



The Relationship Between God and Humans in an Islamic Perspective

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Abstract

In this article, the naming of God as Rabb, Malik and Ilaah, where God himself is something that exists in the human mind. In the human structure, the heart is a small chamber that contains the conscience or inner voice or is a small point or small box that is hidden firmly and neatly in the heart. Conscience is the line between humans and God or what connects humans with God. Meanwhile, Man is a creature chosen by God, as His caliph on earth, as well as a semi-celestial and semi-worldly creature, in whom the qualities of recognizing God, being free, trustworthy, and having a sense of responsibility towards himself and the universe are instilled; as well as the gift of superiority over the universe, heaven and earth, which has expressions as Al-Basyar, Anas, al-insan and Bani Adam. In Islam, God is the creator of humans as well as the universe, but various problems plague this life which only prioritizes material elements, coupled with the problem of the Western mindset which only prioritizes human aspects and material elements and eliminates spiritual elements, for example religion and belief in God. This kind of perspective will deny God's role as creator and ruler because the Almighty in this life is only God, He is the one who created everything in this universe, the best creature that He has created is humans. In this research, we used the library research method by collecting books that share the same theme as the discussion.

INTRODUCTION

Allah SWT is the only God worthy of worship because Allah is the Rabb of the universe. The Almighty over everything that exists throughout this universe. Allah is the Almighty Creator who has created nature and everything in it, including us humans (Albimawi & Nurhakim, 2023; Firdaus, 2015; Jamarudin, 2010). Allah SWT has said in the Qur'an surah al-Baqarah verse 29,

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ ۗ

وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

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Meaning: "It is He (Allah) who created everything on earth for you, then He went to the heavens, then He perfected them into seven heavens. And He is All-Knowing of everything."

In this verse, it is clear that Allah is the one who created the earth and this universe. Only for Him were we created and only to Him will we return. In this case, to get closer to Allah, humans must always have good faith, so that Allah will always accept us as His devout servants. Experts have said that humans are social creatures (cannot live alone/are interdependent with each other) (Molina-Mula et al., 2020). But some say that humans are individual creatures (can live alone without the help of others). But in practice and reality, humans are social creatures, it cannot be denied. In social life, humans always need each other so that interactions occur between them (Digdoyo, 2018; Iffah & Yasni, 2022; Tomasello, 2014).

When talking about nature, nature can be said to be something that includes all natural resources or natural wealth. Nature can also be called an environment without human activity (Malik, 2022; Meyresta & Fasa, 2022; Soga & Gaston, 2016). Allah SWT has advised humans to be as grateful as possible for what they have been given, especially the blessings of this universe. Nature has a huge influence on humans, if nature is damaged, such as forests becoming denuded, illegal logging of forests will have a bad or negative impact. What's more, in this modern era, the government and society pay little attention to the environment or nature so a lot of green land is used for the construction of buildings, roads, and so on (Djadjuli, 2018; Hayati, 2017). Due to the reduction in green areas, trees and so on. This will result in global warming. So humans should be as objective as possible in protecting these natural resources so that they are not damaged, if they are damaged it will have an impact and be detrimental to human life as a whole (Leu, 2021; Zhang et al., 2014).

METHOD

Research methods are scientific ways to obtain data with the aim of certain uses. The term scientific method indicates the meaning that a research activity is based on scientific characteristics, namely rational, empirical and systematic. Rational in a study means that the research is carried out with reasonable means, not the result of mediation (Chu & Ke, 2017; Dźwigoł & Dźwigoł-Barosz, 2018; Efendi & Sesmiarni, 2022). Empirical is a research activity that can be carried out by observing the human senses so that other people can observe and know the methods used. Systematic is a process used in research using certain logical steps. This research uses library research methods, with a qualitative research approach. The library data sources used are books as data sources (Sun et al., 2018; Tawfik et al., 2019; Watkins, 2017). This research was carried out by reading, studying, and analyzing various existing literature, in the form of the Al-Qur'an, hadith, and research results. Systematic research is used to study or examine an object in a natural setting without manipulating and testing hypotheses (Hamilton et al., 2021; Rohman et al., 2019).

RESULT AND DISCUSSION

The Relationship Between God, Humans and Nature

The relationship between God, humans and nature is very close. God is the essence that created humans (Sina et al., 2022; Tam, 2013). Humans and Nature as creatures created by God. If God had no role, humans and nature would not have been created. Human relationship with God is called devotion (worship) (Safitri et al., 2019; S. Said, 2017; Shofiyah et al., 2023). Human devotion is not for the sake of Allah, Allah has no desire (interest) in anyone, this devotion aims to return humans

to the origin of their creator, namely their fitrah (purity). So that human life is blessed by Allah SWT. As explained in the Qur'an in Surah Az-Zariyat verse 56 (Nurlathifah & Lisartika, 2023):

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Meaning: "And I did not create jinn and humans except so that they would worship me."

Humans are gifted with reason (as one of their advantages), they are also caliphs on earth, however, humans must still be bound and submit to the laws of Allah SWT (Asir, 2014; M. Said et al., 2022; Syarif, 2017). Nature was created by Allah SWT and intended for the benefit of humans. As caliphs, humans are given the authority to manage, cultivate and utilize nature (Amrona et al., 2023). Allah SWT says in Surah al-Luqman verse 20:

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَهْرَةً
وَبَاطِنَةً ۗ وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ

Meaning: "Do you not pay attention, indeed Allah Almighty has subdued for your (interest) what is in the heavens and what is on earth and perfected for you the pleasures of the body and mind. But among people there are those who argue about (the oneness of) Allah without knowledge or guidance and without a book that gives enlightenment."

However, we often see human nature that is ungrateful. One of the things that is most clearly visible is the human habit of depleting all natural resources without considering its sustainability (Flint, 2013; Kopnina, 2017). In reality, humans no longer pay attention to the balance of nature in exploiting it. Currently, humans have been mastered by the revelation to reap as many profits as possible so that in utilizing nature they no longer care about the negative impact on the balance of the natural ecosystem on this earth (Nugraha et al., 2021). In fact, in essence, humans were created by Allah SWT to be khalifah on earth, none other than Allah gave a mandate, namely Allah Almighty entrusted His earth to humans to be managed and preserved its existence.

Therefore, humans must look again at who they are. If humans are aware of the responsibilities given by Allah SWT, then humans will always be grateful and will carry out our functions and duties as caliphs on this earth well (A. A. Abdullah et al., 2020; Ajmain et al., 2022; Mukhlis, 2022). Namely, humans will truly become leaders on this earth and protect this nature. We will not destroy forests, pollute the seas and will not create pollution (Maesaroh et al., 2021). Because humans are aware that this earth is a field for charity as a provision for the true life, namely the afterlife, by preserving this nature and humans will always try as much as possible to ensure Allah's warning (Yusuf & Raimi, 2021).

Allah SWT as the Creator created nature and its contents, then Allah SWT created creatures called humans as caretakers of the earth (A. Abdullah et al., 2019; Herman et al., 2023; Muhamad et al., 2020; Muslim, 2017). Humans will be held accountable directly to Allah SWT regarding the results of their management. Whoever believes and is devoted to Allah SWT and carries out his mandate to the best of his ability, he will undoubtedly obtain happiness in this world and the hereafter (Joshanloo, 2017; Khairi, 2013; KHAN, 2022). Meanwhile, on the other hand, anyone who disobeys and does not care about the commands of Allah SWT will receive Allah's wrath and curse in this world and in the hereafter. And this world will be a witness before Allah SWT and there will not be a single human being who can deny his actions in this world when the day of reckoning comes because indeed Allah Almighty is All-Knowing of everything (Ashimi, 2014; Djamdjuri, 2021).

Al-Ghazali, whose full name is Abu Hamid Muhammad bin Muhammad Al-Ghazali, or usually referred to by the nickname hujjatul Islam, or the Islamic

Argumentator (Gufron & Hambali, 2022; Khulashah, 2023). This nickname is due to his great service in protecting Islam from attacks by the logic of Greek philosophy which tried to undermine Islamic theological arguments. Al-Ghazali was born in 450 H coinciding with 1059 M in Ghazali Thus, Khurasah region. When talking about philosophy, Al-Ghazali can be said to be a philosopher who has a strong basis for ethical thinking (Parrott, 2017; Tohir, 2021). However, unfortunately, his thoughts on environmental ethics are not specifically formulated in one book, but his views on ecological ethics are spread across several of his works. To find out his views on ecological ethics, you can trace his views on several of his works which contain views on the natural environment and its relationship with humans and God, or ecological ethics (Ngahu, 2020).

Ecology itself is a branch of science that studies the reciprocal relationships between living things and their environment (Suhendra, 2013; Sutanto et al., 2017). The term living creatures in the agricultural context is plants, and the agricultural environment can be water, soil, nutrients, and others (Okereafor et al., 2020). Etymologically, the word ecology is taken from the words oikos and logos. Oikos means the house one lives in, while logos means knowledge. So, ecology can be defined as knowledge that studies organisms where they live. Some define ecology as knowledge about the relationship between organisms or a group of organisms and their environment (Dewi, 2021; Díaz et al., 2018). In short, currently, ecology is better known as a science that studies the structure and function of nature. Ecology is known as a science that studies the households of living things (Abidin, 2017; Rook, 2013). So, ecological ethics is a reciprocal value or moral relationship between humans and the natural environment. Relations related to three aspects, namely between humans, the natural environment, and God, are known as ecosufism (Jia et al., 2017; Niman, 2019).

Ecosufism itself is taken from two words, namely eco which comes from the word ecology, and sufism which means the science of values and the path of human closeness to God (Munfarida, 2020; Pradheksa et al., 2023). So, ecosufism can be interpreted as the science of the value relationship between humans, nature, and the environment in a unified form (Febriani, 2018; Sururi et al., 2020). The ecosufism conveyed by Al-Ghazali has a Sufistic-philosophical basis. Because ethics is the main branch of philosophy, ethics can be said to have two types, first, philosophical ethics which originates from philosophizing or thinking activities carried out by humans, and second, Sufistic ethics which starts from Sufistic presuppositions or Sufistic phenomena and experiences. Regarding ethics, Al-Ghazali integrates revelation and moral-ethical action. Al-Ghazali is of the view that nature is a subject in human life and not an object. Al-Ghazali considers that the existence of other God's creatures is part of a life partner (Abdelzaher et al., 2019). So, from here it appears that God's fellow creatures are unfortunately bound by ethics that connect them with God. This is what is called ecosufism. Therefore, at this point, we can understand that environmental problems exist as a crisis that threatens to be caused by human hands (Markovits et al., 2014; Ojala et al., 2021; Syamsudin, 2017). Islam exists as a religion with a universal mission, namely giving grace, peace, and harmony to the universe, which should be able to provide a comprehensive and measurable idea of what a harmonious correlation is between humans and nature, and also with God (Shafa et al., 2021). Islam not only allows humans to utilize natural resources, but also teaches the rules of the game so that shared prosperity is sustainable, or sustainable for generations. Islamic ethics emphasizes that humans can protect and preserve the environment and act wisely towards nature (ecological wisdom) (Bensaid, 2018;

Mamat & Mahamood, 2017; Mutakin, 2023).

The Relationship Between God and Humans

God and humans are a study in philosophy, starting from ancient Greece until now, where there has never been a hadith. Countries such as Egypt, India, China, Japan, Iran, Babylon, and Greece are considered references in studying this concept (Winter, 2021). Philosophers from ancient to modern Greece have discussed the problem of God and humans a lot. Humans are part of nature (the cosmos) which has been created by God, with nature humans also process and obtain knowledge from God. Therefore discussing the relationship between God and humans cannot be separated (Samidi, 2016).

In the Hindu view of humans, the universe is a problem for itself, or more precisely a big and sacred secret. Yes, it is a sacred item in itself, therefore, humans from the past until now have tried to investigate themselves throughout the history of civilization, humans occupy the top rank as objects of study that are widely discussed. This discussion does not only speak of the biological side but of humans as a whole. Humans do not just exist but must understand their existence (Rose, 2013; S. Saihu, 2019). It cannot be denied that humans are both subjects and objects of history, their lives are dynamic and evolve to achieve perfection.

Humans are knowledgeable creatures, creatures other than humans also know, but this knowledge has been static from ancient times until now, while human knowledge is dynamic and continues to develop from time to time, the knowledge that humans have cannot be separated from the role of God, because God has equipped humans with reason and reason (Fadli, 2021; Huda, 2015). With reason, humans want to have curiosity, from that curiosity, humans always question everything they think and look for all forms of answers to the problems they face. Thinking is a characteristic of humans, this ability is what differentiates humans from other creatures, with the potential that humans have to be able to create, manage, and change the surrounding environment for the better. Therefore, God chose humans as His representatives on earth (Mahdayeni et al., 2019).

The nature of humans as God's vicegerents is explained in surah Al-Baqarah 2:30 (Rizal, 2017; M. Saihu, 2022):

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

Meaning: "Remember when your Lord said to the angels; I want to make a caliph on the face of the earth. They said; why do you want to make a person (khalifa) on earth who will cause damage and shed blood, even though we always glorify you by praising you? God says: verily I know what you do not know."

From the verse above it can be concluded that the title caliph is a gift from God to humans and then humans are given the burden of carrying out the functions of the caliph as a trust that must be accounted for (Chaer & Sukatin, 2022). As Khalifah on earth, humans must utilize this nature to fulfill their life needs while at the same time taking responsibility for it as a form of relationship between God and humans, where God is the creator of this universe and its contents (Tanjung, 2020).

CONSLUSSION

Allah SWT is the only God worthy of worship because Allah is the Rabb of the universe. the Almighty over everything that exists throughout this universe. Allah is the Almighty Creator who has created nature and everything in it, including us humans. In this verse it is clear that Allah is the one who created the earth and this universe. When we hear the name of Allah SWT, there should only be one thing in

our minds, namely love, love for Him, everything we do is based on love for Him. He is the one we complain to and we as creatures created by Him, we must do what He has commanded and stay away from everything He has forbidden. We as creatures created by Him are commanded to always obey everything that has been determined by Him. There are also His prohibitions that we must avoid. Therefore, humans' relationship with God will be closer. In this case, to get closer to Allah, humans must always have good faith, so that Allah will always accept us as His devout servants. Everything we do must be because of Allah alone, so that we are always blessed to go towards His straight path. Humans and Nature as creatures created by God. If God had no role, humans and nature would not have been created. Man's relationship with God is called devotion. Human devotion is not for the sake of Allah, Allah has no desire for anyone, this devotion aims to return humans to the origin of their creator, namely their nature.

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