

NATURAL DISASTERS REVIEWED FROM THE PERSPECTIVE OF TAUHID RUBUBIYAH IBN TAYMIYAH

Wita Azani¹, Aprilinda M Harahap²
Universitas Islam Negeri Sumatera Utara¹²
wita0401211002@uinsu.ac.id

ABSTRACT

The phenomenon of natural disasters is not only understood as a physical event, but in the theological perspective of Islam, especially Tawheed Rububiyah according to Ibn Taymiyah, disasters are a manifestation of the will and power of Allah SWT as the only Creator, Regulator, and Maintainer of the universe. This research aims to examine the meaning of natural disasters through the approach of monotheism rububiyah which is understood as part of reprimands, punishments, tests, and means of cleansing sins, all of which are reflections of the Divine will. The methodology of this research uses a qualitative-descriptive approach through literature study, by analyzing various Islamic literature, interpretation of the Qur'an, and Ibn Taymiyah's thoughts that are relevant to the theme of disaster and divinity. The results of the study show that natural disasters can be interpreted as a tool of spiritual and moral introspection for humanity, as well as a consequence of environmental damage due to human behavior that is not in accordance with the values of monotheism. In Ibn Taymiyah's view, the recognition of the rububiyah of Allah is not only a theoretical belief, but must be manifested in the form of an ethical and ecological responsibility to maintain the balance of nature. The conclusion of this study confirms that the understanding of monotheism provides a strong spiritual and ethical foundation in responding to natural disasters more wisely, making it a means to improve oneself, strengthen faith, and affirm the role of humans as the caliph of Allah on earth.

Keywords: Disaster, Ibn Taymiyah, Tawheed Rububiyah

INTRODUCTION

Natural disasters are an increasingly urgent global issue and have a significant impact on human life and the earth's ecosystem. This phenomenon is not only a concern of natural and social sciences, but also relevant to be studied from a theological perspective, especially in the framework of Rububiyah Tawheed. Tauhid Rububiyah, as one of the fundamental aspects in Islamic theology, affirms that Allah SWT is the only Rabb, Sustainer, Regulator, and Ruler of the entire universe (Hernanto, 2021). This understanding has profound implications for the way we view nature, human responsibility, and the wisdom behind every event that occurs, including natural disasters.

In recent decades, various scientific studies have shown that there are many natural disasters due to changes in rainfall patterns, increasing global temperatures, rising sea levels, and the frequency and power of natural disasters such as floods, droughts, storms, and forest fires (Climate Change 2021).

In Indonesia, one of the natural disasters that occurred recently was the cold lava flood in Bukittinggi, West Sumatra in 2024. This disaster is a mudslide formed from a mixture of water, volcanic ash, rocks, and other materials that descended from the slopes of Mount Marapi after heavy rains poured over the area. Scientifically, this disaster can be explained as a result of high rainfall in the upstream region of the mountain that triggered the flow of volcanic material.

The Islamic theological perspective views this phenomenon as part of the decree of Allah SWT that governs everything in the universe. In this context, cold lava disasters are not only a natural event but also a warning for humans to introspect on their behavior towards the environment and

increase awareness of the greatness of Allah SWT.

From the perspective of Tauhid Rububiyah, natural disasters cannot be separated from the permission and will of Allah SWT. This is as affirmed in the Qur'an, Surah Ar-Rum verse 41:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

Meaning: It has been seen that the damage on the land and in the sea is caused by the deeds of human hands, so that Allah may feel for them a part of their deeds, so that they may return (to the right path).

This verse hints that natural damage, including that manifested in natural disasters, can be caused by human actions that are not in harmony with God's will (Rifzikka, 2024). These actions include excessive use of natural resources, pollution of the environment, and a lack of awareness of the importance of maintaining ecosystem balance. Ibn Taymiyah, a great scholar in the Islamic tradition, emphasized that Tawheed Rububiyah is the recognition that Allah SWT is the only creator (Khaliq), the giver of sustenance (Raziq), and the arbiter (Mudir) of the entire universe and its contents. Everything that happens in this world, including natural disasters, is part of His absolute destiny and will. This understanding leads a Muslim to realize that natural disasters have divine wisdom and purpose, as well as strengthen faith and submission to Allah in the face of these tests (Maduq, 2024).

METHODS

This study uses the library research method as the main method in data collection (Munji, 2014). This method was chosen because it allows researchers to obtain relevant, in-depth, and comprehensive information related to the topic of natural disasters in the perspective of Tauhid Rububiyah Ibn Taymiyah (Wahyudin, 2020). The data collected is sourced from various literature, including scientific journals, Islamic theology books, scientific articles, and reports from trusted media that discuss natural disasters (Andini, 2022). The data collection technique is carried out through several steps, namely first, the researcher identifies literature that is relevant to the research theme, both from primary sources such as books of tafsir and books on Islamic theology as well as from secondary sources such as scientific journals and news articles. Furthermore, the data that has been obtained is classified based on the main theme, namely natural disasters, Tauhid Rububiyah, and the relationship between the two. Finally, the researcher ensures the validity of the source by selecting literature from reliable sources that have academic credibility.

The collected data is analyzed using a descriptive-critical method with a qualitative approach, which aims to describe the phenomenon of natural disasters in detail based on scientific and theological data, provide a critical interpretation of the data by attributing it to the concept of Tawheed Rububiyah, namely understanding the phenomenon as a warning for humans, and conducting contextual analysis to provide a holistic understanding of the relationship between humans, nature, and Allah SWT. Thus, this type of research is qualitative, because the focus of this research is on understanding the meaning and context behind the phenomenon of natural disasters in the perspective of Tauhid Rububiyah. This approach allows researchers to explore the spiritual and moral dimensions of the issues discussed.

RESULT AND DISCUSSION

Biography of Ibn Taymiyah

Ibn Taymiyah's real name is Taqiuddin Abu al-Abbas Ibn Abd al-Halim bin al-Imam Majdudin Abi al-Barakat Abd as-Salam bin Muhammad bin Abdullah bin Abi Qasim Muhammad bin Khuddlar bin Ali bin Taymiyah al-Harrani al-Hanbali. Scholars usually refer to him briefly as Taqiuddin Abu Abbas bin Abd al-Halim bin Abd as-Salam bin Taymiyah al-Harrani al-Hanbali. He was born on Monday, 10 Rabi'ul Awal 661 H, or coinciding with January 22, 1263 AD, in the city of Harran, a region located in the southeast of the land of Sham, precisely on the island of Ibn Amr between the Tigris and Euphrates Rivers (Has, 2021).

Ibn Taymiyah was born into a family of Syrian scholars who were very loyal to the pure and strong religious teachings of the Hanbali madhhab. His grandfather, Abd as-Salam, was a prominent scholar in Baghdad who was an expert in hadith, ushul fiqh, nahwu, and a hafidz. His father, Syihabuddin Abu Ahmad, was a khatib and judge in the city of Harran. With a family background full of science and scholarship, it is clear that Ibn Taymiyah grew up in a strong intellectual environment.

In 1268 AD, when Ibn Taymiyah was a child, his family fled to Damascus due to the massive Mongol invasion of Harran. This attack was a great disaster for the Muslims, as the Mongols succeeded in destroying Muslim intellectual centers, including the metropolitan Baghdad, by burning and throwing intellectual works into the Tigris River.

When he was 21 years old, Ibn Taymiyah succeeded his father as a teacher and khatib. He began his career as an active theologian and was known as a sharp, courageous, free-thinking, and faithful thinker. He was good at speech and had extraordinary perseverance and courage. The main focus of his scholarship was theology, where he was known as a reformer who strongly rejected the teachings of Islam that were shackled by heresy and superstition. Ibn Taymiyah became an important figure in the effort to purify Islamic teachings and oppose all forms of religious deviation.

As the main enemy of heresy and superstition, Ibn Taymiyah firmly fought for amar ma'ruf nahi munkar and the purification of the faith. However, some of his thoughts were considered controversial and incompatible with certain interpretations of the Qur'an, so he was imprisoned. During his imprisonment, Ibn Taymiyah remained productive in writing scientific papers until he finally fell ill and died on the night of Monday, 10 Dzulqo'dah 727 H.

Before his death, Ibn Taymiyah had left behind a number of important works in various fields of knowledge, including hadith, tafsir, ushul fiqh, Sufism, philosophy, politics, and monotheism. Some of his famous works include ar-Risalah fi Ushul al-Din, Kitab al-Iman, al-Furqon baina al-Haq wa al-Bathl, Syarah al-Aqidah al-Ashfihaniyah, and Answeru Ahli al-Ilmi wa al-Iman. Thus a brief biography of Ibn Taymiyah and the works he produced throughout his life.

Tauhid Rububiyah Ibn Taymiyah

Rububiyah monotheism is one of the main concepts in Ibn Taymiyah's monotheistic thought. This concept affirms the oneness of Allah SWT in terms of creation (al-Khalq), possession (al-Mulk), and arrangement (al-Tadbir) of the entire universe. According to Ibn Taymiyah, only Allah created all things, possessed all the contents of nature, and arranged all the harmony and harmony of the universe absolutely without any allies for Him (Hambal, 2020).

Ibn Taymiyah used the manhaj wijdani approach or the method of fitrah in establishing

monotheism rububiyah, namely that humans instinctively admit that Allah is the only God who created and governs the universe. This confession is the main foundation before a person believes in tauhid uluhiyah (detachment in worship) (Sari 2024). In other words, tawheed rububiyah is a mukaddimah or introduction to tawheed uluhiyah, because the recognition of the oneness of Allah in the rububiyah requires servitude only to Him.

In his works, Ibn Taymiyah emphasized that monotheism is not just a theoretical confession, but must also be reflected in the attitude and deeds of a Muslim, namely honoring Allah in all aspects of life and rejecting all forms of attachment to Him in terms of creation, maintenance, and regulation of nature.

According to Ibn Taymiyah, the concept of monotheism is also the basis for his criticism of religious practices that contain heresy and superstition which he considers deviated from pure monotheism. He emphasized that the main mistake of some Muslims is to confuse tawhid rububiyah with tawhid uluhiyah so as to cause mistakes in understanding the essence of divinity.

According to Ibn Taymiyah, Tawheed rububiyah is very fundamental in building a solid faith and is the main foundation in dealing with various life phenomena, including natural disasters, which in the perspective of tawheed is a manifestation of Allah's power as the Lord of the universe.

Natural Disasters and Tauhid Rububiyah

Natural disasters are seen through the lens of Tauhid Rububiyah, which is a theological principle in Islam that affirms that Allah SWT is the only Ruler, Maintainer, and Ruler of the entire universe (Sukiman, 2021). This principle not only affirms the oneness of God in the matter of creation, but also in the control of all natural events, including natural disasters.

In this context, natural disasters are not only seen as a natural phenomenon, but also as part of God's decree that contains wisdom and lessons for humans. Allah SWT says in the Qur'an Surah Ar-Rum verse 41:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

Meaning: "It has been seen that the destruction on land and in the sea is caused by the deeds of human hands, so that Allah may feel for them some of the (consequences) of their deeds, so that they may return (to the right path)."

This verse hints that natural damage, including natural disasters, can be caused by human actions that are not in harmony with the principles of Rububiyah Tauhid, such as excessive use of natural resources and environmental pollution. The damage that occurs due to human actions is actually a consequence of the shirk committed by humans themselves. Shirk is not only limited to the aspect of belief or theology, but can also be realized through physical actions carried out by the human body (Hakim and Munawarir, 2020). Human actions that damage the environment on earth are deliberately shown by Allah so that humans realize the bad effects of their actions. This awareness is expected to lead humans to return to the right path, although in reality, humans often find it difficult to stop doing bad deeds (Rezeki & Faza, 2023). Basically, the damage that occurs is a form of punishment or retribution from Allah for the evil and evil committed by humans (al-Zamakhshari, 1998).

Tauhid Rububiyah teaches that everything in the universe happens by the will of Allah, including natural disasters. However, humans as caliphs on earth have a responsibility to maintain the balance of the ecosystem and prevent environmental damage. In this case, repentance can be a spiritual solution for humans to improve their relationship with nature. By repentance, humans not only ask for forgiveness for their sins, but also commit to changing their behavior in the wise and sustainable use of natural resources.

The Concept of Tauhid Rububiyah Ibn Taymiyah and Its Implications for the Environment

In the treasures of Islamic thought, monotheism is the main foundation that supports all aspects of life, including the way of view and human interaction with nature. One of the important aspects of tawheed is tawheed rububiyah, which is the belief and recognition that Allah SWT is the only Rabb, Sustainer, Sovereign, and Creator of the entire universe (Firdaus, 2015). A deep understanding of the rububiyah monotheism has very significant implications for the way humans perceive and treat the environment.

Tawheed rububiyah is the core of a Muslim's faith. He went beyond mere verbal acknowledgment that God existed. More than that, monotheism is the belief that permeates the heart and mind, that Allah is the only Substance who has absolute power over all of His creation. Allah SWT says in the Qur'an:

قُلْ مَنْ رَبُّ السَّمٰوٰتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيْمِ , سَيَقُوْلُوْنَ لِلّٰهِ قُلْ اَفَلَا تَتَّقُوْنَ , قُلْ مَنْ يَدِيْهِ
مَلَكُوْتُ كُلِّ شَيْءٍ ۙ وَهُوَ يُجِزُّ وَلَا يُجَارُ عَلَيْهِ اِنْ كُنْتُمْ تَعْلَمُوْنَ , سَيَقُوْلُوْنَ لِلّٰهِ قُلْ فَاَنَّى تُسْحَرُوْنَ

Meaning: "Say: "Who is the Lord of the seven heavens and the great Lord of 'Arsh?" They will answer: "Belongs to Allah." Say: "Then are you not pious?" Say: "Who is in His hand in charge of all things while He is protecting, but there is nothing to be protected from Him, if you know?" They will answer: "Belongs to Allah." Say: "From which way have you been deceived?"

This verse affirms that only Allah has rububiyah, which is the power, regulation, and maintenance of the universe. This confession denies all forms of shirk in rububiyah, which is the belief that there is a force other than Allah that can govern or influence the universe.

Ibn Taymiyah used the wijdani or fitrah method in establishing Tawheed Rububiyah, which is that humans naturally recognize the oneness of Allah as the creator and regulator of nature has important implications for human attitudes towards the environment. Because Allah is the regulator and maintainer of nature, humans as His creatures are obliged to maintain and maintain the balance of nature as a form of servitude and responsibility to God's creation. The awareness that this nature belongs to Allah and everything happens by His will encourages humans not to damage the environment, but to maintain its sustainability as a mandate that must be accounted for before Allah (Fakih, 2003). Environmental preservation is part of the amar ma'ruf nahi munkar that Ibn Taymiyah fought for in the context of purifying religious beliefs and practices.

The secular modern understanding has separated man from his consciousness of the unity of the universe and his dependence on God. Nasr argues that the restoration of spiritual awareness, including a deep understanding of monotheism, is the key to overcoming the environmental crisis

(Anggraini, 2021).

The belief in monotheism should change the way humans interact with nature from exploitation to responsible management. If a Muslim believes that Allah is the absolute Owner of the universe, then he will realize that he is only a caliph (representative) on earth who is in charge of maintaining and prospering nature as best as possible. Allah SWT said:

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

"And (remember) when your Lord said to the angels: 'Surely I am going to make a caliph on the earth.' They said: "Why do you want to make (the caliph) on earth a man who will cause damage to it and shed blood, when we are always praising you and purifying you?" The Lord said: "Surely I know what you do not know."

This verse shows that man is entrusted by Allah to become a caliph on earth. This mandate contains a great responsibility to preserve the environment and avoid all forms of damage. As a caliph, humans do not have the right to overexploit nature or damage the balance of the ecosystem. On the contrary, humans must use their intellect and knowledge to manage natural resources wisely, for the benefit of all living beings, including future generations.

One of the basic principles in Islamic teachings is the concept of balance (mizan). Allah SWT created the universe with precision and perfect balance. Each element in this realm has its own role and function, and all of them are interconnected and need each other. Allah SWT said:

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رُوسِيَ وَأَنْبَتْنَا فِيهَا مِن كُلِّ شَيْءٍ مَّوْزُونٍ

Meaning: "And this earth We have stretched out and We have placed on it mountains and We have made on it everything of measure."

This verse affirms that God created everything in the universe with an appropriate and balanced size. Humans as part of the universe have an obligation to maintain this balance and avoid any actions that could damage it. The concept of mizan in the Qur'an includes ecological, social, and economic balance (Syihab, 2019). Mustafa emphasized that sustainable development must consider all aspects of this balance so as not to cause environmental damage or social injustice.

This is in line with Prof. Sukiman's opinion, tauhid rububiyah affirms that Allah is the only Ruler and Maintainer of the universe. This belief requires humans to act as caliphs who maintain the trust of Allah on earth. The implication is that every Muslim must view the environment as a trust that must be cared for and maintained, not exploited freely (interview, 2025). The recognition of the rububiyah of Allah requires humans not to do damage to the earth. He interpreted the verses about rububiyah as a warning that humans should not go beyond the limits in utilizing nature, because everything has been created with perfect size and balance. According to him, protecting the environment is a form of obedience to Allah and part of the correct practice of monotheism (sukiman, 2017).

The environmental damage we are witnessing today, such as deforestation and pollution, is

the result of imbalances caused by greedy and irresponsible human behavior. Therefore, restoring balance (mizan) is the key to overcoming the environmental crisis. This can be achieved by adopting a sustainable lifestyle, reducing excessive consumption, and respecting the rights of other living beings (Hakim, 2020).

The Meaning of Natural Disasters in the Perspective of Tauhid Rububiyah Ibn Taymiyah

In the perspective of monotheism rububiyah according to Ibn Taymiyah, natural disasters have a deep and multifaceted meaning, which can be understood as a rebuke, punishment, test, and cleansing from sin. The concept of monotheism itself emphasizes the oneness of Allah in the creation, power, and regulation of the universe, so that everything that happens, including natural disasters, is the will and decree of Allah SWT.

Natural disasters can be seen as a form of rebuke from Allah SWT to humans. In the context of monotheism rububiyah, Allah as the ruler of nature warns His servants so that they return to the right path and improve themselves. This rebuke aims to make people aware of their limitations and dependence on Allah, so that they do not neglect and continue to sin (Sufyan, 2023).

Apart from being a reprimand, natural disasters can also be interpreted as punishment from Allah for human actions that violate His rules. In Ibn Taymiyah's view, Allah's power includes the ability to repay human deeds commensurate with human deeds, both in the form of mercy and punishment. Natural disasters that occur can be a manifestation of punishment for sin and disobedience committed by humans.

Natural disasters are also a test from Allah SWT to test the faith and patience of His servants. In the rububiyah monotheism, Allah not only creates and regulates nature, but also tests humans through various events, including disasters. This test aims to strengthen faith, cleanse the heart from bad qualities, and increase piety to Allah. The fourth meaning is natural disasters as a means of cleansing sins. In the perspective of monotheism rububiyah, calamities that befall humans can be a means to erase their sins if they are accepted patiently and sincerely. This shows the compassion of God who wants to cleanse His servants from mistakes so that they become better and return to Him with a clean heart.

Ibn Taymiyah emphasized that the understanding of monotheism must include the awareness that everything that happens in this world is from Allah, including natural disasters. Therefore, man must accept disasters with a spirit of tawakal and strengthen his spiritual relationship with Allah as the sole ruler and ruler of the universe. Natural disasters are not something accidental or meaningless, but part of God's plan that has a certain wisdom and purpose. This understanding teaches humans to always introspect and improve themselves in order to remain in the protection and grace of Allah.

This concept also requires humans not to blame fate fatally, but to use disasters as a momentum to improve the quality of faith and piety. Thus, natural disasters become a very important means of spiritual education in the life of a Muslim.

Tawheed Based Solutions Rububiyah Ibn Taymiyah in Facing Natural Disasters

Facing the challenges of natural disasters requires comprehensive solutions that are not only technical and scientific, but also spiritual and moral. The perspective of monotheism rububiyah offers

a holistic framework for understanding and addressing these environmental issues, emphasizing the importance of repentance, self-improvement, and the development of sound Islamic environmental ethics.

In the teachings of Islam, repentance and self-improvement are the first and most important steps in overcoming all problems, including environmental problems. Repentance means returning to Allah SWT, admitting mistakes, and being determined not to repeat them. Self-improvement means changing behaviors and lifestyles for the better and more responsible. Allah SWT said:

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ

Meaning: "And it is He who accepts repentance from His servants and forgives wrongs and knows what you do."

This verse shows that Allah SWT is the Receiver of Repentance and the Most Forgiving. However, true repentance must be followed by tangible actions to repair oneself and repair the damage that has been done. The environmental crisis is a reflection of the spiritual crisis that has hit humanity. Therefore, an effective solution must start from within each individual, by cleansing the heart of bad traits such as greed, selfishness, and indifference.

Repentance and self-improvement can also positively affect the environment through changes in consumption and production behaviors. Al-Razi also emphasized the importance of repentance, self-improvement, and strengthening responsibility as a caliph. He interpreted the verses of the Qur'an as an encouragement to improve man's relationship with Allah and nature, as well as to apply the principles of justice and balance in environmental management. According to him, the spiritual transformation of the individual is the main key to saving the environment.

When people repent of their consumptive lifestyles and start adopting simpler, more sustainable lifestyles, they can reduce the pressure on natural resources and reduce greenhouse gas emissions. Islamic environmental ethics is a set of principles and values that guide human behavior towards nature based on Islamic teachings. This ethics is rooted in the principle of monotheism, which emphasizes that Allah SWT is the only Owner and Ruler of the universe.

1. The Principle of Tawheed: Acknowledging that the entire universe is the creation of Allah SWT and has a noble purpose. Humans as the caliph (representative) of Allah on earth have the responsibility to maintain and prosper nature as well as possible.

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

Meaning: "Remember when your Lord said to the angels: "Surely I will make a caliph on earth". They said: "Why do you want to make (the caliph) on earth a man who will cause harm to it and shed blood, when we are always praising you and purifying you?" The Lord said: "Surely I know what you do not know".

2. Principle of Justice: Upholding justice for all living beings, including humans, animals, plants, and the environment itself. The exploitation of natural resources must be carried out fairly and not harm any party.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

It means: "Indeed, Allah commands us to act justly, to do good, and to give help to relatives. He (also) forbids heinous deeds, iniquity, and enmity. He teaches you a lesson so that you will always remember."

3. Principle of Balance (Mizan): Maintain the balance of the ecosystem and avoid actions that can damage the harmony of nature. Economic development must consider environmental and social impacts.

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

"Verily, We have sent Our Messengers with clear proofs, and We have sent down with them the Book and the balance (justice) so that people may act justly. We sent down iron which has great power and benefits for mankind so that Allah may know who helps Him and His Messengers even though he does not see them. Indeed, Allah is Mighty and Mighty."

4. Principle of Responsibility (Mas'uliyah): Every individual and society is responsible for their actions towards the environment. These responsibilities include preserving the environment, reducing pollution, and managing natural resources wisely.

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

Meaning: "Do not do any damage to the earth after it has been well regulated. Pray to Him with fear and hope. Indeed, Allah's mercy is very near to those who do good."

Islamic environmental ethics is not just a set of rules and prohibitions, but also a guide for developing a harmonious relationship between humans and nature. This ethic encourages humans to respect nature, maintain its sustainability, and use its resources responsibly. Seyyed Hossein Nasr argues that Islamic environmental ethics can be an alternative solution to the modern environmental crisis caused by secular and materialistic worldviews. This ethics offers a deep spiritual perspective on nature and guides humans to live in harmony with nature. The implementation of Islamic environmental ethics can be carried out in various ways, such as: a. Environmental Education: Raising public awareness of environmental issues and promoting environmentally friendly behavior, b. Public Policy: Implementing policies that support sustainable development, such as incentives for renewable energy and prohibitions on environmentally damaging activities, c. Business Practices: Encouraging companies to adopt sustainable business practices and socially and environmentally responsible, d. Lifestyle: Encourage individuals to adopt simpler and more sustainable lifestyles, such as reducing consumption, using public transportation, and managing waste well.

CONCLUSION

Tawheed Rububiyah according to Ibn Taymiyah affirms the oneness of Allah SWT as the only creator, ruler, and ruler of the universe. Everything that happens in this realm is by the will and arrangement of God alone, no other force is able to create or govern but Him. In the context of natural

disasters, this phenomenon is a manifestation of the power of Allah who regulates nature in accordance with His wisdom and decrees. This belief requires the realization that disasters are not solely caused by natural causes or coincidences, but are part of destiny and tests from Allah that must be addressed with tawakal and spiritual introspection.

Ibn Taymiyah uses the fitrah approach (manhaj wijdani) that humans instinctively acknowledge Allah as the creator and regulator, so that natural disasters can be a reminder of Allah's rububiyah and invite people to return to true monotheism by increasing faith and obedience to Him. Therefore, the understanding of monotheism is an important foundation in responding to natural disasters in an Islamic way, namely by realizing that all events are the will of Allah which contains wisdom and certain goals for mankind.

In short, natural disasters from the perspective of Ibn Taymiyah's rububiyah monotheism are tangible evidence of the power of Allah as the Lord who creates, regulates, and tests His servants, so disasters must be understood as part of a Divine decree that contains lessons and calls to strengthen faith and piety to Allah SWT.

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