

## MAQASHIDI INTERPRETATION PERSPECTIVE ON COASTAL RECLAMATION IN Q.S. AL-NAHL [16]: 14

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### **Abstract**

*The Qur'an generally explains the practice of utilizing marine areas by catching fish, taking pearls, trading, and transportation facilities in Q.S. Al-Nahl 14. In interpreting this verse, the mufassirs do not provide restrictions on how to take advantage of the sea (varied). But the aspect of safeguarding from damage must still be fulfilled. Coastal reclamation projects often invite electoral conflicts, including their impact on damage to marine ecosystems and coastal areas. The purpose of this research is to find out the Qur'anic response to the practice of coastal reclamation and the ideal procedure for taking the benefits of the sea. This type of research is a qualitative literature study with the method of Tafsir Maqashidi. This methodological tool is suitable because it can explore the dimensions of ghayah (purpose) and wasilah (means) of certain themes in the Qur'an so that it is relevant to respond to actual contemporary issues. This research results in the finding that maqashid Q.S. Al-Nahl 14 is by the practice of coastal reclamation but must maintain its impact so as not to damage marine and coastal ecosystems. The utilization of the sea is also viewed from the protective side (min haits al-adam) for example making regulations that contain the sustainable use of the sea and productive (min haits al-wujud) for example building a sea wave power plant.*

**Keywords:** *Costal Reclamation, al-Qur'an, Maqashidi, al-Nahl 14*

### **Abstrak**

Secara umum, Al-Qur'an menjelaskan praktik pemanfaatan wilayah laut dengan cara menangkap ikan, mengambil mutiara, berdagang, dan sarana transportasi dalam Q.S. Al-Nahl 14. Dalam menafsirkan ayat ini, para mufassir tidak memberikan batasan bagaimana cara memanfaatkan laut (variatif). Namun aspek pen jagaan dari kerusakan tetap harus dipenuhi. Proyek reklamasi pantai seringkali mengundang konflik elektoral, termasuk dampaknya terhadap kerusakan ekosistem laut dan wilayah pesisir. Tujuan dari penelitian ini adalah untuk mengetahui respon al-Qur'an terhadap praktik reklamasi pantai dan tata cara ideal dalam mengambil manfaat dari laut. Jenis penelitian ini adalah penelitian kepustakaan yang bersifat kualitatif dengan metode Tafsir Maqashidi. Perangkat metodologis ini cocok digunakan karena dapat menggali dimensi ghayah (tujuan) dan wasilah (sarana) dari tema-tema tertentu dalam al-Qur'an sehingga relevan untuk merespon isu-isu kontemporer yang aktual. Penelitian ini menghasilkan temuan bahwa maqashid Q.S. Al-Nahl 14 sesuai dengan praktik reklamasi pantai namun harus tetap menjaga dampaknya agar tidak merusak ekosistem laut dan pantai. Pemanfaatan laut juga dilihat dari sisi protektif (*min haits al-adam*)

misalnya membuat peraturan yang memuat pemanfaatan laut secara berkelanjutan dan produktif (*min haits al-wujud*) misalnya membangun pembangkit listrik tenaga gelombang laut.

**Kata Kunci:** Reklamasi pantai, al-Qur'an, Maqashidi, al-Nahl 14

## Introduction

In the midst of the threat of increasing the earth's temperature and environmental crisis, the study of sea damage is still a marginal issue in the discourse of eco-theology from the perspective of the Qur'an. The study of the impact of marine degradation due to trawling, oil carrier leakage, coastal reclamation and marine debris has not received more attention because ecological issues are dominated by crises that occur on land. The fact is that marine pollution is quite alarming, for example the damage to coral reefs. The Indonesian Institute of Sciences (LIPI) reported in 2017 that of the 2.5 million hectares of coral reefs in Indonesia, only 29.8 per cent were in good condition. The main cause is allegedly the use of destructive fishing gear such as trawlers.<sup>1</sup> Another example is the controversy over coastal reclamation projects in the Jakarta bay and more recently coastal reclamation in Kampung Baru, Sorong city with an area of 25 hectares,<sup>2</sup> which in certain cases actually disrupts the marine ecosystem and the welfare of coastal communities.<sup>3</sup> In eco-theological studies, sensitivity to nature is part of the implications of community values and symbols rooted in belief (religion) or ideology, termed superstructure factors.<sup>4</sup> Thus, ignoring the issue of marine damage, especially coastal reclamation, at the same time certainly indicates a decrease in superstructure factors.

So far, studies on the relationship between the sea and the Qur'an have been divided into three trends: First, the study of the epistemology of the interpretation of the Qur'an about the sea.<sup>5</sup> Second, the study of oceanographic themes (marine) review of the Qur'an in the frame of maudu'i interpretation.<sup>6</sup> Third, the impact of coastal reclamation on the Qur'an.<sup>7</sup> The third trend has not placed the Qur'an in detail in viewing coastal reclamation projects through an eco-theological framework. A more specific analysis of the Qur'an on the mitigation and impact of coastal reclamation with the maqashidi interpretation method will also provide new conclusions (novelty) from existing studies. So that this research gets its significance in the discourse of contemporary Qur'anic interpretation.

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<sup>1</sup> [Http://Lipi.Go.Id/Lipimedia/Terumbu-Karang-Rusak/18429](http://Lipi.Go.Id/Lipimedia/Terumbu-Karang-Rusak/18429), Friday, 28 April 2023, 20.12 Wib.

<sup>2</sup> <https://www.kompas.tv/article/182326/Lahan-Reklamasi-19-7-Hektar-Sudah-Layak-Dibangun--Pusat-Bisnis-Di-Sorong>, Friday, 28 April, 21.49 Wib.

<sup>3</sup> Putri Amalia Zahrah And Sri Herianingrum, "Analisis Dampak Lingkungan Dan Perubahan Sosial Ekonomi Masyarakat Yang Ditimbulkan Oleh Reklamasi Pantai Ditinjau Dari Perspektif Islam (Studi Kasus Pantai Kenjeran Surabaya)," *Jurnal Ekonomi Syariah Teori Dan Terapan* 7, No. 4 (June 29, 2020): 634, <https://doi.org/10.20473/Vol7iss20204pp623-632>.

<sup>4</sup> Nafisah Nafisah, "Environmental Theology In Islam And Christianity (A Study Of The Thoughts Of Mujiyono Abdillah And Robert P. Borrong)," *Analisa: Journal Of Social Science And Religion* 3, No. 1 (2018): 46–47.

<sup>5</sup> Jufri Hasani Z, "Oseanografi dalam Perspektif Al-Qur'an," *An-Nida'* 44, no. 1 (June 1, 2020): 38, <https://doi.org/10.24014/an-nida.v44i1.12501>; Shobibur Rizki Maulana, "Hubungan Ayat-Ayat Kelestarian Lingkungan Dalam Al-Qur'an, Bibel, Dan Torah Dengan Filsafat Lingkungan (Analisis Intertekstualitas Julia Kristeva)," *Mafatih* 2, No. 2 (2022): 99–108.

<sup>6</sup> Ahmad Yusam Thobroni, "Fikih Kelautan Ii Etika Pengelolaan Laut Dalam Perspektif Al-Qur'an," *Al-Fikra : Jurnal Ilmiah Keislaman* 7, No. 2 (July 28, 2017): 358, <https://doi.org/10.24014/af.v7i2.3798>; Agus S Djamil And Mulyadhi Kartanegara, "The Philosophy Of Oceanic Verses Of The Qur'an And Its Relevance To Indonesian Context," *Analisa: Journal Of Social Science And Religion* 2, No. 01 (July 31, 2017): 103, <https://doi.org/10.18784/Analisa.V2i01.454>; Virginia Shofwatul Ummah, "Eksistensi Laut Dalam Perspektif Wahbah Al-Zuhayli (Studi Analitis Terhadap Tafsir Al-Munir)" (Diploma, Uin Smh Banten, 2020), <http://repository.uinbanten.ac.id/5539/>.

<sup>7</sup> Zahrah And Herianingrum, "Analisis Dampak Lingkungan Dan Perubahan Sosial Ekonomi Masyarakat Yang Ditimbulkan Oleh Reklamasi Pantai Ditinjau Dari Perspektif Islam (Studi Kasus Pantai Kenjeran Surabaya)."

This research aims to re-discuss the gaps that have escaped the discussion of previous research. More specifically, it analyses the countermeasures and impacts of coastal reclamation with the Qur'an as its theoretical basis. In answering that problem, the researcher proposes two problem formulations: a) How is the Qur'anic criticism of coastal reclamation practices from the perspective of maqashidi interpretation? b) How is the concept of marine preservation in the Qur'an from the perspective of maqashidi interpretation? This formulation becomes the author's guide in exploring the meaning of the Qur'an towards the sea, especially about coastal reclamation through categorisation with certain sub-themes in detail.

This paper departs from the argument that many ecological issues have not been touched in the discourse of contemporary Qur'anic interpretation,<sup>8</sup> one of which is about coastal reclamation. This discourse is not to impose the Qur'an in every ecological problem but the interaction between humans and nature always runs in harmony based on religious, ethical and moral values. The Qur'an places the position of nature and humans as equal creatures in glorifying God.<sup>9</sup> Therefore, the interaction between the two is in theological unity which boils down to the relationship to God. On the one hand, nature is subdued by God in order to fulfil human needs. On the other hand, humans have the duty of household<sup>10</sup> (*khaalifah*) to everything on earth.<sup>11</sup> The fulfilment of needs for marine resources must be understood within the framework of environmental preservation (*ri'ayatul bi'ah*). So, the coastal reclamation project should not only be interpreted as fulfilling needs but balanced with the maintenance of the surrounding aspects which the author will explore through a review of existing interpretations of the Qur'an through the framework of the maqashidi interpretation method.

## Research Methods

The research method used to prove the above arguments is a qualitative method with a literature study.<sup>12</sup> To see the spirit of the text on the issue of marine conservation, researchers used the *Tafsir Maqashidi* method developed by Abdul Mustaqim. There are three sources of data used in this study, namely classical tafsir works, al-Qurthubi and al-Thabari then middle tafsir, ar-Razi and Ibn Kathir, and contemporary tafsir, al-Misbah and al-Munir as primary sources and other scientific works such as journals, theses, books, documents as secondary sources. Researchers will focus on the interpretation of Q.S. An-Nahl: 14, which will explore the aspects of *wasilah* and *ghayah* according to the framework of *Tafsir Maqashidi*. The dimensions of maqashid *min haits al-adam* (protective) and *min haits al-wujud* (productive) are also important to note in relation to marine management and maintenance. The exploration of meaning departs from the construction of thinking rules (*jalbul al-masalih wa dar'ul al-mafasid*) based on five principles and two other principles added by Abdul Mustaqim, namely: *hifz ad-din*, *hifz al-nafs*, *hifz al-aql*, *hifz al-nasl*, *hifz al-mal* then *hifz al-bi'ah* and *hifz al-daulah*.

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<sup>8</sup> Fika Natasya Umala and Atiya Mumtaza, "Tafsir Kontekstual QS. Al-Anfal [8]: 28 Dan Kaitannya Dengan Fenomena Childfree (Aplikasi Pendekatan Abdullah Saeed)," *Mafatih* 2, no. 1 (2022): 37.

<sup>9</sup> Hierarchically, The Factors Of Human Interaction With Nature Are Divided Into 3, Namely: Superstructure In The Form Of Values And Symbols, Structure In The Form Of Social Institutions And Behaviour, And Infrastructure In The Form Of Science And Technology, Nafisah, "Environmental Theology In Islam And Christianity (A Study Of The Thoughts Of Mujiyono Abdillah And Robert P. Borrong)," 47.

<sup>10</sup> Muhammad Izul Ridho And Safrudin Edi Wibowo, "Relationships Of Human, Religion And Nature In Yusuf Qardawi's Perspective," *Islamuna: Jurnal Studi Islam* 10, No. 1 (2023): 7.

<sup>11</sup> Wendi Parwanto and Ridwan Rosdiawan, "Menggali Akar-Akar Material (Maddah) Dakwah Lingkungan," *Al-Hikmah* 10, no. 1 (2016), <https://doi.org/10.24260/al-hikmah.v10i1.546>.

<sup>12</sup> Abdul Mustaqim, *Metode Penelitian Al-Qur'an Dan Tafsir* (Yogyakarta: Idea Press, 2017); Wendi Parwanto, "Structure of Epistemology and Sufism Patterns on Malay-Jawi Interpretation: The Case of Q . S . Al- Fatihah Interpretation in Nurul Ihsan by Said Bin," *Al-Kawakib* 3, no. 2 (2022): 130–38.

## Coastal Reclamation

Coastal Reclamation<sup>13</sup> is a major infrastructure project that can boost the economic value of both developed and developing countries. In some cases, land expansion has had a significant impact on global economic growth. Singapore has even completed 710 square kilometres of land expansion as part of its mega reclamation project *concept plan* 2001 for the next 50 years. This developed country considers reclamation to boost its sub-sectors (industry, housing, and recreation) to a significant degree.<sup>14</sup> Continuing to the east, the United Arab Emirates' reclamation success resulted in three artificial islands, namely: Palm Jumeirah, Palm Jebel Ali, and Palm Deira, managed to increase per capita income from US\$32,100 in 2001 to US\$40,300 in the fourth year with the main base of the tourism sector.<sup>15</sup> In addition, the fact that the increase in population is in line with the need for residential land, makes coastal reclamation a promising option.

In reality, the tantalising material and financial benefits of reclamation projects leave a silent space for other impacts. The impacts here are closely related to the pre-requisites before the reclamation project is decided and after the reclamation is completed, which are often not implemented according to procedures.<sup>16</sup> In certain cases<sup>17</sup>, reclamation projects have been so unbalanced that they have even become a way for some parties to seize marine resources (*ocean grabbing*).<sup>18</sup> This lack of seriousness is enough to show how conflicts of interest occur in coastal reclamation projects. Grydehoj has explored how reclamation projects in Bahrain, Copenhagen, Dubai, Hong Kong, Macau, New York and Xiamen have become a form of capital accumulation through a process of dispossession.<sup>19</sup> The controversy of reclamation between the need and utilisation of the sea or interests is indisputable. Social inequality is widening as only a few parties benefit from this project. Not to mention the issue of coastal damage and pollution that inevitably disrupts the balance of marine life ecosystems.

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<sup>13</sup> Coastal Reclamation Is An Activity Carried Out By People In Order To Increase The Benefits Of Land Resources From An Environmental And Socio-Economic Point Of View By Filling, Draining Or Drainage. Law On The Management Of Coastal Areas And Small Islands, Central Government, No. 27, 2007

<sup>14</sup> See In, <https://www.liputan6.com/news/read/2478853/5-negara-ini-sukses-lakukan-reklamasi>, /06/2023 Pukul 11.47 Wib

<sup>15</sup> See In, <https://tirto.id/berkaca-dari-reklamasi-dubai-dan-singapura-bkwn>, 06/06/2023, 11:51 Wib

<sup>16</sup> Spatial Planning Of Reclamation Areas Needs To Consider Physical, Ecological, Socio-Economic, And Cultural Aspects, Environmental And Legal Planning, Feasibility, Planning And Methods Used With Applicable Technical Terms And Conditions. See, Minister Of Public Works Regulation No. 4/Prt/M/2007 And Law No. 32, 2004 On Optimal Management And Utilisation Of Marine Areas By Local Governments.

<sup>17</sup> Reclamation Of Jakarta Bay Was Eventually Halted For Several Reasons, But Its Impacts Are Still Visible Such As Decreasing Water Salinity, Threats To Marine Life Due To Sedimentation, Increasing Rates Of Decline In Fish Abundance And Disruption Of The Balance Of Marine Ecosystems. See, Puspasari, Hartati, Anggawangsa, 2017: 88-92. The Destruction Of Coral Reefs, The Loss Of Fishing Grounds, The Massive Change In Fishermen's Professions, The Uprooting Of Coastal Communities From The Bonds Of Their Living Space And Identity, Are The Impacts Of Coastal Reclamation In Manado, North Sulawesi. See, Piri, 2020 In Anggalih Bayu Muh. Kamim, *Ocean Grabbing Di Indonesia Dan Malaysia: Catatan Krisis Sosio-Ekologis Dampak Proyek Reklamasi*, Aspirasi: Jurnal Masalah- Masalah Sosial, Vol. 11, No. 1 Juni 2020, 116

<sup>18</sup> "Ocean Grabbing" Is A Term That Refers To A Range Of Exploitative Practices Towards Marine And Coastal Resources That Often Disadvantage Coastal Communities And Traditional Fishers. For Example, Illegal Fishing, Exploitation Of Natural Resources, Coastal Land Acquisition, Land Grabbing, Etc.

<sup>19</sup> Grydehoj, A, *Making Ground Losing Space: Land Reclamation And Urban Public Space In Island Cities*, Anthology: Urban Island Studies, Island Studies Journal, December 2018, 108.

### **Maqashidi Interpretation**

The term *maqashid* as understood in the science of *ushul fiqh*<sup>20</sup> is the purpose, wisdom, meaning and significance.<sup>21</sup> However, the application of maqashidi interpretation is broader than just legal verses in the Qur'an. The implication is that theological verses, gender relations, stories, *amtsal*, and even eschatology can be reached.<sup>22</sup> In the verse of the story for example, Prophet Noah (Q.S. Hud: 40 and al-Mu'minun: 27) was ordered to bring a pair of each animal to join his ark, none other than understood as an ecological protection of the sustainability of the animal population.<sup>23</sup> Another example is the sexual behaviour between men (*homosexuality*) of the people of Prophet Luth (Q.S. Al-A'raf: 80-81), which the majority of mufassirs consider as a haram act because it is out of human nature. In the framework of maqashidi interpretation does not stop at theological nuances (halal and haram actions in the eyes of God) as well as down to the value of *maslahat*, namely *hifz al-nafs* and *hifz al-aql*.<sup>24</sup> The point of the construction of *maqashidi* interpretation is to attract benefit and prevent damage (*jalbu al-masalih wa darbu al-mafasid*) as well as the concept of *maqashid al-syari'ah*.

In developing the concept of *maqashid* as a methodological framework for interpreting the Qur'an, there are at least two figures, namely; Abdul Mustaqim and Wasfi Ashur Abu Zaid.<sup>25</sup> As the author will make as a road map in this research, Abdul Mustaqim's formulation of maqashidi interpretation gives the colour of contemporary tafsir thinking in the frame of the treasures of turats. This means that the classical maqashid conception (*ushul-furu'*, *wasilah-ghayah*, *amm-khass* etc).<sup>26</sup> is still preserved in the interpretation of the Qur'an. Furthermore, he argues that it is necessary to reconstruct a more moderate maqashid paradigm, meaning that there is a balance between theocentric and anthropocentric sides. Moderation here is the middle attitude (not extreme or radical). Furthermore, maqashidi interpretation can actually be seen as *falsafa al-tafsir*, meaning the spirit to make the interpretation of the Qur'an more dynamic and moderate<sup>27</sup> while still paying attention to the five principles of maqashid al-syari'ah. That way maqashidi interpretation is enough to be an offer in seeing *maslahat* and *mafsadad* on actual issues based on the five principles of maqashid value in the perspective of the Qur'an.

### **Marine Verses and Environment Conservation**

It is none other than the majesty of Allah SWT when the discussion of the existence of the sea<sup>28</sup> appears as a word (al-Qur'an) that was soci-historically revealed to a society living in a desert region that rarely encounters water or even the sea itself. It is clear that the ocean - 70% of the earth, holds

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<sup>20</sup> The Base Of Maqashid Al-Syari'ah Is Jalbul Al-Masaalih Wa Dar'u Al-Mafasid, Which Is To Attract Benefit And Reject Damage From The Existence Of The Five Principles (Hifz Ad-Din, Hifz Al-Nafs, Hifz, Hifz Al-Aql, Hifz Al-Nasl, Hifz Al-Mal). See, Afif Al-Din Al-Muhajir, *Jumhuriyah Indunisia Al-Muwahidad Fi Mizan As-Syari'ah* (Situbondo: Tanwirul Afkar, 2021), 20.

<sup>21</sup> Significance is a term to describe deeper/detailed meaning so that it always mentions the relationship between meaning and person or perception, situation, or something that can be imagined, Muhammad Saekul Mujahidin, "Hermeneutika Nasr Hamid Abu Zayd Dalam Metode Perkembangan Tafsir Modern," *Mafatih* 3, No. 1 (June 30, 2023): 117,

<sup>22</sup> Abdul Mustaqim, *Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam*, Naskah Pidato Pengukuhan Guru Besar Dalam Bidang Ulumul Qur'an, (Yogyakarta: Uin Sunan Kalijaga, 2019) 11

<sup>23</sup> *Ibid*, 13

<sup>24</sup> Zaim Ahya, *Deforestasi Dalam Tinjauan Al-Qur'an: Studi Analisis Pendekatan Tafsir Maqashidi*, Tesis, (Yogyakarta: Uin Sunan Kalijaga, 2022), 13

<sup>25</sup> *Ibid*, 13

<sup>26</sup> Hafidhuddin Hafidhuddin, "Kerukunan Umat Beragama (Studi Maqashid As-Syari'ah Perspektif Jasser Auda)," *Mafatih* 2, No. 1 (2022): 21.

<sup>27</sup> Abdul Mustaqim, *Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam*, Naskah Pidato Pengukuhan Guru Besar Dalam Bidang Ulumul Qur'an, (Yogyakarta: Uin Sunan Kalijaga, 2019) 4

<sup>28</sup> The Oceans Here Are Vast Bodies Of Water, Both Fresh And Salty, Including Seas, Lakes And Vast Rivers.

enormous natural wealth. The existence of the sea is described by the Qur'an through the term *al-bahr* (sea) and its derivatives 41 times.<sup>29</sup> One of them is in Q.S. An-Nahl 14 which reads:

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاجِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ  
وَلَعَلَّكُمْ تَشْكُرُونَ ١٤

Meaning: It is He who subjected the seas (to you) so that you may eat fresh meat (fish) from them and (from them) you may take out jewellery which you wear. You (also) see boats sailing on them, and that you may seek some of His bounty, and that you may be grateful.

As part of the earth, the sea is subjugated to humans to fulfil their needs. Humans and nature (living or non-living elements) are the same in that they were created in order to praise Allah.<sup>30</sup> But the position of nature was created to lead humans to benefit. In addition, the depiction of the sea in the Qur'an is a sign of His power. Scholars used to describe that Nature is a silent book, and the Qur'an is a book that speaks. Or, nature is a book that is implied, while the Qur'an is an explicit book".<sup>31</sup> So that the human relationship with nature is contemplation, towards a greater existence that is none other than the Supreme Creator.

It is important to understand that the relationship between humans and nature is not exploitative, authoritarian, let alone destructive just to take one-sided advantage. Nature and Humans are equal in praising Him, it is appropriate for humans to treat nature in harmony. The Prophet Muhammad modelled the relationship with love and compassion. From Abu Humaid, when returning from the battle of Tabuk and almost approaching the city of Medina, while referring to Mount Uhud, Rasulullah SAW said, "*This is Thabah and this is Uhud, a mountain that loves us and we also love it*".<sup>32</sup> Even though the mountain became a battlefield and the death of seventy believers including Hamzah bin Abdul Muthalin (uncle of the prophet), of course most people will blaspheme the mountain for the dark memories that have occurred, but the Prophet responded otherwise in a beautiful way. Beautiful flattery language to describe harmonious relationships with nature. Human beings carry out the task of household (*khaalifah*), namely building prosperity on earth,<sup>33</sup> as Allah says in Q.S. Hud: 61, reads:

وَالِى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۗ هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ  
ثُمَّ تَوُوبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ ٦١

Meaning: "To the Samud (people) We sent their brother Saleh. He said, "O my people, worship Allah; there is no god for you but Him. He has created you from the earth (land) and made you its caretakers. Therefore, seek forgiveness from Him, then repent to Him. Verily, my Lord is very near, and He is Oft-Forgiving (of His servant's prayer)." \*Prosperity means that man was made the inhabitant of the world to rule it and prosper it.

<sup>29</sup> Muhammad Fuad Abd Baqi, *Mu'jam Al-Mufahraz*, Mesir: Dar Al-Hadits, 1945, 114

<sup>30</sup> Ridho And Wibowo, "Relationships Of Human, Religion And Nature In Yusuf Qardawi's Perspective," 10.

<sup>31</sup> Ridho And Wibowo, 12.

<sup>32</sup> Hadith Muttafaqun Alaih From Abu Humaid In *Al-Lu'lu Wa Al-Marjan*, (880).

<sup>33</sup> Nafisah, "Environmental Theology In Islam And Christianity (A Study Of The Thoughts Of Mujiyono Abdillah And Robert P. Borrong)," 46.

## Interpretation of Q.S. An- Nahl: 14

### a. Pre- Modern Exegesis

**Al-Tabari**<sup>34</sup> begins with the words of Allah *وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا*, Allah who performs these deeds on you, and who bestows upon you these favours, O mankind, is the Lord who subdues the sea for you, both the fresh (river) and the salty (sea), that you may eat from it the fresh meat, i.e. the fish that is caught. The verse *وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا*, "And you take out of the sea the jewellery you wear," is pearls and marjans. The next *وَلِتَبْتَغُوا مِنْ فَضْلِهِ*, "And that you may seek (profit) from His bounty." What this means is that you may engage in commerce to earn your livelihood, as explained in the following narration:

Al-Musanna narrated to me, he said: Abu Hudhayfah narrated to us: Shibl narrated to us from Ibn Abu Najih, from Mujahid, about the words of Allah, *وَتَرَى الْفُلْكَ مَوَاجِرَ فِيهِ*, "And you see the ships sailing on them," he said, "the commerce of land and sea." Then *وَلَعَلَّكُمْ تَشْكُرُونَ*, "And that you may give thanks." What this means is that you should thank your Lord for His bounty on you, i.e. His subjecting you to the things mentioned in these verses.

**Ar-Razi**<sup>35</sup> begins interpreting this verse by alluding to the evidence of His truth, namely the portrait of the wonders of the universe through the issue of water - in this context, the sea. The word (تسخير)-in *masdhar* form, means "to subdue" i.e. Allah SWT makes the sea available for humans to utilise, either by sailing on it or diving in it. The verse describes three types of sea benefits: *First* (الْمَنْفَعَةُ الْأُولَى: قَوْلُهُ تَعَالَى: لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا) that you may eat fresh meat. *Second* (الْمَنْفَعَةُ الثَّانِيَّةُ: مِنْ مَنَافِعِ الْبَحْرِ قَوْلُهُ تَعَالَى: وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا) and you take out of the sea the ornaments you wear. What is meant by jewellery here is pearls and marjans, as Allah SWT says: "Pearls and marjans come out of them." (QS. Ar-Rahman: 22).

*Third* (الْمَنْفَعَةُ الثَّالِثَةُ: قَوْلُهُ تَعَالَى: وَتَرَى الْفُلْكَ مَوَاجِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ) "and you see ships sailing on it (the sea), that you may seek His bounty." The linguists explain that "*maukhar*" is the front of the ship that splits the water with its bow, and according to Al-Farra', it is the sound of the ship moving with the wind. The phrase (وَلِتَبْتَغُوا مِنْ فَضْلِهِ) means that you board the ship to trade and seek the benefits of Allah's bounty. When you find Allah's bounty and favour, perhaps you will be grateful.

**Al- Qurtubi**<sup>36</sup> explains *وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ* "And He is the One who subjected the seas (to you)." The subjugation of the sea is to optimise man's actions with regard to it and its control so that it can be anchored and so on. This is a favour among Allah's favours to us. If Allah wills, He can control it over us so that it drowns us. We have already discussed the sea and the hunting of sea animals. Then, *وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا*, "And you bring out of the sea jewellery for your use," meaning, pearls and marjans.

Allah SWT grants men and women a wide range of benefits in the form of everything that comes out of the sea, nothing is forbidden to them. Furthermore, *وَتَرَى الْفُلْكَ مَوَاجِرَ فِيهِ*, "And you saw the ark sailing on it". The mention of hitching a ride on the ark in Surah al-Baqarah has been switched. *وَلِتَبْتَغُوا مِنْ فَضْلِهِ*, "And that you may seek from His bounty." This means that you should utilise it for trade and profit. *وَلَعَلَّكُمْ تَشْكُرُونَ*, "And that you may give thanks."

<sup>34</sup> Al-Tabari, *Jami' Al-Bayan*, Dar Al-Hijrah Li Al-Thaba'ah, 2001, Jilid 16, 46-51

<sup>35</sup> Fakhrudin Ar-Razi, *Mafatih Al-Ghaib*, (Beirut: Dar Al-Ihya Al-Turats), Juz 20, 187-189

<sup>36</sup> See In, Q.S. Al-Rahman

**Ibn Kathir**<sup>37</sup> explained that Allah SWT gave a report (*khobar*) about His control over the sea that was bubbling with waves, and Allah gave grace to His servants by subduing the sea for them, and making it easy to sail through it, and making in it large fish and small fish, and making its meat halal: either from living or from dead, when halal (outside the activities of Hajj and Umrah) or when Ihram, and Allah gave grace to them with what Allah created in the sea, in the form of pearls and precious gems. And Allah made it easy for them to take the pearls and gems out of their places, so that they became jewellery which they wore. And Allah favoured them by subjecting the seas for boats to sail on and it is said that the winds move them: both of these meanings are correct.

Another opinion says, moving it on its curved hull. It was Allah who taught His servants how to make those boats that were inherited from their father Noah AS because he was the first person to drive a boat, and he had the knowledge of how to make them, then people took from him, from century to century, from generation to generation, they travelled from country to country, and from country to country, from continent to continent, to take what was there, for what was here. And what is here, for what is there. Hence Allah SWT says: (وَلْيَتَّبِعُوا مِنْ فَضْلِهِ) وَلَعَلَّكُمْ تَشْكُرُونَ "And that you may seek from His bounty and that you may give thanks", meaning, His favours and His kindnesses.

a. Modern Exegesis

**Quraish Shihab**<sup>38</sup> says that in verse 14, what is "in the water" is described, and what is covered by it. And *it is He*, Allah SWT, *who subdues the seas* and rivers and makes them a place for animals to live and a place for growth and the formation of various jewellery. It is so *that you may catch alive or afloat the fish and their kind that dwell therein, that you may eat thereof the fresh meat*, that is, the animals of the sea. *And you can take out*, that is, strive hard. The addition of *sin* and *ta* from the origin of the wazan (أخرج) in the phrase (تستخرجوا) implies earnestness. To get *from them*, that is, from the seas and rivers, *the jewellery that you wear*, such as gems, pearls, marjans and the like.

And in addition, *you see*, O you who can see, reason and contemplate, how powerful Allah SWT is. Quraish Shihab asserts, the word (تري) is intended to see and contemplate the beauty of the object. So that *the ark can sail on it*, carrying goods and foodstuffs, then no matter how heavy the ark is, it does not sink, while the water through which it passes is so soft. Allah has subjected it to you so that you may make use of it and *that you may endeavour to seek sustenance, partly from His bounty*. Ibn Ashur understands the phrase (لتبتغوا من فضله) in a sense that is limited to trade. Quraish Shihab added that understanding the sentence in general in various activities, trade or services, or anything that is halal inside or outside the Hajj season is better because it is in line with the general wording. *And that you may continue to be grateful*, that is, to use the gift in accordance with the purpose for which it was created for the benefit of you and the generations after you as well as creatures other than you.

**Wahbah Zuhaili**<sup>39</sup> said that Q.S. An-Nahl 14 is one of the verses regarding the aspect of *uluhiyyah* (deity) and oneness. The phrase (سخر البحر) means Allah - Who has subjected the seas for transport, extracting the riches in them and diving in them. (لحما طريا) means fish. (حلية) (الفلك) the jewellery you wear in the form of pearls and marjans. (وترى) and you saw

<sup>37</sup> Ibnu Katsir, *Tafsir Al-Qur'an Al-Adzim*, Dar Al-Thayyibah, 1999, Jilid 5, 46- 48

<sup>38</sup> Shihab, Quraish, *Tafsir Al-Misbah*, (Jakarta: Penerbit Lentera Hati, 2005), Vol. 7, 199- 201.

<sup>39</sup> Wahbah Zuhaili, (Terj) Abdul Hayyi Al-Katani, *Tafsir Al-Munir*, (Jakarta: Gema Insani, 2013), Jilid. 7, 355-

the ark, (مواخر فيه) parting the sea by sailing on the seas with the same wind driving. (ولتبتغوا) that you may seek. The sentence is athaf with (من فضله). (لتاكلوا). from the bounty of Allah SWT by trading. (تشكرون) so that you are grateful, knowing the favours of Allah SWT, then you fulfil the rights of these favours.

Wahbah Zuhaili further explained, Allah SWT favours us by subduing the sea for various benefits and purposes (consuming fish, removing pearls and marjans, trading, defending and defending the country from invaders and attacks of imperialism and colonialism). The subjugation of the sea means that humans use it for transport, commerce, and so on.

### **Wasilah and Ghayah Q.S. Al-Nahl 14**

The mufasssirs tend to see Q.S. An-Nahl 14 as evidence of *uluhiyyah* (divinity) and the oneness of Allah SWT. Because the editorial in this letter is classified as *kauniyyah* verses that explain the beauty and wonder of the universe in its entirety. Ar-Razi adds that the mention of (طري) - meaning a soft and uncut fish, reveals evidence of the majesty of Allah SWT through the taste of fresh and delicious fish without mixing with the salt water of the sea after being removed from it.<sup>40</sup> Quraish Shihab asserts, the word (تري) is intended to see and contemplate the beauty of nature as well as an ark that is so heavy it remains afloat, so that it can sail.<sup>41</sup> Allah SWT provides guidance through the expanse of favours and wonders so that it becomes a contemplation of His oneness.

At least the significance (main message) built in this verse is that Allah SWT gives the right to take advantage of the sea as well as a means of contemplation of His bounty. More detailed Ar-Razi explains three types of benefits in this verse: *First*, so that you can eat fresh meat. *Second*, taking out of the sea jewellery (pearls and marjans). *Third*, to board a ship to trade and seek profit from His bounty.<sup>42</sup> Furthermore, the word (تري) in the view of Ibn Faris means seeing with the eyes or with reasoning knowledge.<sup>43</sup> So the meaning is not to see physically but to contemplate through the tools of science. The last sentence (لعلكم تشكرون) "*that you may be grateful*", means not to disbelieve in His favours. It means using the favours to obey and avoid disobeying Him.<sup>44</sup> In essence, gratitude is a sense of contentment with a few things.<sup>45</sup> Thus the Maqashid or ghayah (purpose) in Q.S. An-Nahl 14 is to take advantage of the wealth of the sea and reflect on His favours.

This pleasure does not necessarily cause humans to be complacent about His oneness. Such nature is not wrong to be pinned to humans. Allah SWT indirectly mentions it in Q.S. Saba' 13:

وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُونَ

Meaning: Very few of My servants are grateful.

Gratitude in this case at least understands that claiming human rights is the same as being responsible for the maintenance and preservation of the blessings themselves. It is not wrong if the damage to the environment, including the sea, is caused by negligence so that it is disbelieving in His blessings, as Yusuf Qaradhawi said, "among the causes of environmental damage or the emergence of damage on land and at sea is disbelief in the blessings of Allah's bounty."<sup>46</sup> Ali Jum'ah points out

<sup>40</sup> Fakhruddin Ar-Razi, *Mafatih Al-Ghaib*, (Beirut: Dar Al-Ihya Al-Turats), Juz 20, 187

<sup>41</sup> Shihab, Quraish, *Tafsir Al-Misbah*, (Jakarta: Penerbit Lentera Hati, 2005), Vol. 7, 199- 201.

<sup>42</sup> Fakhruddin Ar-Razi, *Mafatih Al-Ghaib*, Beirut: Dar Al-Ihya Al-Turats, Juz 20, 187-189

<sup>43</sup> Ibnu Faris, *Mu'jam Maqayis Al-Lughah*, Dar Al-Fikr, 1979, Juz. 2, 472

<sup>44</sup> Ibnu Faris, *Mu'jam Maqayis Al-Lughah*, Dar Al-Fikr, 1979, Juz. 2, 472

<sup>45</sup> Ibnu Faris, *Mu'jam Maqayis Al-Lughah*, Dar Al-Fikr, 1979, Juz. 3, 207-208

<sup>46</sup> Yusuf Qaradhawi, *Ri'ahyah Al-Bi'ah Fi Syari'ah Al-Islamiyyah*, (Dar Asy-Syuruq, 2001), 230

that utilising the benefits of nature (*al-taskhiir*) does not mean forgetting the duties of the household (*al-khalifah*) because the two are inseparable principles.

In order to achieve the *maqashid*, it is certainly not haphazard. The above interpretations indirectly provide limitations of *wasilah* (intermediaries) to reach *maqashid* in Q.S. An-Nahl 14. Wahbah Zuhaili explains the way it is like diving to take fish, removing pearls and marjans and even using sea access as a means of defending the country from colonialism attacks.<sup>47</sup> Quraish Shihab argues that the phrase (لتبتغوا من فضله) *so that you seek some of His bounty*, is not appropriate if it is limited to understanding sea trade but in general in various activities, trade or services, or anything that is halal in or out of the Hajj season.<sup>48</sup> So it can be understood that the taking of benefits is general but must be in a justified manner and certainly pay attention - in this context, the principle of *maqashid* al-Qur'an namely personal benefit (*islah al-fad*), social-local (*islah al-mujtama'*), and universal-global (*islah al-amal*), attracting benefits and preventing damage (*jalbu al-masalih wa darbu al-mafasid*), and the principle of protecting religion (*hifz ad-din*), protecting the soul (*hifz al-nafs*), protecting the mind (*hifz al-aql*), protecting offspring (*hifz al-nasl*), protecting property (*hifz al-mal*), the environment (*hifz al-biah*), protecting the state (*hifz al-daulah*).<sup>49</sup>

### The Qur'anic Response to Coastal Reclamation in Maqashidi Interpretation

#### a. Implementation of Coastal Reclamation

Coastal reclamation ideally aims to take advantage of marine resources so that it is in accordance with the *maqashid* Q.S. An-Nahl 14. The process of backfilling, land draining or drainage of coastal areas to restore the economic and social productivity of the community. But there are pre-requisites as well as conservation responsibilities that must be fulfilled, including regulations that apply in Indonesia, namely: Minister of Public Works Regulation No. 4/PRT/M/2007 on Guidelines for Spatial Planning of Coastal Reclamation Areas, Law No. 32, 2004 on Optimal Management and Utilisation of Marine Areas by Local Governments and Law No. 24 of 2007 on Disaster Management.<sup>50</sup> In terms of positive law, spatial planning and AMDAL (Environmental Impact Assessment) are important because they measure the sustainability of the productivity of reclaimed islands. The *maqashidul qur'an* principle of personal (*islah al-fad*), social-local (*islah al-mujtama'*), and universal-global (*islah al-amal*) benefit in this case applies to avoid overlapping interests.<sup>51</sup> Thus, coastal reclamation can be carried out as mentioned *maqashid*.

#### b. The Qur'anic Critique of Coastal Reclamation

However, coastal reclamation as a means (*wasilah*) towards *maqashid* on the other hand can actually lead to *mafsadah* not the other way round.<sup>52</sup> Because the means (*wasilah*) does not lead to *maslahah* at the same time contradicts *maqashid*. In this case, the coastal reclamation project -as a *wasilah*, contradicts the *maqashid* of Q.S. An-Nahl 14, if its implementation to take advantage of the wealth of the sea (coastal) does not simultaneously

<sup>47</sup> Wahbah Zuhaili, (Terj) Abdul Hayyi Al-Katani, *Tafsir Al-Munir*, (Jakarta: Gema Insani, 2013), 355

<sup>48</sup> Shihab, Quraish, *Tafsir Al-Misbah*, (Jakarta: Penerbit Lentera Hati, 2005), Vol. 7, 200

<sup>49</sup> Abdul Mustaqim, *Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam*, Naskah Pidato Pengukuhan Guru Besar Dalam Bidang Ulumul Qur'an, (Yogyakarta: Uin Sunan Kalijaga, 2019), 40

<sup>50</sup> Miftahol Fajar Sodik, "Reklamasi Pantai Ditinjau Dari Undang-Undang Nomor 1 Tahun 2014 Tentang Pengelolaan Wilayah Pesisir Dan Pulau Kecil," *Jurnal Jendela Hukum* 10, No. 2 (2023): 109.

<sup>51</sup> Abdul Mustaqim, *Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam*, Naskah Pidato Pengukuhan Guru Besar Dalam Bidang Ulumul Qur'an, (Yogyakarta: Uin Sunan Kalijaga, 2019), 40

<sup>52</sup> If The Wasilah Leads To Maslahat, It Means That The Wasilah Needs To Be Pursued. Vice Versa, If The Wasilah Leads To Damage Then It Must Be Avoided. Zaim Ahya, *Deforestasi Dalam Tinjauan Al-Qur'an: Studi Analisis Pendekatan Tafsir Maqashidi*, Tesis, (Yogyakarta: Uin Sunan Kalijaga, 2022), 63

take action to protect against environmental damage (*hifd al-biah*) as the mandate of the caliphate. For example, coral reef conservation, industrial waste treatment, mangrove management, etc. So the permissibility of coastal reclamation is immediately cancelled because it has eliminated part of the *maqashid al-syari'ah* principle.

### Marine Stewardship in Q.S. Al-Nahl 14: A Review of Maqashidi Interpretation

In Abdul Mustaqim's view, the spirit of maqashid al-Syari'ah is not necessarily rigid towards theocentric doctrine but at the same time crawls towards anthropocentric understanding. The contradiction between the two paradigms will be seen when the theocentric dimension ignores the anthropocentric dimension or vice versa. Therefore, both need to be bridged with a moderate attitude. In this context, Abdul Mustaqim adds protective (*min haisul adam*) and productive (*min haisul wujud*) dimensions as alternative considerations in interpreting the Qur'an.

#### a. Protective (*min haisul adam*)

Humans and nature (animate or inanimate elements) are the same in terms of creation in order to praise Allah.<sup>53</sup> But the relationship between the two is often understood as a relation of subject (human) and object (nature). Such a concept, according to Ozdemir, is inappropriate because it gives dominance to humans as a result of being unequal and asymmetrical. Allah SWT affirms in Q.S. Al-A'raf 56:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ  
٥٦

Meaning: Do not destroy the earth after it has been well-ordered. Pray to Him with fear and hope. Verily the mercy of Allah is very near to those who do good.

The understanding of the verse is undeniable that destroying the earth does not exclude the sea is prohibited. The tasawwuf point of view is also the same, Al- Ghazali pointed out that breaking a tree branch for no apparent reason is an act of *kufur*.<sup>54</sup> Nature is a sign of Allah's power even thousands of years before the arrival of the text of the Qur'an,,,(*all of that*) is indeed a sign (of Allah's greatness) for those who understand -Q.S. Al-Baqarah 164. So it should be understood that actions that disturb the balance of the marine ecosystem or the impact will damage marine biodiversity means negating the preservation of it. Marine preservation can be done through marine animal conservation, coral reef cultivation, curbing illegal fishing, biocultural, biosecurity, management of marine conservation areas, etc.<sup>55</sup>

#### b. Productive (*min haisul wujud*)

In addition to taking care of nature, in Q.S. Hud 61, Allah SWT makes humans as its prosperous.

<sup>53</sup> Ridho And Wibowo, "Relationships Of Human, Religion And Nature In Yusuf Qardawi's Perspective," 14.

<sup>54</sup> Abu Hamid Al-Ghazali, *Ihya Ulum Al-Diin*, Beirut: Dar Al-Ma'rifat, Iuz 4, 123-127

<sup>55</sup> Samuel Hoffmann, "Challenges And Opportunities Of Area-Based Conservation In Reaching Biodiversity And Sustainability Goals," *Biodiversity And Conservation* 31, No. 2 (February 2022): 332-43, <https://doi.org/10.1007/s10531-021-02340-2>.

وَالِي تَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۗ هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا  
فَاسْتَعْمَرُوهُ ثُمَّ تَوَلَّوْا إِلَيْهِ ظُلْمًا رَبِّي قَرِيبٌ مُجِيبٌ ٦١

Meaning: "To the Samud (people) We sent their brother Saleh. He said, "O my people, worship Allah; there is no god for you but Him. He has created you from the earth (land) and made you its caretakers. Therefore, seek forgiveness from Him, then repent to Him. Verily, my Lord is very near, and He is Oft-Forgiving (of His servant's prayer)."  
\*Prosperity means that man was made the inhabitant of the world to rule it and prosper it.

According to Quraish Shihab, the phrase (استعمر) with the addition of *sin* and *ta'* has the connotation of a request, so it is understood as an order to prosper the earth. Previously, it was also emphasized that this benefit-taking is general in nature so that its potential is very varied.<sup>56</sup> As already mentioned, some of the ways to utilise the wealth of the sea are catching fish for consumption, taking pearls or marjans by diving, using ships for transportation, natural tourism areas, etc. Technology is also a factor in the development of marine resources, such as wave power plants.<sup>57</sup> Zaim's reflection in his work "Deforestation in Qur'anic Review: An Analytical Study of the Maqashidi Tafsir Approach", is appropriate to describe this discourse, with the rule: (*al-aslu fi al-biah at-tawazun wa al-isti'mar*), approximately meaning "originally this environmental status must be treated in a balanced or moderate manner and managed properly".<sup>58</sup>

## Conclusion

The author finds that the coastal reclamation project is in accordance with the maqashid of Q.S. Al-Nahl [16]: 14, which is to take advantage of the sea. However, the retrieval process must maintain the sustainability of the sea so that reclamation projects that do not pay attention to the impact on surrounding conditions are a violation of the five principles of maqashid al-syari'ah so that the permissibility status is canceled. If drawn in the qaidah jalbul masalih wa dar'ul mafasid, it becomes a mediator of marine damage that clearly does not reflect the preservation of the environment (hifdz al-bi'ah). Reclamation projects do provide huge financial benefits, but their importance must be proportional, in the sense that they also pay attention to conservation of the impacts caused. From the administrative side, a safe reclamation project must certainly pay attention to the constitutional boundaries set by the government, so it is closely related to (hifdz al-daulah). The success of reclamation projects in some developed countries must also be seen in terms of the conservation offered. In the review of maqashidi interpretation, productive aspects that can be done such as coastal conservation and ocean wave power plants. In terms of protection, it can build regulations that can regulate fishing in a sustainable manner.

<sup>56</sup> Shihab, Quraish, *Tafsir Al-Misbah*, (Jakarta: Penerbit Lentera Hati, 2005), Jilid. 5, 666

<sup>57</sup> Francis Mwasilu And Jin-Woo Jung, "Potential For Power Generation From Ocean Wave Renewable Energy Source: A Comprehensive Review On State-Of-The-Art Technology And Future Prospects," *Iet Renewable Power Generation* 13, No. 3 (February 2019): 364–69,

<sup>58</sup> Zaim Ahya, *Deforestasi Dalam Tinjauan Al-Qur'an: Studi Analisis Pendekatan Tafsir Maqashidi*, Tesis, (Yogyakarta: Uin Sunan Kalijaga, 2022), 88

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