues into three points, namely Muhammadiyah's attitude towards environmental issues based on ideology, the characteristics of *Islam Berkemajuan*, and Muhammadiyah's attitude. First, based on ideology. Environmental preservation has even become the ideology of Muhammadiyah citizens as in PHIWM (Guidelines for Islamic Life of Muhammadiyah Citizens (PHIWM)). Second, based on the characteristics of Progressive Islam. Among the characteristics of progressive Muslims, which has become Muhammadiyah's popular tagline, is to make Islam a mercy for the universe. Meanwhile, one of the efforts to realize this is by presenting Islam as a force that brings universal welfare, enlightenment and progress, not only for humanity, but also for the benefit of all creatures created by Allah on this earth, such as animals, plants, the environment and natural resources. As for the third, based on Muhammadiyah's attitude. Muhammadiyah as the locomotive of the progressive Islamic movement is clearly in charge of maintaining environmental balance. Muhammadiyah has woven this role from philosophical, theological, and praxis aspects. For example, in the life guide of Muhammadiyah citizens there are already values of nature conservation through the preparation of *Fikih Air*, *Fikih kebencanaan*, and also pro-environmental activities such as river schools (environmental education), almsgiving waste, and so on.

Author Contributions

Al-Faiz Muhammad Rabbany Tarman: Conceptualization, Methodology, Writing - review & editing, Supervision, Project administration. **Arifah Cahyo Andini Suparmun:** Methodology, Writing - review & editing, Investigation. **Isral Naska:** Review & Editing.

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Conflict of Interest

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