

CHAPTER I

INTRODUCTION

A. Research Bacground

One of the significant problems in human life is a moral crisis or corrupt behavior. History has told about the destruction that occurred on earth and who did it. These problems are getting worse and almost always become a topic of discussion in the community. The desire for lust and unconsciousness in bad behavior causes people to become increasingly trapped in personalities that damage the social order. In the history of Prophet Muhammad P.B.U.H, it appears that the earliest human beings accepted the preaching of the Prophet Muhammad called the group *as-Sābiqūn al-Awwalūn*. On the other hand, there are also groups of *Quraisy* people who at that time had a life order based on polytheism, vandalism, hedonism and other beliefs that were very contrary to the order of life brought by the Prophet Muhammad.¹ At that time they were called *jahiliyyah* society, it did not show that they were stupid or not knowledgeable, but caused by poor personal patterns and ruining the order of life.² So it can be said of all the events that occur, reflecting the many different human characters or behaviors.

¹ Shiyabuddin, *Landasan Psikologis Pendidikan Islam* (Bandung: Universitas Pendidikan Indonesia, 2016), 23.

² Some of the historical ignorance shows a number of indicators, among them are a number of idol worship, burying girls alive, drink alcohol, gambling, stealing, robbing the rights of others, making man as a commodity and humiliate the dignity of women.

The several events recorded by history and caused by human behavior; such as the unresolved Iran-Iraq dispute, and the continuing Israeli atrocities against Palestinians, story from Lebanon that the Right Group was attacked from land and air by Government-backed groups in Syria, and in Egypt a barrage of automatic weapons shed blood and claimed the life of its Speaker of Parliament, along with three of his followers.³ Those are some of the destructive events on earth that have been presented in the mass media and recorded in human history. Apart from the disputes and wars, problems in *modern era* are global warning, climate change, flood, landslide, criminal, degradation and storage moral.⁴ In Indonesia happen excavation of mining for individual profit, *illegal mining* just will be remaining the lakes and agape excavation as a consequence of these actions.⁵ So if they are till greedy and doing illegal mining, then the environment will apprehensive.

The phenomenons happening reflect the diversity of human character. The character is *tabiat* atau *watak*, and on the KBBI dictionary character is about psychological, *akhlak* or *budi pekerti* which can distinguish one person with others.⁶ In the forms of the occurrence of destruction on earth, it requires a review of the behavior or character of those who do destructive, this is done so that there is awareness of those who do destructive and prevent people in general from actions that destructive social and moral ethics. The Qur'an means "*perfect reading*" because there is not a single reading that can match it. The Qur'an uses various methods to lead people to the perfection of their humanity, among others, by telling factual or symbolic stories. The

³M. Quraish Shihab, *Lentera Al-Qur'an: Kisah dan Hikmah Kehidupan* (Bandung: Mizan, 2008), 247.

⁴Aisyah Nurhayati, "Kerusakan Lingkungan dalam Al-Qur'an," *Suhuf*, Vol. 30, No. 2 November 2018, 195.

⁵Wardani, *Islam Ramah Lingkungan*, (Banjarmasin: IAIN ANTASARI PRESS, 2015), 5.

⁶Tim Penyusun KBBI, *Aplikasi KBBI*, edisi kelima (Jakarta: Badan Pengembangan dan Pembinaan Bahasa, Kementerian Pendidikan dan Kebudayaan Republik Indonesia, 2016).

verses of the Qur'an do not hesitate to recount "human weaknesses" However, they are described in beautiful and polite sentences without inviting applause, or arousing negative potential, but to underline the negative consequences of that weakness, or describe when human consciousness faces the temptations of lust and devil.⁷

As people who read the Holy Qur'an, these events remind us of information concerning human behavior, long before this creature was created by God. In His words,¹ *And remember when your Lord said to the angels: "Verily, I am going to place mankind generations on earth." They said: "Will You place therein those who will make mischief therein shed blood?* In Muyassar's Tafseer, it is explained that the words of the angels are as if they were asking to tell and point out the wisdom behind their creation⁸ "*He (Allah) said: "I know that which you do not know.*" It implies that humans have the potential of two characters; namely the possibility of having a good character or having a bad character, it depends on the awareness and ability to control the good and bad in each person.

In the *Mu'jam Mufahras Li Al-fādzil Qur'ān* dictionary, it is stated that the destruction is 50 times from the term *fasada*.⁹ On the *Gharīb al-Qur'ān* dictionary *mashdar* of term *fasada* is *fasād* is defined as خروج الشئ عن الاعتدال قليلاً كان الخروج أو كثيراً "something out of balance either a little or a lot".¹⁰ Borrowing the meaning of destruction that has been defined by ar-Rāghib al Asfahāni and which has been defined by Quraish Shihab, the author finds the characteristics of humans who do destructive on earth such as; The Hypocrites, the Nūhs, the Ād, the Madyān, the Tsamūd, the

⁷ M.Quraish Shihab, *Wawasan Al-Qur'an: Tafsir Maudhu'i atas Pelbagai Persoalan Umat* cetakan 13 (Bandung: Mizan, 1996), 9.

⁸ QS 2: 30

⁹ Muhammād bin Fu'ād Abd al-Bāqi, *Mu'jam Mufahras Li al-Fādzil Qur'ān al-Karīm* (Kairo: Dar al-Hadīts, 1364), 530-531.

¹⁰ Ar-Rāghib al-Asfahāni , *Al-Mufradāt Fī Gharīb Al-Qur'ān*, Juz 2 (n.p: Maktabah Nazār Mushtafā al-Bāz, 2015), 291.

Sodom, Bani Israil, the Kings (period Queen Balqis), Qarun, and Pharaoh (Fir'aun). In this study, the dominant writer used the Indonesian interpretation. As for the commentators referred to here are; Quraish Shihab, Buya HAMKA, and Hasbi ash-Shiddiqy. The three commentators undoubtedly have qualified scientific capacities in interpreting the Qur'an. They are have the same type of tafsir that is use *adab al-ijtimā'i*. In addition, because they come from Indonesia, the interpretation will be related to the Indonesian's bacground.

The author appoints this title because *First*, the destruction that occurs on earth is always repeated; it is contrary to human duties as caliph on earth. Allah, who gives reason to humans, shows an obligation to choose to do good, not to do destructive. *Second*, the destruction that occurs on earth takes many forms in Qur'an, apart from destruction to the environment or nature, there is also social and moral destruction in humans. In this case, there is a correlation between physical destruction on earth and non-physical destruction in humans. So the authors see the need to return to discussing human characteristics as a whole in the Qur'an, both in the form of environmental and social destruction. The research title of this undergraduate thesis is "**The Characteristics of Destruction Humans in the Qur'an (A Thematic Study)**

B. Problem Statement

Based on the that background, the focus in this discussion is on the Characteristics of Destruction Humans in the Qur'an. The problem statements are as following:

1. What are the verses that discuss the characteristics of destructive humans in the Qur'an?
2. What are the forms of destruction found in the Qur'an?

3. How are the exegesis of *mufassir* related to the characteristic verse of destructive human in the Qur'an?
4. What is the correlation between material and non-material destructive in humans?

C. Purpose and Significance

1. Purpose

- a. To find out the verse that talks about human characteristics in the Qur'an.
- b. To find out the forms of destruction contained in the Qur'an.
- c. It is to find out the interpretation of the Indonesian mufassir regarding the characteristic verse of the earth destructive human in the Qur'an.
- d. It s to determine the correlation between material and non-material destruction in humans.

2. Significance Research

This research is expected to have significance such as:

- a. In the scientific realm, this research is expected to contribute knowledge, insight and become a reference for academics regarding the characteristics of destructive humans on earth in the Qur'an.
- b. In the religion issues, this research can provide information about verses relating to human character who has done destroyed and the need to carry out in-depth studies both in terms of interpretation, or from the socio-psychological side.
- c. In the field of society, it is hoped that this research can provide awareness in the *-modern era-* about the bad destruction behavior on earth and the need to make improvements.

D. Definition Operational

This research discusses the human destruction on the earth in the Qu'ran, to avoid misunderstandings, the author will list several terms here:

1. Characteristics

Characteristics mean innate heart, soul, personality, character, behavior, personality, personality traits- temperament, disposition, characteristics or uniqueness.¹¹ The characters in the KBBI are psychological, moral or character traits that distinguish a person from another. The character can also be called *tabi'at* or disposition. In Arabic, character is defined as *khuluq* or *thabi'at*. *Khuluq* in Arabic is the singular form of *akhlāq*. The meaning of *الخلاق* (*al-khuluqu / al-khulqu* which can be read with the dhammah Lām or its breadfruit) in the dictionary *lisān al-Arabi* means *thabi'at* and *sajiyah*, which are in the form of character *thabi'at* and natural character.¹² According on the Wikipedia, character or disposition is the inner nature that affects all thoughts, behavior, character and character possessed by humans or other living creatures. Meanwhile, meaningful characteristics have specific characteristics following with certain characteristics. So, in the author's

¹¹Departemen Pendidikan Nasional, *Tesaurus Bahasa Indonesia Pusat Bahasa* (Jakarta: Pusat Bahasa Departemen Pendidikan Nasional), 229.

¹²Ibn Mandzūr, *Lisān al-'Arab* Vol 10 (Beirūt: Dār as-Shādir, 1994), 86.

research here is the character or nature of the human destructive the earth that is narrated in the Qur'an.

1. The Human

Humans are intelligent creature.¹³ The human means the son of Adam, in arabic called *basyar*, the grandson of Adam, the servant of God, the individual, human being, and the people.¹⁴ Humans in Arabic are called *al-insu*, on the plural *unāsun* or also called *al-basyar*.¹⁵ In this study the authors use the word "human" because it only focuses on human character, not the character of other creatures.

2. Destruction

Before interpreting the word "destroyer" the author will first explain the meaning of the word "destruction". Destruction in arabic comes from the word فَسَدَ *mashdar* with فَسَادًا means destruction.¹⁶ There is another term *Halaka* and *dammara* which also has the meaning of destructive. *Halaka* means destroyed and *dammara* means destroy. The meaning is the negative aspect of human activities towards life on earth. When nature is being destroyed and resources are disappearing, then the environment is being destroyed. In the Law of the Republic of Indonesia Number 32 of 2009 concerning Environmental Protection and Management, it is stated that an environmental destruction is an act of a person which causes direct or indirect changes to the physical, chemical, or biological

¹³ Qonita Alya, *Kamus Bahasa Indonesia untuk Pendidikan Dasar* (n.p: PT INDAH JAYA Adipratama, 2009), 455.

¹⁴ Departemen Pendidikan Nasional, *Tesaurus Bahasa Indonesia Pusat Bahasa*, 311.

¹⁵ Ahmad Warson, *Kamus Al-Munawwir Arab-Indonesia*, Edition 2 (np: Penerbit Pustaka, n.y),43.

¹⁶ Ahmad Warson, *Kamus Al-Munawwir Arab-Indonesia*, 1055.

characteristics of the environment so that it exceeds the standard criteria for environmental destruction.¹⁷

The word *fasād* in the *Mufradāt Li Gharīb al-Qur'an* dictionary namely خروج الشئ عن الاعتدال قليلاً كان الخروج أو كثيراً stated that the meaning of “from coming out of something is balance, either a little or a lot.”¹⁸ The meaning of *fasād* on the *Lisan al-'Arab* dictionary is “To destroy something if it is okay.”¹⁹ Destruction is a word that has a negative connotation. In al-Misbah's interpretation, it is stated that destruction on earth is an activity that causes something of value or function to lose some or all of its benefits.²⁰ So in this research, what is meant by destroyer is an action or activity carried out by humans in the form of material and non-material destructive on the earth that narrated in the Qur'an.

E. Prior Research

The author has not found the same undergraduate thesis that discusses "Characteristics the Destructive Humans in the Qur'an: A Thematic Study" Therefore, the author will include several scientific papers in the research carried out, the author finds several works that can be used as references, namely:

First, the journal written by Nur Rofiq with the title "Destruction on the Earth in Qur'an: Thematic Studies in Tafsir *Anwār al-Tanzīl wa Asrār al-Ta'wīl*" by Imam

¹⁷Julio Mangindaan, “Bentuk-Bentuk Perbuatan yang Mengakibatkan Kerusakan dan Pencemaran terhadap Lingkungan Hidup Serta Ganti Kerugian Berdasarkan Undang-Undang Nomor 32 Tahun 2009 Tentang Perlindungan dan Pengelolaan Lingkungan Hidup” dalam Jurnal *Lex Et Societas* Vol. 7, No. 9, tahun 2019,72.

¹⁸ Ar-Rāghib al-Asfahāni , *Al-Mufradāt Fī Gharīb Al-Qur'ān*, Juz 2, 291.

¹⁹ Ibn Mandzūr, *Lisān al-'Arab* Vol 3, 336.

²⁰ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Keserasian al-Qur'an*, vol 1 (Jakarta: Lentera Hati, 2011), 125.

al-Baydhāwi. This research discusses the damages on earth according to the interpretation of Imam al-Baydhāwi in his commentary by using the maudhu'i method, namely collecting verses of damage, resulting in a form of damage which is interpreted by Imam al-Baydhāwi as disbelief, injustice, and immorality.²¹ Meanwhile, the author's research focuses on the characteristics of the human destructive on the earth. It will reveal the characteristics of people who do destruction on earth with the interpretation of Indonesian interpreters.

Second, an undergraduate thesis was written by M. Lutfi Maulana, Student of the Faculty of Ushuluddin and Humanities, Walisongo State Islamic University, Semarang 2016. He wrote a thesis entitled "Humans and Environmental Damage: A Critical Study of Indonesian Mufassir Thought (1967-2014). This thesis discusses the interpretation of Indonesian commentators on environmental damage verses and describes the relevance of the interpretation of verses on the environment to environmental issues.²² In contrast, the author's research explains the characteristics of humans who do destructive on earth. The taking of the verses can see from the human behavior itself that is narrated in the Qur'an, the destruction that is discussed is not only in the form of the environment, but also includes social and moral destruction.

Third, the undergraduate thesis was written by Almaarif, a student of IAIN Raden Intan Lampung's Hadist Interpretation Department, with the title "Characteristics of Noble Women and Despicable Women: Perspective of Tafsir al-Mizān. This research focuses on the nature or character of noble women and women

²¹ Nur Rofiq, "Kerusakan di Bumi dalam Al-Qur'an: Kajian Tafsir Tematik dalam Tafsir *Anwār al-Tanzīl wa Asrār al-Ta'wīl* Karya Al-Baydāwi" Diya al-Afkār, Vol. 6, No.1, Juni 2018.

²² M. Luthfi Maulana, "Manusia dan Kerusakan Lingkungan dalam AL-Qur'an: Studi Kritis Pemikiran Mufassir Indonesia (1967-2014), Universitas Islam Negeri Walisongo, 2016.

who are despicable in the interpretation of al-Mizān. The taking of these verses is also based on the stories mentioned in the Qur'an.²³

Fourth, the undergraduate thesis written by Nia Arivani, Student of the Department of Al-Qur'an and Tafsir, Faculty of Ushuluddin UIN Syarif Hidayatullah Jakarta with the title "Variety of Destruction from Human Actions on Earth (Ibn's Katsir Interpretive Analysis) the Verses of Destruction on the Earth. " This undergraduate thesis discusses material and non-material destruction according to mufassir Ibn Kathir, this object research is term *fasađ* from ar-Rāghib al-Asfahāni, in the form of destruction from treating weak people, faith, immorality, indulging lust, and damaging the environment. Meanwhile, the author's research focuses on the characteristics of the human destructive on the earth such as; The Hypocrites, the Nūhs, the Ād, the Madyān, the Tsamūd, the Sodium, Bani Israil, the Kings (during Queen Balqis), Qarun, and Pharaoh (Fir'aun).²⁴

Fifth, the Thesis written by Khoiriyah, a student of the Islamic Religious Education Masters Program UIN Malang, with the title "Character of Educators in the Qur'an" This paper discusses the character of educators through the verses of the Qur'an which are compiled based on the formulation of the educator's personality with the approach linguistic, semantic, hermeneutic, and psychology.²⁵

Looking at several previous studies, no research that is the same as the author's research. Therefore, the author is interested and feels it is essential to study the **"Characteristics of Destructive Humans in the Qur'an (A Thematic Study)."**

²³ Almaarif, "Karakteristik Wanita Mulia dan Wanita Tercela." Skripsi IAIN Raden Intan Lampung, tahun 2017.

²⁴ Nia Arivani, "Ragam Kerusakan Hasil Perbuatan Manusia di Muka Bumi: Analisis Penafsiran Ibn Katsir atas Ayat-Ayat Kerusakan di Muka Bumi," Skripsi UIN Syarif Hidayatullah tahun 2019.

²⁵ Khoiriyah, "Karakter Pendidik dalam Al-Qur'an" Skripsi Program Magister Pendidikan Agama Islam UIN Malang, 2014.

F. Research Method

1. Type of Research

The authors used a type of literature study research. A literature review or literature study is carried out by tracing relevant previous studies or having a close relationship between the object of research and the research that will be carried out. At the same time, the theoretical basis was understood as the preparation of theories relevant to research through searching a number of literature sources containing theories following with the object of research.²⁶

In this study the authors used a qualitative approach. Regarding research based on its objectives, the author uses descriptive methods (aimed at describing objects in more detail).²⁷ This research discusses the characteristics of earth-destructive humans in the Qur'an with the interpretation of Indonesian Mufassir. The focus of the search for verses in this study is to look at the verses narrated in the Qur'an in the form of human actions or activities that cause damage to the earth, both material and non-material.²⁸ In the research method of interpretation, the author uses the approach *maudhu'i*. This type collects all verses with the same theme, contains the chronology of each verse collected if any (*asbāb an-nuzūl*), explains and relates to the previous or following verse (*munāsabah*), concludes and arranges in one frame, until it appears from the framework all aspects, and judge it by right knowledge criteria. That is the way of thematic interpretation works.²⁹

The research carried out is by tracing books, theses, articles and journals related

²⁶ Rahmadi *Pengantar Metodologi Penelitian* (Banjarmasin: Antasari Press, 2011), 37.

²⁷ Rahmadi, *Pengantar Metodologi Penelitian*, 59.

²⁸ Tafsir al-misbah, vol 1, 125.

²⁹ Abd al-Hayy al-Farmāwī, *Al-Bidāyah fī at-Tafsīr al-Maudhū'I* (Kairo: Ushuludin Faculty of al-Azhar University, 2005), 48.

to the destructive human character on earth. Both those in the library, and those in online media. The author uses a qualitative approach, namely a research procedure that finds knowledge using descriptive data in written words.³⁰ In the discussion of the author will describe the research and provide information and descriptions regarding the title.

2. Object the Research

Object of focus of this research is humans and their destructive actions on earth and are narrated in the Qur'an. Humans are found who do destructive such as; the Hypocrites, Nūhs populace, the Ād populace, the Madyans populace, the Thamuds, the Sodumites populace, the Kings (at the time of Queen Balqis), the Bani Israil, Qarun, and Pharaoh.

3. Data and Sources Data

a. Data

Data from the author's research results will be information and material for compiling this work.

b. Sources Data

Sources the data sources here are information or references that are references for the author in conducting this research. Data sources are divided into two, namely:

- a) Primary data, namely data directly obtained from primary sources or original sources containing research information.³¹ In this study, the author uses the

³⁰ Rahmadi, *Pengantar Metode Penelitian*, 18.

³¹ Rahmadi, *Pengantar Metode Penelitian*, 71.

Qur'an as the main reference, that is the verses of the Qur'an regarding the characteristic of destructive humans.

- b) Secondary data is data obtained from a second source or source data from the required data. In this study, secondary data are books of classic interpretation to see munasabah and asbabun nuzul ayat, especially Indonesian commentators such as; *the interpretation of al-Misbah* by Quraish Shihab, *the interpretation of an-Nūr* by Hasbi ash-Shiddieqy, and *the interpretation of al-Azhār* by Buya HAMKA, books, journals and articles related to the character of the earth-destructive humans.

4. Techniques and Data Analysis

The techniques data analysis in this study are like the way the al-Farmawi described the interpretation :

Establishing or choosing a theme to be studied maudhu'i, the writer looks for the words *fasada, halaka, and dammara* in dictionary. *Mu'jam Mufahras Li al-Fādzil Qur'an* by Muhammad Fuād Abdul Bāqi³². Then traces and collects verses related to the theme of humans and their corrupt behavior.

After finding the verses about the destruction, the writer then tracked down and compiled the verses related to the problem determined by the Makiyyah and Madaniyyah verses. According to the chronology of their revelation, the verses are arranged coherently, accompanied by knowledge of the causes of their descent. After that the author explains the munasabah or correlation of the verses in each of the chapters.

The next section is to arrange the discussion theme in an appropriate, systematic,

³² Muhammad Fuād Abdul Bāqi, *Mu'jam Mufahras Li al-Fādzil Qur'an al-Karīm*, 530-531.

perfect and complete framework (outline) regarding the character of the destructive human being in the Qur'an, and complete the explanation of the verse with the Prophet's traditions, if deemed necessary, so that the discussion is studied more clearly.

After that, the writer studies these verses thematically and thoroughly by compiling verses that contain similar meanings. In section Furthermore, the author will discuss the analysis of verses about the characteristics of human beings destructive the earth with the commentataors of the *mufassir*, especially the Indonesian Mufassirs; Quraish Shihab, Hasbi ash-Shiddieqy, and Buya HAMKA. It then mentions issues of destruction in the present and explains the correlation between physical and non-physical destruction in humans.

The last part is data clarification and improvement, in which the writer tries to classify the data according to the discussion. All data are written will be described or described qualitatively.

G. Structure

The systematic of this research consists of several chapters, namely:

The first chapter contains explanations from the background, problem statement, research objectives and research benefits, definition operational, prior research, research methods, and structure.

The second chapter contains an overview of human theory in the Western knowledge and an Islamic perspective. This chapter also contains factors of human propensity to act, which in turn will become the theoretical basis for research.

The third chapter discusses the interpretation of the characteristics of the earth-destructive humans in the Qur'an including: makiyyah verses, madaniyah verses and

asbābun nuzūl, as well as the interpretation of Indonesian commentators about the characteristics of destructive human in the Qur'an.

The fourth chapter presents the critical analysis of characteristics of destructive humans in general in the Qur'an, relating it to issues of modern era destruction and mentioning the correlation between physical and non-physical destruction in humans.

The fifth chapter, contain the author's conclusions, includes the findings obtained from the research and suggestions from the author for future research.