



ANALYSIS AND RELEVANCE OF SURAH AL MULK VERSE 15 IN DAILY LIFE

Rio Arjaya¹, Dwi Noviani², Muhammad Iqbal Latansa³, Fahrul Gunadi⁴

^{1,2,3,4} Institut Agama Islam Al-Qur'an Al-Ittifaqiah (IAIQI), Indonesia

*Corresponding Author: arjayario63@gmail.com

Article Info

Article history:

Received :
Revised :
Accepted :
Available online
<http://jurnal.uinsu.ac.id/index.php/analytica>

E-ISSN: 2541-5263

P-ISSN: 1411-4380

How to cite:

Arjaya, Rio., Noviani, Dwi., Latansa, Iqbal, Muhammad., Gunadi, Fahrul (2024). *Meaning and Wisdom in Surah Al-Mulk Verse 15 Analysis and Relevance in Daily Life*. 13 (2) (2024), 383-394



This is an open access article under the [CC BY-NC](https://creativecommons.org/licenses/by-nc/4.0/) license

ABSTRACT

Surah Al-Mulk, one of the chapters in the Qur'an, holds an important position in Islamic teachings. Its verses not only emphasize the beauty of language and literature but also contain profound meanings related to human life and the creation of the universe. One particularly noteworthy verse is verse 15, which offers valuable guidance and lessons for humanity. Verse 15 of Surah Al-Mulk (Surah 67) holds significant importance in the Qur'an, especially in the context of the overarching themes presented in this chapter. Surah Al-Mulk generally discusses Allah's power, the creation of the heavens and the earth, and humanity's responsibility as stewards on Earth. This research employs a qualitative method with a library research approach. The qualitative approach focuses on understanding and interpreting social phenomena from the participants' perspectives. The meaning and wisdom of Surah Al-Mulk, verse 15, highlight several important points regarding the relationship between humans and their Creator, as well as their responsibilities as beings on Earth. This verse reminds us of the importance of spiritual awareness, encouraging individuals to reflect on Allah's creation as a sign of His greatness. By understanding and appreciating our surroundings, we can draw closer to Allah and experience His presence in our daily lives.

Keywords: Meaning, Wisdom, Surah Al-Mulk.

ABSTRAK

Surat Al-Mulk, salah satu surat dalam Al-Qur'an, memiliki kedudukan penting dalam ajaran Islam. Ayat-ayatnya tidak hanya menekankan keindahan bahasa dan sastra, tetapi juga mengandung makna mendalam terkait kehidupan manusia dan penciptaan alam semesta. Salah satu ayat yang sangat penting adalah ayat 15, yang menawarkan petunjuk dan pelajaran berharga bagi umat manusia. Ayat 15 Surat Al-Mulk (Surat 67) memiliki kedudukan yang sangat penting dalam Al-Qur'an, terutama dalam konteks tema-tema menyeluruh yang disajikan dalam surat ini. Surat Al-Mulk secara umum membahas tentang kekuasaan Allah,

penciptaan langit dan bumi, dan tanggung jawab manusia sebagai pengelola di Bumi. Penelitian ini menggunakan metode kualitatif dengan pendekatan penelitian kepustakaan. Pendekatan kualitatif berfokus pada pemahaman dan penafsiran fenomena sosial dari sudut pandang partisipan. Makna dan hikmah Surat Al-Mulk, ayat 15, menyoroti beberapa poin penting mengenai hubungan antara manusia dan Sang Pencipta, serta tanggung jawab mereka sebagai makhluk di Bumi. Ayat ini mengingatkan kita akan pentingnya kesadaran spiritual, mendorong setiap orang untuk merenungkan ciptaan Allah sebagai tanda kebesaran-Nya. Dengan memahami dan menghargai lingkungan sekitar, kita dapat lebih dekat dengan Allah dan merasakan kehadiran-Nya dalam kehidupan sehari-hari.

Kata Kunci: Makna, Hikmah, Surah Al-Mulk.

1. INTRODUCTION

Understanding the Qur'an in the context of daily life is very important for Muslims, because the Qur'an is not only a holy book containing spiritual teachings, but also a practical guideline for living life. The Qur'an contains teachings that cover various aspects of life, including morals, ethics, law, and social. By understanding the Qur'an, Muslims can use these teachings as a guide in making daily decisions, both in social interactions, business, and personal life. For example, the principles of justice, honesty, and mutual respect in society are strongly emphasized in the Qur'an.

The verses of the Qur'an often provide hope and peace in facing life's challenges. When faced with difficulties or pressures, Muslims can refer to verses that remind them of Allah's power and help, such as in Surah Al-Baqarah verse 286, which states that Allah does not burden a person beyond his ability. This provides motivation to remain patient and strive. The Quran also motivates Muslims to do good and contribute to society. Verses that emphasize the importance of good deeds, sharing one's wealth with those in need, and being kind to others can inspire individuals to participate in social and humanitarian activities. The command to give zakat and sadaqah creates an awareness of social responsibility. Understanding the Quran also deepens Muslims' spiritual connection with Allah. By reading and reflecting on its verses, one can find inner peace and tranquility. Verses that speak of God's love, mercy, and forgiveness provide hope and encouragement to continue striving to become a better person.

The Quran contains teachings that remain relevant in dealing with contemporary issues, such as social justice, the environment, and intercultural relations. Understanding these verses helps Muslims adapt Islamic values to the challenges faced in modern society, such as gender equality, tolerance, and environmental protection. Surah Al-Mulk, one of the chapters in the Quran, holds an important place in Islamic teachings. Its verses not only emphasize the beauty of language and literature, but also contain deep meanings related to human life and the creation of the universe. One verse that attracts attention is verse 15, which provides guidance and valuable lessons for humanity. Verse 15 in Surah Al-Mulk (Surah 67) holds a significant place in the Quran, especially in the context of the major themes carried by this chapter. Surah Al-Mulk generally discusses the power of Allah, the creation of nature, and the responsibility of humans as caliphs on earth.

This verse serves as a reminder to humanity regarding their role in managing the resources given by Allah. By emphasizing the importance of caring for and nurturing the environment and interacting positively with other creatures, this verse underlines ethical and moral principles that are in line with Islamic teachings. Overall, the position of this verse reflects one of the main objectives of the Qur'an, which is to guide humans to understand their relationship with God,

nature, and each other. Through this verse, readers are expected to reflect on the responsibility they have in maintaining and managing the earth as a mandate from Allah. This verse highlights the concept of maintaining and managing the earth, which is the responsibility of each individual. (Najib & Firmansyah, 2023) In the context of modern life which is often colored by busyness and materialism, the meaning of this verse becomes increasingly relevant. It invites us to reflect on our position in this world and the responsibility we carry in preserving the environment and harmonious relationships with other living things. This study aims to reveal the meaning and wisdom contained in Surah Al-Mulk verse 15. With the approach of interpretation, linguistic analysis, and social reflection, it is hoped that universal messages can be found that are not only relevant to Muslims, but also to all humanity.

Through this study, it is hoped that readers can understand the importance of behaving ethically and responsibly towards the environment and others, as a manifestation of the eternal teachings of the Qur'an. Thus, a deep understanding of Surah Al-Mulk verse 15 is expected to be a motivator for readers to apply the values contained therein in everyday life, as well as build awareness of the importance of maintaining the balance of nature and relationships between people.

In the Tafsir of the Ministry of Religious Affairs of the Republic of Indonesia (Kemenag, 2016) This verse explains the infinite blessings of Allah that He has bestowed upon humans, by stating that Allah has created the earth and made it easy for them, so that they can take infinite benefits for the benefit of their lives. He created the earth round and floating in the vast sky. Humans live on it as if they were in a flat, calm, and unshaken place. With the rotation of the earth, night and day occur, so that humans can work during the day and rest at night. The earth emits springs, which provide water for humans and their domesticated animals to drink.

People also use this water to irrigate their gardens and rice fields, as well as the ponds where they keep fish. They also bathe with this water to clean their dirty bodies, so they feel fresh and comfortable. He also created hills, valleys, green mountains that cool the hearts of those who look at them. From the gaps in the hills rivers flowed and between the hills and valleys humans made roads that connected one country to another. How many blessings God has bestowed on humans.

If Allah were to withhold a single blessing from humans, for example not providing air to breathe, humans would experience great suffering. Who could deny such abundant blessings from Allah? According to scientists, the earth, which is enveloped in an atmosphere, is very dynamic. Geological processes that include erosion, sedimentation, sea level rise and fall, earthquakes, magma movement, and volcanic eruptions over a period of millions of years have allowed for mineral and energy deposits. In other parts, the sea and atmosphere are no less dynamic. Their interaction with the land and their journey with the moon around the sun form the climate and seasons.

These dynamic processes involving the land-sea and atmosphere allow for the hydrological cycle which in turn brings down rain and causes soil fertility and the formation of water reserves in lakes, rivers and in the soil. Oxygen and water, which are vital human needs, are abundantly available and very easy to obtain. This verse states that with His mercy to all mankind, Allah has not only provided all the means and infrastructure for humans. He has also made it easy for humans to live on the surface of the earth. Humans were commanded by God to walk on the surface of the earth to get to know the place, its inhabitants, people, animals and plants.

Humans are not only given pleasant air, plants, animals and weather, but are also given the equipment and comfort to seek sustenance on earth with everything that is on it and contained in it. After Allah explained that this nature was created for humans and made it easier for their needs, He ordered them to walk on the face of the earth, to pay attention to the beauty of nature, try to

cultivate this easy nature, trade, raise livestock, plant crops and seek halal sustenance. Because, everything that God provides must be processed and cultivated first before being used for the needs of human life.

By understanding this verse, the following points can be put forward: 1. Allah commands humans to strive and cultivate nature for their own benefit in order to obtain halal sustenance. This means that not wanting to strive and being lazy is contrary to Allah's command. 2. Because striving and seeking sustenance is included in carrying out Allah's command, then the person who strives and seeks sustenance is the one who obeys Allah, and that is included in worship. In other words, striving and seeking sustenance does not reduce worship, but strengthens and increases worship itself.

Narrated by Ahmad from 'Umar bin al-Khaththab, he actually heard the Messenger of Allah say: If you truly rely on Allah, you will be given sustenance as Allah gives sustenance to birds. They go out to seek sustenance with an empty stomach, and in the evening they return to their nests with full stomachs. (Narrated by at-Tirmidhi, Ahmad, al-Baihaqi, and Abu Dawud from 'Umar bin al-Khaththab) This hadith shows that the time from morning to evening is the time to seek sustenance, as birds do. If people are really willing to try from morning until evening, Allah will surely give them sustenance. They won't starve. From this hadith it can also be understood that people who do not want to try will not be given sustenance by Allah.

Narrated by al-Hakim and at-Tirmidhi from Mu'awiyah bin Qurrah, he said, "One day 'Umar bin Khaththab passed by the village of a people, then he asked the people, "Who are you?" They answered, "We are those who put their trust in Allah." Umar said, "You are not those who put their trust in Allah, but those who have been eaten away by rust. As for the person who places his trust in Allah, he is the one who plants seeds in the ground, then he places his trust in Allah." In seeking sustenance, Islamic teachings provide several guidelines: 1. That every human being should try to provide for himself and his family.

Therefore, people who leave their homes in the morning to seek sustenance, are among the people whom the Prophet Muhammad prayed for to be blessed by Allah. That the Prophet Muhammad said, "O Allah, bless my people who set out to try early in the morning." (History of at-Tirmidhi from Sakhr bin al-Gamidi) 2. When trying, you should look for what is halal. The meaning is to seek sustenance in halal ways, not by stealing, cheating, corruption, and so on. The sustenance sought is halal sustenance, not haram, such as wine, carrion, and so on, in accordance with the hadith: From Ali, the Messenger of Allah said, "Indeed, Allah Ta'ala is pleased to see His servants.

In seeking what is lawful." (Narrated by ath-Thabrani) Another hadith explains: From Anas bin Malik that the Messenger of Allah said, "Seeking lawful sustenance is obligatory for every Muslim." (Narrated by ath-Thabrani) At the end of the verse, Allah warns humans that all creatures will return to Him on the Day of Resurrection, and at that time all human deeds will be weighed. Good deeds are rewarded with manifold rewards, while bad deeds will be rewarded with the punishment of hell. Therefore, humans should always be self-aware, try to carry out as many good deeds as possible and assess and examine the deeds that will be done or that are not realized that the deeds are among the deeds forbidden by Allah. So every Muslim should only seek lawful sustenance, never eat sustenance obtained in a haram way or the object itself is a haram object. Remember that all creatures without exception will return to Him. Allah is All-Knowing of all things.

2. RESEARCH METHODE

In this study, a qualitative approach method and library research type were used. Qualitative approach is a research method that focuses on understanding and interpreting social phenomena from the perspective of participants. (Sugiyono Guzman & Oktarina, Nina Paper, 2018) The goal is to explore deep meaning, experience, and context, not just numbers or statistical data. (Firmansyah & Dede, 2022) This approach is often used in social sciences, humanities, and cultural studies. Library Research is a type of research conducted by utilizing written sources, such as books, journals, articles, and other documents available in libraries or online platforms. In library research, several commonly used data collection techniques include literature studies, where researchers collect and analyze books, journal articles, and other relevant academic sources. Documentation is also important, including the collection of official documents, such as policies and research reports. Cataloging uses library catalogs to find relevant sources, such as books and journals. In addition, online sources utilize online databases and institutional repositories to search for recent articles. Cross-referencing allows researchers to use the reference list of the source found to find additional relevant sources. Content analysis is also important, where researchers review and analyze the content of the collected documents. Determining clear search criteria can facilitate data collection, such as year of publication or a particular topic. These techniques help researchers obtain in-depth and quality information. (Salim & Syahrums, 2012) Then this study uses a discussion study of the Interpretation Method: Using classical and contemporary interpretation approaches to examine the textual and contextual meaning of the verses. This includes interpretations from leading mufassir (interpreters) and comparisons with modern interpretations. And the Linguistic Analysis Method: Analyzing word choice, sentence structure, and style of language used in the verses to understand the nuances of meaning contained.

3. RESULT AND ANALYSIS

Makna Surah Al-Mulk Ayat 15

The main theme discussed in Surah Al-Mulk verse 15 is the responsibility of humans as caliphs on earth. This verse emphasizes the importance of humans to manage and maintain the environment. Humans are reminded to protect and manage natural resources wisely, as part of their responsibility towards Allah's creation. This verse also invites people to understand the importance of maintaining ecological balance and interacting harmoniously with the environment and other living things.

In addition, this verse reminds us that everything on earth has wisdom and purpose, so humans need to reflect on and appreciate Allah's creation. Finally, this verse shows that good management will have an impact on accountability in the afterlife, where every action will be accounted for. With this theme, this verse invites readers to realize their role in creating a better and more sustainable world.

Surah Al-Mulk verse 15 emphasizes the responsibility of humans as caliphs on earth and the importance of protecting and managing the environment. This relationship can be seen with several other verses in the Qur'an. First, Surah Al-Baqarah verse 30 states that humans were created as caliphs on earth. This verse explains the position of humans as leaders and managers of nature, in line with the message in Surah Al-Mulk which emphasizes this responsibility. Second, Surah Al-An'am verse 38 reminds us of the need to respect other living things. This verse shows

the importance of a harmonious relationship between humans and nature, reflecting the responsibility emphasized in Surah Al-Mulk verse 15 to maintain the balance of the ecosystem.

Third, Surah Al-Araf verse 31 reminds humans not to be excessive in using resources and to be grateful for the blessings given. This is relevant to the wise management emphasized in Surah Al-Mulk, inviting humans to be careful and responsible for existing resources. Overall, the munasabah between Surah Al-Mulk verse 15 and other verses forms a more comprehensive understanding of human responsibility in maintaining, managing, and respecting nature and other living things. These messages complement each other to build awareness of the importance of ethical behavior in human interaction with the environment. (Kemenag, 2016).

In the Tafsir Jalalyn it is mentioned that (He is the One who has made the earth easy for you) easy to walk on its surface (so walk in all its corners) in all its directions (and eat of His sustenance) which has been deliberately created for you. (And only to Him will you be raised) from the graves to get recompense.

In the Tafsir of the Ministry of Religious Affairs of the Republic of Indonesia, (Ministry of Religious Affairs, 2012) This verse explains the infinite blessings of Allah that He has bestowed upon humans, by stating that Allah has created the earth and made it easy for them, so that they can take infinite benefits for the benefit of their lives. He created the earth round and floating in the vast sky. Humans live on it as if they were in a flat, calm, and unshaken place. With the rotation of the earth, night and day occur, so that humans can work during the day and rest at night. The earth emits springs, which flow water for humans and their livestock to drink.

With this water, people also irrigate their gardens and rice fields, as well as the ponds where they keep fish. They also bathe with this water to clean their dirty bodies, so they feel fresh and comfortable. He also created hills, valleys, green mountains that cool the hearts of those who look at them. From the gaps in the hills rivers flowed and between the hills and valleys humans made roads that connected one country to another. How many blessings God has bestowed on humans.

If God were to withhold a blessing from humans, for example not giving them air to breathe, humans would experience great suffering. Who can deny Allah's many blessings? According to scientists, the earth is enveloped in a very dynamic atmosphere. Geological processes that include erosion, sedimentation, sea level rise and fall, earthquakes, magma movements, to volcanic eruptions over a period of millions of years have allowed for mineral and energy deposits. In other parts, the ocean and atmosphere are no less dynamic. Their interaction with the land and their journey with the moon around the sun form climate and seasons.

The dynamic processes involving the land-sea and atmosphere allow the hydrological cycle to occur which in turn causes rain and causes soil fertility and the formation of water reserves in lakes, rivers and in the soil. Oxygen and water which are vital human needs are abundantly available and very easy to obtain. This verse states that with His mercy to all mankind, Allah has not only provided all the means and infrastructure for humans. He has also made it easy for humans to live on the surface of the earth. Humans are commanded by Allah to walk on the surface of the earth to recognize their place, its inhabitants, humans, animals and plants. Humans are not only given air, plants, animals and pleasant weather, but are also given the equipment and comfort to seek sustenance on earth with everything on it and contained in it. (Chofifah, 2017) After Allah explained that this nature was created for humans and made it easy for them for their needs, He commanded them to walk on the face of the earth, to pay attention to the beauty of nature, try to cultivate this easy nature, trade, raise livestock, farm and seek halal sustenance. Because, everything provided by Allah must be processed and worked on first before being used for human needs.

By understanding this verse, the following things can be stated: 1. Allah commands humans to work and work on nature for their own interests in order to obtain halal sustenance. This means that not wanting to work and being lazy is contrary to Allah's command. 2. Because working and seeking sustenance is included in carrying out Allah's command, then people who work and seek sustenance are people who obey Allah, and that is included in worship. In other words, working and seeking sustenance does not reduce worship, but strengthens and increases worship itself. (Mujiono, 2013)

Narrated by Ahmad from 'Umar bin al-Khaththab, he actually heard the Messenger of Allah say: If you truly rely on Allah, you will surely be given sustenance as Allah gives sustenance to birds. They go out to seek sustenance with an empty stomach, and in the evening they return to their nests with full stomachs. (Narrated by at-Tirmidhi, Ahmad, al-Baihaqi, and Abu Dawud from 'Umar bin al-Khaththab) This hadith shows that the time from morning to evening is the time to seek sustenance, as birds do. If people are really willing to try from morning until evening, Allah will surely give them sustenance. They won't starve. From this hadith it can also be understood that people who do not want to try will not be given sustenance by Allah.

Narrated by al-Hakim and at-Tirmidhi from Mu'awiyah bin Qurrah, he said, "One day 'Umar bin Khaththab passed by the village of a people, then he asked the people, "Who are you?" They answered, "We are those who put their trust in Allah." Umar said, "You are not those who put their trust in Allah, but those who have been eaten away by rust. As for the person who places his trust in Allah, he is the one who plants seeds in the ground, then he places his trust in Allah." In seeking sustenance, Islamic teachings provide several guidelines: 1. That every human being should try to provide for himself and his family.

Therefore, people who leave their homes in the morning to seek sustenance, are among the people whom the Prophet Muhammad prayed for to be blessed by Allah. That the Prophet Muhammad said, "O Allah, bless my people who set out to try early in the morning." (History of at-Tirmidhi from Sakhr bin al-Gamidi) 2. When trying, you should look for what is halal. The meaning is to seek sustenance in halal ways, not by stealing, cheating, corruption, and so on. The sustenance sought is halal sustenance, not haram, such as wine, carrion, and so on, in accordance with the hadith: From Ali, the Messenger of Allah said, "Indeed, Allah Ta'ala is pleased to see His servants.

In seeking what is lawful." (Narrated by ath-Thabrani) Another hadith explains: From Anas bin Malik that the Messenger of Allah said, "Seeking lawful sustenance is obligatory for every Muslim." (Narrated by ath-Thabrani) At the end of the verse, Allah warns humans that all creatures will return to Him on the Day of Resurrection, and at that time all human deeds will be weighed. Good deeds are rewarded with manifold rewards, while bad deeds will be rewarded with the punishment of hell.

Therefore, humans should always be self-aware, try to carry out as many good deeds as possible and assess and examine the deeds that will be done or which are unknowingly included in the deeds forbidden by Allah. So every Muslim should only seek lawful sustenance, never eat sustenance obtained in a haram way or the object itself is a haram object. Remember that all creatures without exception will return to Him. Allah is All-Knowing of all things.

Linguistic analysis of Surah Al-Mulk verse 15 can be seen from several aspects. First, the choice of words in this verse reflects a deep meaning. For example, the use of the term "human" indicates a subject who has responsibility, while "maintain" emphasizes the activity of guarding and caring for. The sentence structure in this verse is clear, expressing commands and responsibilities. (Zikrun, 2018) The use of active sentences indicates that humans play a direct role in the instructed actions. The style of language used may also contain rhetorical elements, such as

metaphors or allusions, which strengthen the moral message. For example, describing nature as a trust that needs to be guarded. From a contextual perspective, the words in this verse can be analyzed in relation to the overall theme of Surah Al-Mulk, which speaks of the power of Allah and the role of humans in the world. (Rohmah, 2019) The language used in this verse is formal and referential, reflecting the honor and seriousness of the topic discussed, namely responsibility for Allah's creation. Through this analysis, it can be understood that the choice of words and sentence structure in Surah Al-Mulk verse 15 contributes to conveying an important message about human responsibility as caliph on earth, as well as encouraging deep reflection on the relationship between humans and nature.

Wisdom of Surah Al-Mulk Verse 15

a. Human Responsibility

In Surah Al-Mulk verse 15, human responsibility is described in relation to its role as a caliph on earth. This verse emphasizes that Allah has given everything on earth to be utilized and managed by humans. This responsibility includes several important aspects.

First, humans are required to protect and care for the environment. This means that we must be wise in using natural resources, such as water, land, and forests, so that they can be utilized sustainably. Actions that damage nature, such as illegal logging or pollution, are clearly contrary to the mandate given. By maintaining the balance of the ecosystem, we not only fulfill our spiritual responsibility, but also protect life for future generations.

Second, there is a social dimension to this responsibility. As caliphs, we are expected to pay attention to the welfare of our fellow humans. This includes efforts to overcome poverty, injustice, and provide assistance to those in need. This social action reflects the values of humanity and justice mandated in religious teachings.

Furthermore, this responsibility also includes the development of knowledge and technology. Humans are encouraged to continue learning and innovating, so that they can utilize existing resources more efficiently and effectively. This includes research in the fields of agriculture, renewable energy, and environmentally friendly technology, all of which can help protect the earth and improve the quality of life. (Noviatul Latifah et al., 2023).

On the other hand, this responsibility also invites us to do introspection and self-evaluation. We need to reflect on the extent to which we have carried out this mandate in our daily lives. Have we become protectors of the environment and others, or is it the opposite? With this awareness, we can strive to become better and more responsible individuals.

Ultimately, this responsibility leads to our relationship with Allah. Managing the earth well is a form of our worship and devotion to Him. (Fauziah, 2018) By understanding that everything on earth is a trust, we will be more appreciative and grateful for the blessings given. Thus, Surah Al-Mulk verse 15 reminds us that being a caliph on earth is a noble task that requires commitment to guard, manage, and care for nature and society well.

b. Concern for Nature

First, as a creature who is entrusted, humans have the responsibility to protect and care for the surrounding environment. Nature is God's creation that must be respected, and we are required not to damage or exploit natural resources carelessly. (Ashuri et al., 2021) This means that we must take steps to maintain the balance of the ecosystem and prevent damage that can threaten life. Second, concern for nature also means understanding that everything on earth is interconnected. Every action we take towards the environment, whether positive or negative, will have an impact on the ecosystem as a whole. Therefore, we must be wise in making decisions related to the use of natural resources, such as water, land, and forests.

Third, the meaning of this concern also includes proactive actions to preserve the environment. This can be done in various ways, such as supporting sustainable agricultural practices, reducing plastic use, reforestation, and participating in other environmental activities. These actions show our commitment to protecting the earth for the welfare of future generations. Furthermore, caring for nature is also related to social awareness. We must pay attention to the impact of the environment on society, especially those who are most vulnerable. Environmental damage often has a direct impact on the lives of people who depend on nature for their livelihoods. (Marjan Fadil, 2020). Finally, caring for nature is part of our devotion to Allah. By caring for and maintaining His creation, we show gratitude and respect for His commands. This is a form of worship that can bring us closer to Him. Overall, concern for nature in the context of this verse illustrates how important the role of humans is in preserving the earth as a mandate that must be carried out with full responsibility and gratitude.

c. Spiritual Awareness

Surah Al-Mulk verse 15 describes a deep spiritual awareness and the role of humans in creating an intimate relationship with Allah and His creation. In this context, the verse emphasizes the importance of humans to understand and reflect on the environment as a sign of God's greatness. Spiritual awareness here refers to the ability of individuals to realize and feel the presence of Allah in everyday life.

When someone reflects on Allah's creation, such as the heavens, the earth, and everything in it, he is expected to see the beauty and order that shows the power and wisdom of the Creator. This awareness encourages individuals to see not only with physical eyes, but also with an open heart and mind. Thus, individuals will appreciate life, the environment, and all the blessings given more. (Sukatin, 2018). Spiritual awareness also includes the recognition of human limitations and dependence on Allah. In facing various life challenges, this awareness provides peace and certainty that every event has a specific purpose and wisdom. This makes a person more patient, grateful, and trustful in living life. (Nur'aini & Hamzah, 2023).

Furthermore, spiritual awareness encourages individuals to do good and maintain relationships with others. When a person realizes that all creation is interconnected, he will care more about the environment and the people around him. This creates a collective consciousness that strengthens the community and encourages positive social action. Finally, spiritual awareness also means having a broader vision of life and the afterlife. By understanding that life in this world is temporary and there is a more eternal life afterward, a person will be more motivated to do good, avoid sin, and strengthen the spiritual bond with Allah. Overall, the spiritual awareness described in Surah Al-Mulk verse 15 is not only about knowing God, but also includes a deeper understanding of oneself, the environment, and the purpose of life. It is a call to live with full awareness, integrity, and gratitude.

d. Accepted deeds

Accepted deeds, as mentioned in Surah Al-Mulk verse 15, refer to the actions and behaviors of individuals that are in accordance with Islamic teachings and are pleasing to Allah. This concept involves various aspects, from intention to implementation, and its impact on daily life. First of all, accepted deeds begin with a sincere intention. In Islam, intention is the foundation of every deed. An action is only considered valid and accepted if it is done with the right intention, namely solely because of Allah (Amiruddin, 2020). This emphasizes the importance of awareness of the purpose of every action we take, so that we always try to get blessings from Allah.

Furthermore, the implementation of deeds must also be in accordance with the instructions of the Shari'a. This means that every action must refer to the Qur'an and the Sunnah of the Prophet Muhammad. Actions that are not in accordance with the Shari'a, even if done with good

intentions, will not be accepted. Therefore, a good understanding of Islamic law and ethics is very important to ensure that our actions are on the right track.

Accepted actions also include the quality of the action. It is not enough to just do the action, but the quality of the action itself is also very important. For example, in worship, do we do it solemnly and wholeheartedly? In doing good to others, do we do it with a sincere attitude without expecting a reward? Quality actions are usually based on awareness and deep understanding of the importance of the action in a spiritual context.

Another aspect that is no less important is consistency in doing actions. Actions that are accepted are those that are done continuously, not just at certain times. Allah really likes His servants who are consistent in doing good, even in small amounts. This consistency shows a person's commitment to living life according to Islamic values. In addition, the deeds that are accepted are also related to their social impact. Good actions that are carried out must not only be beneficial to oneself, but must also provide benefits to others and the environment. For example, helping people in need, maintaining good relationships with neighbors, or protecting the environment from damage. In this way, our deeds are not only focused on ourselves, but also on the welfare of the wider community. High spiritual awareness also affects the quality of the deeds that are accepted. When someone has a strong relationship with Allah, he will be more motivated to do good and avoid prohibited actions. This awareness makes individuals more sensitive to the surrounding environment and more concerned about the fate of others.

Finally, the deeds that are accepted are those that end with gratitude to Allah. Someone who does good should not feel arrogant or haughty, but rather feel more humble and grateful for the opportunity given to do good. This gratitude becomes an important part of the attitude of a Muslim, who realizes that all good deeds he does are gifts from Allah. Overall, the deeds accepted in Surah Al-Mulk verse 15 describe a complex spiritual journey, which includes intention, implementation, quality, consistency, social impact, spiritual awareness, and gratitude. All of these elements contribute to creating a more meaningful life and gaining the pleasure of Allah, making us not only as worshipping individuals, but also as agents of positive change in society.

4. CONCLUSION

The meaning and wisdom of Surah Al-Mulk verse 15 highlights several important points related to the relationship between humans and their creator and their responsibilities as creatures on earth. This verse reminds us of the importance of spiritual awareness, which encourages individuals to reflect on Allah's creation as a sign of His greatness. By understanding and appreciating the environment, we can get closer to Allah and feel His presence in our daily lives. Accepted deeds become the main focus, where sincere intentions and implementation in accordance with the Shari'a are the keys to gaining Allah's approval. This reflects the importance of integrity in every action, where we do not only pursue personal gain, but also consider the social impact of our deeds. The responsibility as caliphs on earth requires us to protect and preserve the environment and do good to others. Another lesson from this verse is the reminder of the temporary nature of worldly life and the need to prepare ourselves for the afterlife. By having this awareness, we are encouraged to do good, be grateful, and strive to maintain balance in the use of natural resources. This awareness of responsibility not only brings benefits to ourselves, but also to society and the environment as a whole.

References

- [1] Amiruddin. (2020). Menumbuhkan Nilai-Nilai Keikhlasandalam Mengajar Honor Mengajar Dalam Perspektif Hadis dan Cara Menumbuhkan Nilai-Nilai Keikhlasandalam Mengajar. 2020, 9439.
- [2] Ashuri, N. M., Sa'adah, N. N., Setiawan, E., Ermavitalini, D., Saputro, T. B., & Nurhayati, A. P. D. (2021). Penanaman Karakter Peduli Lingkungan Melalui Program Edukasi Konservasi Keanekaragaman Hayati Sejak Usia Dini. *SEWAGATI*, 5(3). <https://doi.org/10.12962/j26139960.v5i3.29>.
- [3] Chofifah, A. (2017). KAJIAN PSIKOLOGIS BERPIKIR DALAM AL-QUR'AN DAN HADITS. *Al-Manar*, 6(1). <https://doi.org/10.36668/jal.v6i1.25>.
- [4] Fauziah, M. (2018). PERAN ULU AL-ALBAB DALAM AL-AMR BI AL-MA'RUF WA AL-NAHY 'AN AL-MUNKAR MENURUT AL-QUR'AN. *TAFSE: Journal of Qur'anic Studies*, 2(1). <https://doi.org/10.22373/tafsc.v2i1.8071>.
- [5] Firmansyah, D., & Dede. (2022). Teknik Pengambilan Sampel Umum dalam Metodologi Penelitian: Literature Review. *Jurnal Ilmiah Pendidikan Holistik (JIPH)*, 1(2). <https://doi.org/10.55927/jiph.v1i2.937>
- [6] Kemenag. (2016). Tafsir Ringkas Kemenag. In Jakarta: Kementerian Agama RI dan Pusat Studi Al-Qur
- [7] Kementrian Agama. (2012). Tafsir Kemenag. Kementrian Agama.
- [8] Marjan Fadil. (2020). Membangun Ecotheology Qur'ani :Reformulasi Relasi Alam dan Manusia dalam Konteks Keindonesiaan. *Ishlah: Jurnal Ilmu Ushuluddin, Adab Dan Dakwah*, 1(1). <https://doi.org/10.32939/ishlah.v1i1.25>
- [9] Mujiono. (2013). Manusia Berkualitas Menurut Al - Qur'an. *Hermeunetik*, 7(2).
- [10] Najib, M., & Firmansyah, R. (2023). Moderasi Islam dalam Al-Qur'an: Studi Komparatif Tafsir Al-Azhar, Al-Misbah dan Kemenag. *Jurnal Iman Dan Spiritualitas*, 3(3). <https://doi.org/10.15575/jis.v3i3.22462>
- [11] Noviatul Latifah, Oding Supriadi, & Suntoko. (2023). Nilai Etika Lingkungan dalam Kumpulan Cerpen Yang Lebih Bijak Daripada Peri Karya Rizqi Turama (Pendekatan Ekologi Sastra). *Jurnal Onoma: Pendidikan, Bahasa, Dan Sastra*, 9(1). <https://doi.org/10.30605/onoma.v9i1.2130>
- [12] Nur'aini, N., & Hamzah, H. (2023). Kecerdasan Emosional, Intelektual, Spiritual, Moral dan Sosial Relevansinya Dengan Pendidikan Agama Islam Perspektif Al-Qur'an. *Jurnal Educatio FKIP UNMA*, 9(4). <https://doi.org/10.31949/educatio.v9i4.5867>
- [13] Rohmah, S. (2019). Konsep Membentuk Karakter Anak Berbasis Al-Qur'an. *Jurnal Qiro'ah*, 9(1).
- [14] Salim, & Syahrums. (2012). Metodologi Penelitian Kualitatif Konsep dan Aplikasi. In Medan: UMSU PRESS.
- [15] Sugiyono Guzman, K. C., & Oktarina, Nina Paper, W. (2018). BAB III METODE PENELITIAN Metodologi Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif dan R&D, (Bandung: Alfabeta, 2008). *Economic Education Analysis Journal*, 7(1).
- [16] Sukatin, S. (2018). PENDIDIKAN KARAKTER DALAM PRESPEKTIF ISLAM. *NUR EL-ISLAM :Jurnal Pendidikan Dan Sosial Keagamaan*, 5(2). <https://doi.org/10.51311/nuris.v5i2.111>
- [17] Zikrun. (2018). TEORI HUMANISTIK ABRAHAM MASLOW DALAM PERSPEKTIF ISLAM. In FAKULTAS DAKWAH DAN KOMUNIKASI

UNIVERSITAS ISLAM NEGERI AR-RANIRY DARUSSALAM - BANDA ACEH
(Vol. 11, Issue 1).