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The Role of Interpretation of Socio-Cultural Verses in Mutual Cooperation as Solution to Urban Environmental-Crisis

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Abstract

In the midst of an increasingly urgent environmental crisis, this article examines the potential of gotong royong as a solution to overcome urban challenges, focusing on the interpretation of socio-cultural verses in the Qur'an. Through the library research method, this study analyzes Qur'anic interpretations related to mutual cooperation, specifically surah Al-Ma'idah verse 2, Al-Isra' verses 18-19, Ali Imran verse 112, and Al-Insan verse 27. The analysis shows that these verses emphasize the importance of solidarity, cooperation, and collective responsibility in facing environmental challenges. Gotong royong, as a manifestation of Islamic socio-cultural values, can be interpreted as a collective effort to achieve worldly and ukhrawi good. This study highlights the role of interpretation of socio-cultural verses in raising environmental awareness and encouraging people to actively participate in overcoming the environmental crisis. By understanding the meaning of gotong royong in the modern context, it is expected to strengthen social ties in urban areas.

Keywords: *Gotong Royong, Environmental Crisis, Qur'anic Interpretation, Socio-Cultural.*

Abstrak

Di tengah krisis lingkungan yang semakin mendesak, artikel ini menelaah potensi gotong royong sebagai solusi untuk mengatasi tantangan di perkotaan, dengan fokus pada penafsiran ayat-ayat sosial budaya dalam Al-Qur'an. Melalui metode library research, penelitian ini menganalisis tafsir Al-Qur'an terkait gotong royong, khususnya surah Al-Ma'idah ayat 2, Al-Isra' ayat 18-19, Ali Imran ayat 112, dan Al-Insan ayat 27. Analisis menunjukkan bahwa ayat-ayat tersebut menekankan pentingnya solidaritas, kerja sama, dan tanggung jawab kolektif dalam menghadapi tantangan lingkungan. Gotong royong, sebagai manifestasi dari nilai-nilai sosial budaya Islam, dapat diinterpretasikan sebagai upaya kolektif untuk mencapai kebaikan duniawi dan ukhrawi. Penelitian ini menyoroti peran penafsiran ayat-ayat sosial budaya dalam membangkitkan kesadaran lingkungan dan mendorong masyarakat untuk berpartisipasi aktif dalam mengatasi krisis lingkungan. Dengan memahami makna gotong royong dalam konteks modern, diharapkan dapat memperkuat ikatan sosial di perkotaan.

Kata Kunci: *Gotong Royong, Krisis Lingkungan, Tafsir Al-Qur'an, Sosial Budaya.*

Introduction

The urban environmental crisis is increasingly a global concern, with various serious challenges such as air pollution, water quality degradation, waste management, and the threat of climate change that threaten the quality of life and sustainability of big cities. In dealing with this problem, many technical and policy solutions have been implemented, but they are often less effective if they are not supported by changes in people's social behavior. One of the socio-cultural values that has long been part of the life of the Indonesian people is mutual cooperation, which has great potential to be adapted in an urban context as a solution to the environmental crisis. Mutual cooperation, which has been known as a form of collective cooperation in traditional societies, has an important essence in solving common problems, and its application in modern urban societies can offer a more holistic and socially solidarity-based way.

The relevance of this topic is even more important considering that the social and environmental challenges faced by urban communities tend to be increasingly individualistic, with the dominance of consumptive values that often ignore the aspect of caring for the environment and others. Therefore, it is important to re-explore the meaning and application of mutual cooperation in the socio-cultural context of Indonesia, especially by considering the role of religion as a moral and ethical basis. In this case, the interpretation of socio-cultural verses in the Qur'an can be a solid foundation to revive the spirit of mutual cooperation. Verses that teach about mutual help (ta'awun), social justice (adl), and responsibility to the earth (khalifah fil ardh)

provide important clues on how religious values can be implemented in the form of concrete actions in society⁵.

Mutual cooperation in the urban context, which is increasingly marginalized by modernity and individualism, can be strengthened by a deeper understanding of religious teachings that emphasize the importance of cooperation and mutual concern in managing natural resources and maintaining environmental sustainability. For example, the concept of ta'awun in the Qur'an, which teaches mutual help in kindness, can be translated in the form of community collaboration to deal with environmental problems, such as waste management or urban greening. In addition, the value of social justice contained in Islamic teachings can underlie efforts to preserve the environment so that it not only benefits some parties, but also provides benefits for all levels of society, including future generations⁶.

A review of the relevant literature shows that the implementation of mutual cooperation in urban contexts often faces various challenges, such as differences in the level of social and cultural awareness that exist in the community. However, there is a view that considers that despite the obstacles, the socio-cultural concepts contained in religious teachings are still relevant and can be used as a basis to strengthen the mutual cooperation movement in dealing with environmental problems. Several studies reveal that although modernity brings changes in social structure, the values of collectivism and solidarity contained in mutual cooperation can be maintained and even modernized to meet the needs of the times⁷.

Therefore, the interpretation of socio-cultural verses in the Qur'an can be a bridge to connect the tradition of mutual cooperation with efforts to preserve the environment in urban areas. In this context, it is important to explore how religious teachings, especially those that emphasize socio-cultural principles, can help create societies that are more environmentally conscious and more cooperative in dealing with them. The implementation of mutual cooperation based on a deep understanding of socio-cultural and religious values is expected to be an effective and relevant solution in dealing with the increasingly complex urban environmental crisis.

Method

This research uses the library research method. Library research is research in which all data comes from written materials in the form of books, manuscripts, documents, photographs, and others. However, it must be noted that the materials must all be related to the Qur'an and tafsir. The primary data sources used by the author in this study include the book of Tafsir Al-Misbah by M. Quraish Shihab, the book of Tafsir Fi Zhilalil Qur'an by Sayyid Qutub and the book of Tafsir Al Jami' li ahkam Al - Qur'an by Al-Qurthubi. While secondary data sources include books, scientific journals, and other sources related to the topic of discussion in the study. The data analysis

⁵ The Qur'an, Surah Al-Ma'idah (5:2), which encourages cooperation in goodness and avoids damage.

⁶ The Qur'an, Surah Al-Baqarah (2:177), which outlines social justice as the basis for creating equitable and equitable environmental solutions.

⁷ Wibowo, H., *Gotong Royong in Urban Life* (Yogyakarta: Indonesian Social Publisher, 2017), 42-58, Vol. 15, No. 2.

method used in this research is descriptive-analytic which aims to describe or give an overview of the object under study through the data or samples that have been collected as is and make conclusions that apply to the public. In this research the author tries to study, analyze, understand the interpretation of socio-cultural verses on Gotong Royong as a solution to the urban environmental crisis.

Results and Discussions

Forms of Mutual Cooperation Practice in Urban Areas

Before we get into the discussion of the practice of mutual cooperation in urban communities, it is important to understand that socio-cultural values in the community play a crucial role in shaping interactions between citizens. Gotong royong is not just a tradition, but also a reflection of solidarity and mutual concern that can strengthen social bonds and contribute to environmental conservation. Let's explore more deeply how this practice came about and its impact on the environment around us.

Gotong royong has many broad meanings and views, including, according to Abdillah (2011) "gotong royong comes from a word in Javanese, or at least has Javanese nuances. The word gotong can be matched with the word pikul or lift. The word royong can be matched together. In Javanese, the word *saiyeg saeko proyo* or one movement, one unit, business has a very close meaning to describe the word royong".⁸ Then according to Sudrajat (2014) "Gotong royong is a form of social solidarity, formed because of the help from other parties, for personal interests or group interests so that in it there is a loyal attitude of every citizen as a unit"⁹

Then, according to Sagoyo and Pudjiwati (2005), "mutual cooperation is a cooperative activity between a large number of villagers to complete a certain project that is considered useful for the public interest".¹⁰

Indonesia itself is basically a country built on cooperation, solidarity and mutual cooperation. Mutual cooperation and social capital values are one of the praxis of Pancasila in social interaction in daily life¹¹. Mutual cooperation arises from the awareness to coexist and take care of each other by working together to achieve positive goals. In this culture of mutual cooperation, social values are inherent that are needed for social success and welfare. However, the condition interaksi sosial kontemporer saat ini telah banyak mengalami perubahan yang leading to social chaos. Rapid technological changes have led society to an individualistic lifestyle and an increase in selfishness.¹²

⁸ Abdillah and Wajdi, *The Influence of Leadership, Work Stress, Work Discipline, and Compensation with Employee Performance*. Journal of Management Economics, (Surakarta: UMS. Vol.12. No.1. 2011), p. 7.

⁹ Sudrajat, Ajat, *Cultural Values of Betawi Ethnic Mutual Cooperation as a Source of Social Studies Learning*, Dissertation, Graduate School, (Universitas Pendidikan Indonesia, 2014), p. 14.

¹⁰ Sajogyo and Pudjiwati, *Rural Sociology*, (Jogjakarta: Gadjah Mada University Press, 2005), p. 28

¹¹ Muh. Arief Effendi, *The Power Of Corporate Governance: Theory and Implementation*, (Jakarta: Salemba Empat, 2016), p. 1.

¹² Ainiyatul Latifah et al., "Gotong Royong in the Qur'an and Its Significance in Handling Covid-19: A Key Analysis of Farid Esack's Hermeneutics," *Hermeneutics: Journal of Qur'an Science and Tafsir* 15, no. 2 (December 20, 2021): 277, <https://doi.org/10.21043/hermeneutik.v15i2.11766>. p. 279/3.

Sekar Azizah Maulidina (2024) in a previous study, described that the survival of the tradition of mutual cooperation and social exchange still occurs in the community of RT 01, RW.01, Sudimara Jaya Village, Ciledug District, Tangerang. This is due to the persistence of the values of mutual cooperation in the community and continued by the indigenous people and immigrants who live in the area. It is evidenced by the manifestation of the values of cooperation and mutual relations in mutual cooperation, which ultimately creates a social exchange in society. This study also found that the transition process and development of the RT 01 community as an urban area is inseparable from the values embraced by the rural community. Social exchange in material and non-material forms in urban society is a picture of urban society that attaches importance to personal gain or economic value in carrying out an action. Although the survival of the tradition of mutual cooperation in the RT 01 community provides several changes in procedures or the implementation of mutual cooperation in accordance with urban communities, it also poses a threat to the original values of the culture.¹³

The decline in the culture of mutual cooperation is also influenced by social activities. Each community has its own activities and priorities in completing their tasks. Individual interests may make them think twice before giving help to others, especially if they are busy with their work and there are no obvious financial incentives. They worry that if they engage themselves in helping others, their own work will be neglected and will not be completed. Therefore, the choice to focus on work is preferable to participating in mutual cooperation tasks to help neighbors or colleagues.¹⁴

In previous research that strengthened the opinion that citizens' participation in gotong royong activities today began to fade due to the development of the times which reduced public awareness of the benefits of these activities. Gotong Royong, which was previously able to strengthen the bond of friendship among residents, began to lose its strength. The modernization era has succeeded in fostering individualistic traits that make people put aside common interests by prioritizing personal affairs.¹⁵

The form of mutual cooperation applied to urban communities such as the Gotong Royong Program is a program to clean waterways, rivers, and the community environment from various types of waste. The implementation of the Gotong Royong Program is divided into several levels, namely the city, sub-district, and independent/neighborhood level/community unit. Gotong Royong is held every Sunday morning.¹⁶

Reviewing previous research, direction and renewal are needed in order to

¹³ Sekar Azizah Maulidina, *"Mutual Cooperation in the Neighborhood of Urban Communities,"* t.t. (Jakarta: Universitas Negri Jakarta, 2024), p. ii

¹⁴ Annida Kharisma Putri, Atikah Salsabila, and Aulia Prabayunita, *"The Fading of Mutual Cooperation Values in the Era of Globalization,"* T.T. Volume 2 Number 3 (2023): December E-ISSN: 2746-3662, Indigenous Knowledge, pp. 99-100

¹⁵ Palisa Aulia Dewanti and Usman Alhudawi, *"Gotong Royong in Strengthening Citizen Participation"* 2, no. 1 (t.t.). Vol. 2, No. 1, March 2023, pp. 15-22, Pancasila and Civic Education Journal, 2023. p. 18.

¹⁶ Galih Andawisa, Kusworo, and Ali Hanafiah Muhi, *"Policy Implementation of the Gotong Royong Program in Seberang Ulu 1 District, Palembang City, South Sumatra Province,"* VISIONER: Journal of Local Government in Indonesia 13, no. 3 (December 22, 2021): 513-30, <https://doi.org/10.54783/jv.v13i3.473>. p. 519.

arouse the awareness of urban communities to re-cultivate mutual cooperation as one of the efforts to protect the environment and strengthen friendship in neighborliness.

The Role of Interpretation of Socio-Cultural Verses Related to Mutual Cooperation as a Solution for Urban Communities to Care More About the Environment in the Midst of Modern Changes

In the midst of the increasingly complex dynamics of urban life and increasingly urgent environmental challenges, the values of mutual cooperation reflected in the socio-cultural teachings of the Qur'an are becoming increasingly relevant. Mutual cooperation, as a form of solidarity and cooperation between others, has the potential to arouse public concern for environmental issues. In the context of modernization that often prioritizes individualism, the interpretation of verses that invite us to help each other and share responsibilities can serve as a moral and ethical foundation in building environmental awareness.

By interpreting these teachings, urban communities are expected to be able to implement collective actions that not only have a positive impact on the environment but also strengthen social ties. This interpretation encourages individuals to contribute to protecting the environment, through activities that reflect the spirit of mutual cooperation, such as reforestation programs, waste management, and conservation of natural resources. Therefore, a deeper exploration of these socio-cultural verses is important to create a society that is more concerned and responsible for the environment.

1. Tafsir surah Al - Ma'idah ayat 2

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَجْلُوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا أَمِينَ الْبَيْتِ الْحَرَامَ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾

Meaning: O you who believe, do not violate the sharia (holiness) of Allah, do not (violate the honor) of the haram months, do not (disturb) hadyu (sacrificial animals) and qalā'id (sacrificial animals that are marked), and do not (disturb) the visitors of Baitulharam while they seek the bounty and pleasure of their Lord! When you have done tahalul (completed ihram), hunt (if you want). Do not have hatred for a people, for they hinder you from the Masjid al-Haram, encourage you to go beyond the limit. Help you in virtue and piety, and do not help in sin and enmity. Fear Allah, indeed, Allah is very heavy with His torment. (Al-Ma'idah : 2)¹⁷

This verse is motivated by the incident when the Prophet and his companions were in Hudaibiyah and were being prevented by the disbelievers of the Quraish

¹⁷ "The Qur'an and Its Translation 2019 Improvement Edition, Juz 1--10," t.t. p. 106.

from coming to Baitullah, then through a group of polytheists from the East who also wanted to go to Baitullah. The Companions said to prevent polytheists from the East just as the disbelievers of the Quraish prevented them from going to Baitullah. Based on this statement, this verse then comes down. Asbabun Nuzul emphasized that the Companions are not allowed to commit evil acts against other parties on the basis of hatred and hostility, both to fellow Muslims and non-Muslims¹⁸

Imam Quraish Shihab in tafsir al misbah said that this verse explains the importance of upholding justice to anyone. The hated enemy, even if it has reached the peak of its hatred, must still be treated fairly, especially the enemy who has not reached the peak of its hatred or is lighter. *And help you in goodness and piety, do not help in sin and transgression*, which is the basic principle and be the opening in the connection of this verse in establishing cooperation with anyone, as long as the purpose is goodness and piety¹⁹.

أَنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا

"Help your brother, whether he is persecuted or persecuting"

Imam Sayyid Qutub in the tafsir fi zilalil qur'an also takes a role in explaining the essence of help as explained in surah Al-Ma'idah verse 2. As an opening, the slogan above is a symbol of ignorance pride. Where they make faithful promises to help in falsehood and face the truth. Then came Islam, with the manhaj Rabbani which he brought to provide education. Teaching believers to help in kindness and forbidding otherwise. This is how this social interpretation explains the social conditions that occurred after and before the arrival of Islamic teachings. Changing culture for the better.²⁰

A teacher of Islamic Unity (Persis) and a prominent Muslim intellectual, Ahmad Hasan in tafsir al-furqon is slightly different in his interpretation, *let you help in the path of goodness and filial piety and do not help in doing sin and enmity*.²¹

In the message of the Qur'an above, it is very clear that Allah commands His servants to help each other, to provide help in kindness to others. Furthermore, Allah forbids his servants to help in sinful acts and acts that are not in accordance with His decrees. The message contained in the Qur'an is really beautiful when practiced in social life. The description of the message in the Qur'an in real life in society, we can see it in various organizational or institutional contexts.²²

This verse can be a reason that encourages Muslims to help each other. Likewise, modern society lives in urban areas and is busy with their own activities.

¹⁸ Agus Salim Chamidi, "Management of Mabadi Khaira Ummah Character Education at SMK Maarif 2 Gombong," *Wahana Akademika: Journal of Islamic and Social Studies* 5, no. 1 (July 4, 2018): 17, <https://doi.org/10.21580/wa.v5i1.2560>. p. 24

¹⁹ Moh Quraish Shihab, *Tafsir al-Mishbah: pesan, kesan, dan keserasian al-Qur'an*, Vol. 6 (Ciputat, Jakarta: Lentera Hati, 2005). hlm. 13-14.

²⁰ Sayyid Qutb, *Tafsir fi zilalil Qur'an: dibawah naungan Al-Quran* (Jakarta: Gema Insani Press, 2000). hlm. 168

²¹ "Tafsir al-Furqan Karya Ahmad Hasan"

²² Ulfah Rulli Hastuti, "The Concept of Library Services: An Analysis of the Interpretation of Surat Al-Maidah Verse (2)," *THE LIGHT: Journal of Librarianship and Information Science* 2, no. 2 (December 1, 2022), <https://doi.org/10.20414/light.v2i2.6182>. p. 91.

Making people forget more about community activities such as mutual cooperation. In a study, it was revealed that the obstacles in implementing mutual cooperation carried out in Nusukan Village, Banjarsari District, Surakarta City include the following:²³

- a) Coordination from RW to the community is not optimal.
- b) The enthusiasm of the community has decreased.
- c) Mutual cooperation activities are only carried out by village officials.
- d) The busyness of the community so that socialization to the community is lacking.
- e) There are many regulations to the community, for example, regulations that make rupiah (money) to replace participation in mutual cooperation.

2. Tafsir surah Al - Isra' ayat 18 - 19

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا ﴿١٨﴾ وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ﴿١٩﴾

Meaning: Whoever wants this (worldly) life We are in the same way for him in this (world) what We want for whom We will. Then, We provided for him (hell) Jahanam. He will enter it in a despicable state again expelled (from the grace of Allah). Whoever desires the hereafter and strives earnestly towards it, and he is a believer, those are the ones whose efforts are well rewarded. (Al-Isra' : 18-19)²⁴

The interpretation of this verse in *the Tafsir Fi Zhilalil Qur'an* is a warning for humans to have a view of ukhrawi life. Because of the consequences of human actions and how the results of these actions affect their lives. For those who expect to live only in the world, so that their outlook on life is not higher than the earth on which they are based, then Allah will give their worldly part if He wills. But in the hereafter, hell is already waiting for him as the most worthy place for him. So those whose ideals of life are not further from this earth, they will be polluted by the earth and its dirt. They will enjoy this world just as much as animals, and they will succumb to lust and low ambitions. In order to get their worldly pleasures, they do anything that can eventually plunge them into Hell.

The person who hopes for the ukhrawi life and strives earnestly in that direction, will reach his goal by getting a good reward. He received the honor of the inhabitants of the heavenly realm in return for his noble efforts for a glorious cause as well. This is the reward for noble ideals that look beyond the distant horizon (the hereafter). The person who expects the life of ukhrawi will strive earnestly in that direction by carrying out his obligations. He rose up to meet his demands, and he based his efforts on faith. Faith that does not only contain empty wishful thinking,

²³ And the solution, "PUBLICATION MANUSCRIPT To meet some of the requirements to achieve," t.t.

²⁴ "The Qur'an and its Translation 2019 Revised Edition, Juz 1--10.", p. 284

but faith that sinks into the heart and is manifested in deeds.

The relationship with gotong royong is to reflect the collective effort to achieve goodness and help others. In this case, the act of mutual cooperation is a manifestation of good intentions to help each other, which is in line with the search for goodness in this world and the hereafter. By collaborating, communities can improve their charities and support each other towards higher goals.

Thus, mutual cooperation not only contributes to social welfare, but also becomes part of spiritual efforts to obtain Allah's blessings and pleasure.²⁵

The interpretation in the Qurtubi is that Allah will repay those who want the world. Allah did not give him anything except what He willed, and then Allah cursed him for his deeds. And in the end go to hell. They are hypocrites, wicked, riya and hostile people. They use Islam and obedience to obtain the pleasures of the world in the form of immediate material gains and so on. So such deeds are not accepted in the hereafter, while in this world they are also not given except a little.

Those who believe in doing various deeds of obedience are those whose efforts are well rewarded, accepted and not rejected, and even multiplied by ten times, seventy times, seven hundredfold, and even multiplied.

The connection of this verse with mutual cooperation lies in the principle of mutual assistance and cooperation in society. Gotong royong reflects the values of good deeds that will bring good in the world, such as harmony and welfare, as well as in the hereafter, which is the reward from Allah for these positive actions. Thus, mutual cooperation can be seen as a form of effort to implement the principles taught in the verse, where good actions will produce good returns.²⁶

3. Tafsir surah Ali – Imran ayat 112

ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا تَقِفُوا إِلَّا بِحَبْلٍ مِّنَ اللَّهِ وَحَبْلٍ مِّنَ النَّاسِ وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿١١٢﴾

Meaning: Disgrace is inflicted on them wherever they are, unless they (hold) to the rope (religion) of Allah and the rope (covenant) with man. They must have received wrath from God and tribulation was inflicted upon them. This is because they deny the verses of Allah and kill the prophets without right (the right reason). This is because they are disobedient and transgressive. (Ali Imran : 112)²⁷

In Tafsir Al-Misbah, M. Quraish Shihab attributes this verse to the importance of good social relations as part of the harmony of life. He emphasizes that the humiliation in this verse can be avoided by maintaining a balance between the relationship with God and fellow humans. Mutual cooperation, in Shihab's view, is a form of cooperation that reflects the attitude of mutual help and care for others,

²⁵ Sayyid Quthb, *Fi Zhilalil Qur'an, Jilid 7* (Jakarta: Gema Insani, 2003). Hlm. 244-245.

²⁶ Al-Qurtubi, *Al-Jami'li'ahkam, . Al-Qur'an, jilid III* (Kairo: Dar al-Hadits, 2002). Hlm. 583.

²⁷ "The Qur'an and its Translation 2019 Revised Edition, Juz 1--10.", p. 64.

which also reflects the principle of social justice. In dealing with environmental crises, mutual cooperation can be a strategy to create a joint solution, by considering environmental welfare as a collective responsibility.²⁸

Al-Maraghi in his commentary also highlights the importance of harmonious social relations in people's lives. He interpreted this verse as a warning that those who do not maintain a good relationship with God and man will experience humiliation. In the context of urbanization and modernization, where society tends to be fragmented and individualistic, mutual cooperation is an important means of rebuilding strong social ties. Al-Maraghi emphasized that humans must support each other in goodness, including in protecting the environment. Through mutual cooperation, communities can overcome modernization challenges, such as environmental damage, in a more effective and collective way.²⁹

Conclusions

The conclusion of this article shows that the practice of mutual cooperation in urban communities includes various forms of collaboration, such as environmental cleaning activities, construction of public facilities, and social support between residents. Socio-cultural values, such as mutual respect and solidarity, play an important role in encouraging the active participation of society. These forms of practice not only strengthen social bonds, but also provide joint solutions in facing environmental challenges in urban areas.

Furthermore, the interpretation of socio-cultural verses related to mutual cooperation shows the relevance of these values in the contemporary context. Through a deep understanding of these verses, people are encouraged to care more about the environment. Awareness of social responsibility is key, so individuals are motivated to actively contribute to preserving their environment. In this way, the interpretation of the values of mutual cooperation can spur collective action that has a positive impact.

Finally, the revitalization of mutual cooperation in urban environments is expected to be able to form a new mindset among people who are more sensitive to environmental issues. By creating a supportive community, communities can not only address environmental concerns, but also strengthen social bonds amid modern changes. This effort is the ultimate step in achieving sustainable social and environmental welfare, answering the challenges faced in the era of globalization.

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