

Morals on the Story of Prophet Salih as in the Interpretation of the Ministry Religion of Republic Indonesia

Dewi Halimatus Sya'diyah,

State Islamic University of Kiai Ageng Muhammad Besari, Indonesia

dewihalimatussyadiy@gmail.com

ARTICLE INFO	ABSTRACT
Article History: Received: September 30, 2025 Revised: March 31, 2026 Accepted: Juni 5, 2026 Keywords: <i>morals, Prophet Salih, environment, Qur'anic stories</i>	<i>The study of the story of the Prophet Salih as regarding morals towards the environment in the Interpretation of Ministry Religion is important to form good morals. This study aims to determine the interpretation and wisdom of the story. The study uses a library research method with a qualitative approach. Data sources from primary and secondary data, in the form of the interpretation of Ministry Religion in 2011, as well as research-related papers. The data collection technique is thematic interpretation documentation. The data analysis technique used is from Miles and Huberman. The results of the study conclude that: 1) The interpretation of Ministry Religion in the story of the Prophet Salih as on morals towards the environment. Prophet Salih as was a messenger of Allah Swt. to the Thamud people. The people habits of worshipping idols, doing damage, and evil. Then Allah punished them with earthquakes, lightning, and thunder. 2) The wisdom of the story of Prophet Salih as regarding morals towards the environment, including worshipping Allah Swt., and not associating partners with Him, being grateful for the gifts given by Allah, doing good deeds, and obeying Allah Swt.</i>

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INTRODUCTION

One of the ways in which values are conveyed in the Qur'an is through qasas Al-Qur'an or stories that are rich in meaning and educational value.¹ These stories present factual historical narratives, not fiction, and convey profound moral and spiritual lessons.² Therefore, understanding these stories requires an interpretive approach so that their meanings can be explored more comprehensively.³

The interpretation of the Ministry Religious of Republic Indonesia is one of the authoritative tafsirs in Indonesia. Using the tahlili and maudhu'i methods, this interpretation presents a contextual understanding of the verses of the Qur'an by taking into account the social conditions of Indonesian society.⁴ The distinctive feature of this interpretation lies in its communicative and relevant approach to social issues, including environmental issues.⁵

One relevant story to study in an environmental context is the story of the Prophet Salih as and the Thamud people. This story illustrates the relationship between humans and the environment, from the blessings of nature to the threat of destruction resulting from their denial of God teachings.⁶ The Thamud people progress in exploiting the environment ended in destruction due to arrogance, ingratitude, and destruction of nature, particularly when they harmed and killed the she camel, a sign of Allah power.⁷

The story of Prophet Salih as is part of a verse of the Qur'an that is rich in lessons. This story not only tells the story of a prophet struggle to preach to his people, but also contains an important message about the relationship between humans and the environment.⁸ The Thamud people, the object of Prophet Salih preaching, are depicted as a technologically and economically advanced society, yet they failed to maintain

¹ Humaedah, "Kisah-Kisah dalam Al-Qur'an Perspektif Pendidikan Islam." *Jurnal PAI Raden Fatah* 3, no. 2 (2021): 112.

² Muhammad Syahdan Majid and Abdul Rohman, "Kisah dalam Al-Qur'an Perspektif Pendidikan Islam." *Jurnal Kajian Pendidikan dan Keguruan* 2, no. 1 (2022): 30.

³ Humaedah, "Kisah-Kisah dalam Al-Qur'an Perspektif Pendidikan Islam," 112.

⁴ Muhammad Esa Prasastia Amnesti, "Karakteristik Penafsiran Al-Qur'an dan Tafsirnya Karya Tim Kementerian Agama Republik Indonesia (Characteristics of The Qur'an Interpretation and Their Team Work of The Ministry of Religion of The Republic of Indonesia)," *Islamic Science, Culture, and Social Studies* 1, no. 2 (2021): 95, <https://doi.org/10.53754/iscs.v1i2.18>.

⁵ Ibid., 101.

⁶ Muhammad Thaib Muhammad, "Kisah Shaleh A.S dan Tsamud dalam Al-Qur'an." *Jurnal Ilmiah Al-Mu'ashirah* 16, no. 2 (2020): 234, <https://doi.org/10.22373/jim.v16i2.6570>.

⁷ Departemen Agama RI, *Al-Qur'an dan Tafsirnya Jilid 3 (Juz 7 to 9)*, 1 ed. (Widya Cahaya, 2011), 385, <https://pustakalajnah.kemenag.go.id/detail/81>.

⁸ Muhammad, "Kisah Shaleh A.S dan Tsamud dalam Al-Qur'an," 234.

spiritual and moral balance, leading to destruction.⁹

The environment, as a trust from Allah Swt., holds a vital place in Islamic teachings. Humans, as his vicegerents on earth, are obligated to protect and care for it.¹⁰ Morals toward the environment is not only a form of social responsibility, but also an act of worship that reflects obedience and gratitude to Allah Swt..¹¹ In the midst of the global ecological crisis, this teaching is increasingly important to highlight and seriously study.

Several previous studies have discussed the theme of morals toward the environment from the perspective of the Qur'an and its interpretation. Ikfina Nurul Izzah, in her research on human morals towards the environment, revealed that the relationship between humans and the environment and the obligation to protect the environment are part of the moral values of the Qur'an, although they are not always mentioned explicitly.¹² Muhammad Nahrowi highlights the views of Ibn Katsir who emphasizes the importance of protecting animals and land, as well as the prohibition of damaging the environment.¹³ Qurrotulayyun research, conducted through the Tafsir of Al-Misbah study of the story of Prophet Salih as, shows that the moral values in the story include education in monotheism, sufism, prophethood, and morals toward nature.¹⁴ Luthfiyatul Azizah Fithri highlights the moral values of the Thamud people rebellion against Prophet Salih as, including ingratitude, arrogance, and breaking promises.¹⁵ Meanwhile, Afrilzal Joni emphasizes the educational values of faith, worship, and morals in the story of Prophet Salih as, including the prohibition against harming Allah creatures.¹⁶

This study aims to examine how the Ministry Religious of Republic Indonesia interprets verses related of morals to the environmental on the story of Prophet Salih as.

⁹ Departemen Agama RI, *Al-Qur'an dan Tafsirnya Jilid 3 (Juz 7-9)*, 385.

¹⁰ A. Rosdina, "Membumikan Etika Lingkungan Bagi Upaya Membudayakan Pengelolaan Lingkungan yang Bertanggung Jawab." *Jurnal Kajian Islam, Sains, dan Teknologi* 9, no. 2 (2015): 247.

¹¹ Hasnawati, "Akhlak kepada Lingkungan." *Jurnal PENDAIS* 2, no. 2 (2020): 205.

¹² Ikfina Nurul Izzah, *Akhlak Manusia terhadap Lingkungan Perspektif Al-Qur'an (Kajian Tafsir Maudhu'i)*. Skripsi (UIN Sunan Gunung Djati, 2023).

¹³ Muhammad Nahrowi, *Pandangan Al-Qur'an tentang Akhlak terhadap Lingkungan Hidup (Studi Tafsir Al-Qur'anil Azhim Karya Al-Imam Abi Fida' Ismail bin Umar bin Katsir Al-Qurasy Ad-Dimasyqi)*. Skripsi (IAIN Ponorogo, 2020).

¹⁴ Qurrotulayyun, *Nilai-Nilai Pendidikan Akhlak Nabi Salih as dalam Pendidikan Islam (Kajian terhadap Tafsir Al-Misbah Surat Hud [11] ayat 61-68)*. Skripsi (IAIN Ponorogo, 2017), <https://etheses.iainponorogo.ac.id/2170/1/Qurrotulayyun.pdf>.

¹⁵ Luthfiyatul Azizah Fithri, *Nilai-Nilai Moral dalam Kisah Pembangunan Kaum Tsamud terhadap Dakwah Nabi Salih as*. Thesis (UIN Khas Jember, 2022), http://digilib.uinkhas.ac.id/9106/1/luthfiyatul%20azizah%20f_U20181033.pdf.

¹⁶ Afrilzal Joni, *Nilai-Nilai Pendidikan yang terdapat pada Kisah Nabi Salih as (Studi Surat Hud ayat 61-68)*. Skripsi (UIN Imam Bonjol, 2018).

This study is important as a scientific contribution to the field of thematic interpretation and Islamic environmental morals, as well as a moral reflection for building an environmentally friendly Muslim character. Therefore, this study is entitled: "Morals to the Environment on the Story of Prophet Salih as in the Interpretation of the Ministry Religion of Republic Indonesia."

RESEARCH METHOD

The research included qualitative research. Qualitative research is research that produces descriptive data¹⁷ using a library approach¹⁸ because the required data comes from libraries.¹⁹ The data sources in this study emphasize the morals to the environment on the story of Prophet Salih as in the Interpretation of the Ministry Religion of Republic Indonesia. The data, in the form of Qur'anic verses and their interpretations, were obtained from the Qur'an and its interpretation or the Qur'an of the Ministry Religious, published by Indonesia of the Ministry Religious in 2011. Research limitations so as not to deviate and widen the problem and facilitate discussion. The types of data to be collected²⁰ consist of primary and secondary data.²¹ Primary data is obtained in writing²² and secondary data is in the form of supporting data.²³

Data collection techniques using maudhu'i steps. The steps for researching the interpretation of Maudhu'i according to Al-Farmawi are as follows: a. Determine the discussion theme; b. Collecting verses from the Qur'an; c. Sort the verses according to the time they were revealed; d. State the cause of the decline; e. Connecting verses in a perfect framework; f. If necessary, add hadith according to the discussion theme; g. Understand the verses about the theme thoroughly; and h. Conclusion.²⁴

Data analysis is the process of simplifying primary and secondary data into a form

¹⁷ Anwar Mujahidin, *Metode Penelitian Kualitatif Bidang Tafsir Al-Qur'an* (Pers IAIN Ponorogo, 2023), 2.

¹⁸ Ibid., 52.

¹⁹ Nursapia Harahap, "Penelitian Kepustakaan." *Jurnal Iqra'* 8, no. 1 (2024): 68.

²⁰ Anwar Mujahidin, *Metode Penelitian Kualitatif Bidang Tafsir Al-Qur'an* (Pers IAIN Ponorogo, 2023), 52.

²¹ Wahyudin Darmalaksana, *Metode Penelitian Kualitatif Studi Pustaka dan Studi Lapangan* (Pre-print Digital Library UIN Sunan Gunung Djati, 2020), 3. <https://digilib.uinsgd.ac.id/32855/1/Metode%20Penelitian%20Kualitatif.pdf>.

²² Nursapia Harahap, "Penelitian Kepustakaan." *Jurnal Iqra'* 8, no. 1 (2024): 71.

²³ Adhi Kusumastuti and Ahmad Mustamil Khoiron, *Metode Penelitian Kualitatif* (Lembaga Pendidikan Sukarno Pressindo (LPSP), 2019), 34.

²⁴ Abd Al-Hayy Al-Farmawi, *Metode Tafsir Maudhu'i* (Pustaka Setia, 2002), 51.

that is easy to understand and interpret. In this study, the researchers used the Miles and Huberman data analysis model, which includes several stages: a. Data collection is the process of gathering information or data needed for the research; b. Data reduction involves categorizing and removing unnecessary data, so that the remaining data is clear and meaningful; c. Data presentation to display meaningful data patterns. The process of organizing information into a systematic and easily understood form, thus enabling conclusions to be drawn and decisions made. In qualitative research, data presentation can be done in various forms, such as brief descriptions, charts, diagrams of relationships between categories, flowcharts, and so on; and d. Conclusion drawing as part of a comprehensive configuration, where researchers draw conclusions from the analyzed data to answer the research questions. By using this model, researchers can conduct systematic data analysis, thus answering the research problem formulation precisely and in depth.²⁵

DISCUSSION AND RESULT

The Interpretation of the Ministry Religion of the Moral Verses in the Story of Prophet Salih as

The Qur'an of surah Al-A'raf [7]: 73-79, Hud [11]: 61-68, Ibrahim [14]: 8-9, Al-Hijr [15]: 80-84, An-Nahl [16]: 36, Al-Isra' [17]: 59, Asy-Syu'araa [26]: 141-159, An-Naml [27]: 45-53, Ghofir [40]: 30-31, Fushilat [41]: 17-18, Al-Qamar [54]: 23-32, Al-Fajr [89]: 9, and Asy-Syams [91]: 11-15, is one of them following:

The story of Prophet Salih as in the Qur'an Al-A'raf [7]: 73-79

وَالِى تَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَاقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ النَّارِ ۚ وَادْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ مِنْ سَهُولِهَا قُصُورًا وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا قَادِرُونَ عَلَى أَنْ تَعْتَدُوا فِي الْأَرْضِ مُفْسِدِينَ ۚ ٧٤ قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ اسْتُضِعِفُوا لِمَنْ آمَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَالِحًا مُرْسَلٌ مِنْ رَبِّهِ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ ۚ ٧٥ قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنْتُمْ بِهِ كَافِرُونَ ۚ ٧٦ فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يُصْلِحُ أُنْتَابَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ ۚ ٧٧ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثِيمِينَ ۚ ٧٨ فَتَوَلَّى عَنْهُمْ وَقَالَ يَاقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رَسُولًا مِنْ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ النَّصِيحِينَ ۚ ٧٩

The translation of Ministry Religion: 73. We have sent to (the people of) Tsamud their brother, Salih. He said, "O my people, worship Allah, there is no god for you but Him. Indeed, a clear proof has come to you from your Lord. This is Allah she camel for you as

²⁵ Miles et al., *Qualitative Data Analysis: A Sourcebook of New Method*. Terjemahan Tjetjep Rohendi Robidi. *Analisis Data Kualitatif: Buku Sumber tentang Metode-Metode Baru* (University of Indonesia (UI-PRESS), 1992), 20.

a miracle. So, let it feed on Allah Swt. earth and do not disturb it with any evil so that you will be hit with a very painful punishment." 74. Remember when (Allah) made you successors (in authority) after 'Ad and gave you a place on earth. You build large buildings on the low lands and carve the mountains into houses. So, remember Allah Swt. blessings and do not commit evil on earth by doing damage. 75. The arrogant leaders among their people said to those who were considered weak who had believed among them, "Did you know that Salih was sent (to be an apostle) by his Lord?" They answered, "Indeed we believe in what (revelation) he brings." 76. Those who boast say, "Indeed, we are those who deny what you believe in." 77. Then, they slaughtered the she camel and they transgressed against the command of their Lord, and they said, "O Salih, bring to us what (threat of torture) you promised us if you were among those sent by (Allah)." 78. So, a (terrific) earthquake struck them so that they became (corpses) lying in the (ruins of) their dwellings. 79. So, he (Salih) left them saying, "O my people, indeed I have conveyed to you the message (mandate) of my Lord and I have advised you, but you do not like those who give advice."²⁶

Verse 73 explains that Prophet Salih was a prophet sent by Allah to the Thamud. He came from the Thamud clan who had descendants good, honorable position, harmonious domestic life, and noble morals. The Thamud themselves were an ancient Arab tribe that was destroyed by Allah, known as "Ba'idah Arabs", and lived in the Hijir or 'Ula area in the north Medina, Saudi Arabia. All are descendants of Thamud bin 'Athir bin Iram bin Sam bin Nuh, and appeared after the people of 'Ad were destroyed by Allah.

Prophet Salih carried out his prophetic duties by conveying orders Allah to the people of Thamud. He called for worshiping Allah Who Almighty and abandon polytheism. Prophet Salih invites piety to Allah and follow the true teachings of religion, and avoid misguided paths that can lead to Hell. Prophet Salih as preaching emphasized the importance of monotheism and abandoning idolatry.

Allah granted Prophet Salih a miracle in the form of a camel known as the Camel of Allah. This camel was proof of Prophet Salih as apostleship, given in response to the Thamud people request to prove his prophethood. According to some commentators, the camel emerged from a large rock as a miracle demonstrating Allah power and the truth of Prophet Salih as preaching. The Thamud people were expected to heed this miracle as

²⁶ Lajnah Pentashihan Mushaf Al-Qur'an. "Qur'an Kemenag in Word." Jakarta: Badan Litbang dan Diklat Kemenag, 2019. <https://lajnah.kemenag.go.id/unduh>.

a sign of their faith.

Prophet Salih commanded his people to let the Camel of Allah graze on Allah earth without disturbance, as both the earth and the camel belonged to Allah. Prophet Salih strictly forbade obstructing, harming, or slaughtering the camel. He threatened that anyone who dared to disturb or kill the camel would receive a painful punishment from Allah. To avoid conflict, Prophet Salih arranged for a division of drinking days between his people and Allah camels at the lake due to the limited water supply. This division aims to create order and avoid difficulties between the two. "And inform them that the water is divided among them (with the she-camel); each one is entitled to a turn to drink." (Al-Qamar [54]: 28) This is also confirmed in Allah Swt. words in another verse, namely: "He (Salih) said, "This is a she-camel, which is entitled to a turn to drink, and you too are entitled to a turn to drink on appointed days." (Asy-Syu'araa [26]: 155)

After Prophet Salih invited his people to worship Allah and gave advice to do good to the camel, he reminded him of Allah Swt. blessings that has been obtained, among other things, is given power and strength to prosper the earth as a replacement for the people of 'Ad. Allah gives skills and the ability to make castles and knowledge of materials buildings such as bricks, limestone and tiles. Apart from that, expertise is also provided and perseverance in carving hills and mountains to become a residence and shelter during the winter, as well as protection from rain and cold. People only emerge from their hill dwellings during certain seasons to farm and engage in other work. Prophet Salih urges people to remember Allah blessings and to be grateful to Him by worshipping Him alone and abandoning destructive practices on earth such as disbelief, polytheism, and oppression, which displease Allah.

Verse 75 shows that the arrogant leaders of Thamud mocked the weak who believed in Prophet Salih, stating that they were mistaken in believing in his prophethood. These weak people were judged not to despair because they still held on to their conscience and accepted the Prophet call. This shows that the weak tend to be open to truth and advice, unlike the arrogant who reject it.

Prominent and wealthy people are often reluctant to follow others and accept advice that goes against their own desires, even if it aligns with their own conscience. This attitude demonstrates that position, rank, or wealth can make it difficult for someone to accept truths that are not in line with their personal interests. "And they deny it because

tyranny and arrogance, even though their hearts believe in (the truth). So pay attention to what happens to those who do damage." (An-Naml [27]: 14) The weak people of the Thamud people who believed answered wisely, believing in what Prophet Salih brought because of that guidance true and comes from God. Verse 76 explains that after the weak group the believer answered wisely, the arrogant leader of the Thamud responds by denying what the weak person believes. This action was taken to avoid the impression of acknowledging the apostleship of Prophet Salih.

Verse 77 shows that the Thamud people were disobedient by slaughtering camels and opposing Allah Swt. command conveyed by the Prophet Salih. This action was carried out by involving someone from their own circle to kill the camel. "So they called their friends, then him catch (the camel) and cut it." (Al-Qamar [54]: 29) Verse 77 shows that the camel was killed by a group people from the Thamud who acted with mutual consent. As a result, responsibility and punishment falls on all involved. After that, folks Thamud challenged Prophet Salih to bring about the promised punishment if it's true that Salih is the messenger of Allah.

Verse 78 explains that after the Thamud challenged Prophet Salih, Allah defended His Messenger by sending down punishment in the form of earthquakes and lightning terrible thing that destroyed the Thamud people. Verse 79 explains that after Thamud people perished, Prophet Salih expressed his feelings of emotion and sadness, feeling that he had conveyed God message and gave advice, but his people did not want to accept. This shows how much Prophet Salih loved his people. Paragraph this also confirms that Prophet Salih was saved by Allah.²⁷

Theoretical analysis of the above data can be conducted by elaborating the theory of moral, the environment, and the Qur'anic story. The verses on morals regarding the environment in the story of Prophet Salih as in the Interpretation of the Ministry Religious can be interconnected and reflected, as follows:

Theory of Morality is defined as the inclination of the heart that triggers spontaneous actions without prior thought,²⁸ or human traits that are formed through education and character building.²⁹ Morality occupies an important position in Islam, to the point that the Prophet Muhammad saw emphasized that good morality is the core of

²⁷ Departemen Agama RI, *Al-Qur'an dan Tafsirnya Jilid 3 (Juz 7-9)*, 1 ed. (Widya Cahaya, 2011), 383–89, <https://pustakalajnah.kemenag.go.id/detail/81>.

²⁸ Oemar Hamalik, *Kurikulum dan Pembelajaran* (Bumi Aksara, 2001), 57.

²⁹ Muliati Sesady, *Ilmu Akhlak*, 1 ed. (Rajawali Pres, 2023), 1–2.

religion.³⁰ Good morals toward the environment involves maintaining it to keep it healthy and peaceful³¹ for the benefit of humanity.³²

The correlation between morality theory and the above data is very close, especially in the context of Prophet Salih as invitation and the wisdom contained in the story. Research data shows that Prophet Salih as was sent to the Thamud people,³³ who were engaged in idol worship, evil deeds, and corruption in the world.³⁴ Evil and corrupt behavior directly contradict the concept of good morals. In fact, Prophet Salih as preaching encouraged worship of Allah Swt., advised them to do good deeds, and remembered Allah Swt. blessings³⁵ was an effort to foster good morals among the Thamud people.

Aspects of good morals include obedience to Allah Swt., gratitude, humility, speaking kindly, patience, honesty, sincerity, keeping promises, and not violating the rights of others. Another example of wisdom mentioned in the story of Prophet Salih as is a concrete manifestation of the definition of morality above. For example:

1. Obedience to Allah Swt.

The interpretation shows that the core of the Prophets preaching focused worship solely on Allah and abandoning worship of others,³⁶ a form of absolute obedience.³⁷ The Thamud people, who disbelieved and killed the camel, a miracle of Allah,³⁸ is a bad example of the lack of morality in obeying commands Allah.

2. Gratitude

The Prophet Salih as reminded the Thamud people to be grateful for the blessings of Allah Swt., such as the power to prosper the earth, the ability to build palaces, and the expertise to carve mountains.³⁹ The Thamud people disobedience and rejection of

³⁰ Yunahar Ilyas, *Kuliah Akhlak* (Pustaka Pelajar Offset, 2006), 6.

³¹ Hasnawati, "Akhlak kepada Lingkungan," 204–5.

³² Aisyah Aminy, "Pendidikan Akhlak dalam Al-Qur'an." *Jurnal Pendidikan dan Pemikiran Islam* 6, no. 2 (2022): 228, <http://dx.doi.org/10.24127/att.v6i2a2366>.

³³ Departemen Agama RI, *Al-Qur'an dan Tafsirnya Jilid 3 (Juz 7-9)*, 385.

³⁴ Ibid., 387.

³⁵ Ibid., 386.

³⁶ Yulian Purnama, "Ibadah Hanya untuk Allah Semata," 2022, <https://konsultasisyariah.com/40661-ibadah-hanya-untuk-allah-semata.html>.

³⁷ Idah Suaidah, "Ibadah dalam Al-Qur'an." *Jurnal Inspiratif Pendidikan* 1, no. 1 (2012): 167.

³⁸ Departemen Agama RI, *Al-Qur'an dan Tafsirnya Jilid 3 (Juz 7-9)*, 388.

³⁹ Ibid., 386–87.

blessings, including killing the camel,⁴⁰ are a reflection of kufr,⁴¹ which is a bad morality.

3. Do Good

The story of Prophet Salih as emphasizes the importance of speaking kindly⁴² and gently, as it can make others happy and respectful, in contrast to harsh speech, which causes sadness and rejection.⁴³ Honesty is also emphasized as the key to good character that leads to Paradise. Meanwhile, lying leads to evil and leads to Hell.⁴⁴ The Thamud people who planned to kill Prophet Salih as and the believers⁴⁵ demonstrated behavior that was completely contrary to good morals.⁴⁶

4. Do Not Violate the Rights of Others

The killing of Prophet Salih as miraculous camel⁴⁷ is a clear violation of rights, not only of the camel it self, but also of Prophet Salih as rights as a messenger of God.⁴⁸ This is also a form of promise breaking⁴⁹ and disobedience. Overall, the research data above consistently depicts that morals, both praiseworthy and reprehensible, play a central role in the story of Prophet Salih as. The actions of the Thamud people, who denied and destroyed the morals taught,⁵⁰ are the antithesis of the morals taught, while the lessons learned from the story emphasize the importance of good morals as a guide to life.⁵¹

The story of Prophet Salih as in the Tafsir of Ministry Religious emphasizes the importance of maintaining good relations with Allah Swt., fellow human beings, and nature.⁵² Prophet Salih as is an example of a prophet with good morals and patience in

⁴⁰ Ibid., 388.

⁴¹ Ibid., 387.

⁴² Fakhriyatus Shofa Alawiyah, *Etika Berbicara Perspektif Al-Qur'an dan Implementasinya di Era Digital*. Thesis. (UIN Kiai Haji Achmad Siddiq, 2022), 43, <https://digilib.uinkhas.ac.id/11923/1/Laporan%20Penelitian-TE-Fa.pdf>.

⁴³ Ibid., 42–47.

⁴⁴ Iis Suryatini and Hasyim Asy'ari, *Pendidikan Agama Islam dan Budi Pekerti Kelas IX SMP*. (Pusat Perbukuan, 2022), 59.

⁴⁵ Departemen Agama RI, *Al-Qur'an dan Tafsirnya Jilid 7 (Juz 19-21)*, (Widya Cahaya, 2011), 216.

⁴⁶ Muhammad Faizin, "Larangan Berbuat Zalim dan Pembelaan Islam pada Orang yang Dizalimi," NU Online, September 11, 2023, <https://nu.or.id/syariah/larangan-berbuat-zalim-dan-pembelaan-islam-pada-orang-yang-dizalimi-jfrss>.

⁴⁷ Departemen Agama RI, *Al-Qur'an dan Tafsirnya Jilid 3 (Juz 7 to 9)*, 388.

⁴⁸ Teungku Muhammad Hasbi Ash-Shiddieqy, *Pengantar Fiqh Muamalah* (Pustaka Rizki Putra), 1999), 119.

⁴⁹ Departemen Agama RI, *Al-Qur'an dan Tafsirnya Jilid 7*, 34.

⁵⁰ Departemen Agama RI, *Al-Qur'an dan Tafsirnya Jilid 3 (Juz 7-9)*, 388.

⁵¹ Bambang Ismono dan Dean Muflihini, *BUSANTIK Akidah Akhlak X* (CV. Ladunni Press, 2014), 27.

⁵² Ibid., 25.

dealing with rebellious people.⁵³ The environment is defined as a space for living things that have a reciprocal relationship, with humans playing a vital role in its formation.⁵⁴ The Earth provides resources, with humans actively transforming the environment to meet their needs and improving the quality of life.⁵⁵ Environmental science is studied so that humans can apply ecological principles for the continuation of life.⁵⁶ The importance of humans role in the environment is emphasized, as environmental improvement reflects self-improvement.⁵⁷ Humans are given the power by God to prosper the earth, so that they can show gratitude by abandoning destructive behavior.⁵⁸

The correlation between environmental theory and the above data is very significant, especially in the context of interpreting the story of the Prophet Salih as regarding the relationship between humans and the environment.⁵⁹ The Thamud people are described as people who had the habit of worshiping idols, committing evil deeds, and causing damage to the world.⁶⁰ The phrase "damage to the world" directly indicates a violation of moral principles for a healthy and peaceful environment.⁶¹ These destructive acts are antithetical to humanity goal of prospering the earth as a place to live, so that we can show gratitude by abandoning destructive acts, which are actions that displease Allah Swt., including disbelief, ungratefulness, and oppression.⁶²

The story of Prophet Salih as explicitly demonstrates violations of environmental morals:

1. Destruction of Resources and Disbelief in Blessings

Prophet Salih as reminded his people of Allah blessings in the form of fertile land, domestic animals, abundant natural resources, and their ability to build beautiful houses

⁵³ Departemen Agama RI, *Al-Qur'an dan Tafsirnya Jilid 7 (Juz 19-21)*, 129.

⁵⁴ Rosdina, "Membumikan Etika Lingkungan Bagi Upaya Membudayakan Pengelolaan Lingkungan yang Bertanggung Jawab," 247.

⁵⁵ Yosef Anata Christie et al., "Dampak Kerusakan Lingkungan Akibat Aktivitas Pembangunan Perumahan (Studi Ksus di Perumahan Palaran City oleh PT Kusuma Hady Property)." *Jurnal Beraja Niti* 2, no. 11 (2013): 6.

⁵⁶ Toguan Rambe et al., "Islam dan Lingkungan Hidup: Menakar Relasi Keduanya." *Jurnal Studi Agama-Agama* 1, no. 1 (2021): 8, <https://doi.org/doi.org/10.22373 /ARJ>.

⁵⁷ Hasnawati, "Akhlak kepada Lingkungan," 204.

⁵⁸ Departemen Agama RI, *Al-Qur'an dan Tafsirnya Jilid 3 (Juz 7-9)*, 387.

⁵⁹ Kementerian Lingkungan Hidup Pengurus Besar Nahdlatul Ulama. *Tingkatkan Takwa melalui Kepedulian Lingkungan (Peduli Lingkungan dalam Perspektif Islam)*. 1 ed. Deputi Komunikasi Lingkungan dan Pemberdayaan Masyarakat Kementerian Lingkungan Hidup, dan Lembaga Penanggulangan Bencana dan Perubahan Iklim Pengurus Besar Nadhatul Ulama, 2011), 14.

⁶⁰ Departemen Agama RI, *Al-Qur'an dan Tafsirnya Jilid 3 (Juz 7-9)*, 387.

⁶¹ Hasnawati, "Akhlak kepada Lingkungan," 205.

⁶² Departemen Agama RI, *Al-Qur'an dan Tafsirnya Jilid 3 (Juz 7-9)*, 386–87.

from mountain stones. However, the Thamud people forgot themselves and became arrogant over the pleasures they received in this world, to the point of denying the Day of Judgment and indifferent to the consequences if Allah takes away all that goodness. This is a form of disbelief and injustice that leads to environmental destruction.⁶³

2. The Killing of the Miraculous Camel

The culmination of environmental destruction and opposition to the teachings of the Prophet Salih as was the killing of the miraculous she camel.⁶⁴ This camel was not just an ordinary animal, but a symbol of Allah power, a warning to the Thamud people, and a test.⁶⁵ The cruel treatment of the camel symbolized indifference and aggression toward Allah creation because the camel of Allah is unlike other camels, it produces abundant milk that can be used by all residents as part of the natural resources of the environment.⁶⁶

3. Consequences of Environmental Destruction

The consequence of the Thamud people evil deeds and destruction was Allah punishment in the form of lightning, thunder, and earthquakes, until the land of Hijr was razed to the ground, leaving no trace of it. This is a clear demonstration of the consequences that would occur if Allah took away all of these good things. It also serves as a lesson that Allah is indifferent to the enormous disaster victims inflicted on the Thamud people due to their excessive disobedience. This destruction confirms that environmentally destructive behavior has grave divine consequences.⁶⁷

Thus, the research data above clearly illustrates that violations of environmental principles, particularly in terms of disbelief and injustice, led to the destruction of the Thamud people. This story serves as a lesson about the urgency of morality regarding the environment, that humans should.⁶⁸

The theory of Qur'anic stories explained above suggests that the stories in the Qur'an are not mere narratives, but rather real events rich in meaning and serve as lessons for humanity.⁶⁹ These stories are told in the form of real events to make them easy to

⁶³ Departemen Agama RI, *Al-Qur'an dan Tafsirnya Jilid 7 (Juz 19-21)*, 129.

⁶⁴ Departemen Agama RI, *Al-Qur'an dan Tafsirnya Jilid 3 (Juz 7-9)*, 388.

⁶⁵ Departemen Agama RI, *Al-Qur'an dan Tafsirnya Jilid 9 (Juz 25-27)*, (Widya Cahaya, 2011), 577.

⁶⁶ Departemen Agama RI, *Al-Qur'an dan Tafsirnya Jilid 7 (Juz 19-21)*, 130.

⁶⁷ Ibid., 129–31.

⁶⁸ Ibid., 128.

⁶⁹ Humaedah, "Kisah-Kisah dalam Al-Qur'an Perspektif Pendidikan Islam," 113.

understand, allowing future generations to learn from them, ultimately fostering good morals.⁷⁰ In the Qur'an Yusuf [12]: 111 explicitly states that these stories contain lessons for those of sound mind. The Qur'an is not a fabricated story, but rather a confirmation of previous scriptures, and a guide and mercy for the believers. Although not a historical book, the Qur'an contains many stories of past generations that serve as lessons and examples.⁷¹

The correlation between these theories is clearly seen in the data presented above regarding the interpretation of the story of the Prophet Salih as. The story of Prophet Salih as and the Thamud people with all details are presented as concrete evidence of this theory. Interpretation of verses The Qur'an (Al-A'raf [7]: 73-79, Hud [11]: 61-68, An-Naml [27]: 45-53, Al-Qamar [54]: 23-32, etc.) shows that the story contains messages in depth and applicable. For example, the interpretation of the preaching of the Prophet Salih as invited the Thamud to only worship Allah and leave idolatry and destructive deeds on earth.⁷² This is not just a narrative history about Prophet Salih as and the Thamud, but also lessons about monotheism (the oneness of Allah) and the consequences of polytheism (associating partners with Allah).⁷³

The story of the miracle of the she camel and the murder by the Thamud people, as well as the punishment that befell, be a clear example of a real and possible historical event proven to be true⁷⁴ mentioned in the story theory of the Qur'an. The punishment takes the form of not only the thunder, lightning and earthquake that leveled the land of the Thamud becomes the end of a narrative, but also becomes a sign (of God power) for people who know.⁷⁵ This confirms the concept that the stories of the Qur'an become guidance and grace, as well as lessons about the consequences of disobedience and injustice.⁷⁶

Furthermore, the wisdom of the story of Prophet Salih as above directly outlines valuable lessons that can be learned from it, including the obligation to worship only Allah, to be grateful for His blessings, to do good, and to refrain from disobeying His

⁷⁰ Majid and Rohman, "Kisah dalam Al-Qur'an Perspektif Pendidikan Islam," 30.

⁷¹ Ibid., 35.

⁷² Departemen Agama RI, *Al-Qur'an dan Tafsirnya Jilid 3 (Juz 7 s.d 9)*, 386-87.

⁷³ Departemen Agama RI, *Al-Qur'an dan Tafsirnya Jilid 7*, 127-31.

⁷⁴ Majid and Rohman, "Kisah dalam Al-Qur'an Perspektif Pendidikan Islam," 35.

⁷⁵ Ibid.

⁷⁶ Mahmud Al-Dausary, *Kisah-Kisah Al-Qur'an* (alukah.net, 2019), 3, <https://t.me/bukudigitalindonesia/15665>.

commands. This directly reflects the purpose of the Qur'anic story to provide important moral and spiritual values in daily life and to serve as a guide for Muslims. Thus, the data presented above substantially supports and illustrates the theory of the Qur'anic story as a source of real and relevant wisdom and lessons. Interpretation of the wisdom of moral verses regarding the environment in the story of the Prophet Salih as in the interpretation of Ministry Religion with theories of morals, the environment and the story of the Qur'an above, it's hoped that humanity can increase their faith, devotion to Allah Swt., maintaining good relations with fellow humans, and the environment.⁷⁷

CONCLUSION

The interpretation of the Ministry Religion of Republic Indonesia of the story of Prophet Salih as regarding morals towards environment. Prophet Salih as the messenger of Allah Swt. to the Thamud. The people habit of worshiping idols, doing damage, and evil. Then Allah punished him with earthquakes, thunder, and lightning. The wisdom of the story of the Prophet Salih as on morals towards the environment, among others worship Allah Swt. and do not associate anything with him, give thanks gifts given by Allah, doing good, and obeying Allah Swt. or not defy his commands because the consequences are painful.

The story of Prophet Salih as in the Qur'an, as interpreted in the interpretation of the Ministry Religion of Republic Indonesia, contains a strong moral message regarding the importance of environmental morals. Through a theoretical approach encompassing Islamic morality, environmental morals, and analysis of Qur'anic narratives, it's found that Prophet Salih as invitation to his people to worship Allah, be grateful for his blessings, and avoid harm is a concrete manifestation of noble moral values. The Thamud people, who rejected this invitation, destroyed the environment, and killed the miraculous camel, are concrete examples of violations of moral and ecological morals that led to destruction.

Interpreting the Qur'anic verses about Prophet Salih as provides an understanding that the Qur'an contains not only spiritual values but also morals guidelines for preserving the environment. Therefore, this story is relevant as a normative and educational foundation for building moral awareness among Muslims regarding the importance of preserving the environment as part of human responsibility as caliphs on earth.

⁷⁷ Ibid., 12.

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