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Analysis of Kalam Khabar in Sūrah Al-Rūm/30: 41 and Its Implications for Environmental Damage

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ABSTRACT

This study departs from the issue of how the Qur'an conveys warnings about environmental destruction through linguistic structures containing rhetorical meanings. This research examines kalam khabar in sūrah al-Rūm/30:41 by emphasizing the form of khabar and the ecological messages contained within the verse. The study aims to reveal the function of kalam khabar in the verse while explaining its relevance to human awareness in preserving the environment. The method used is qualitative research with a library research approach through kalam khabar analysis and lexical analysis of sūrah al-Rūm/30:41. The findings show that the expression ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ belongs to the category of khabar ibtidā'i because it is delivered without emphatic elements (taukid), indicating that the information is directed toward an audience in a neutral condition (*khālī al-dzihn*). The verse also emphasizes that environmental destruction on land and sea is caused by human actions, thereby containing moral and ecological messages that encourage humanity to maintain the balance of nature. Thus, sūrah al-Rūm/30:41 not only conveys factual information about environmental destruction, but also presents a warning message that strengthens human responsibility toward nature. This study contributes to enriching Qur'anic linguistic studies, particularly regarding the analysis of kalam khabar in sūrah al-Rūm/30:41 and its relevance to environmental destruction issues.

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Introduction

Humanity currently faces a major and pressing issue related to the survival of life on earth: the environmental crisis. This crisis is not only limited to ecological aspects but also touches on the moral dimension of humankind. Various issues such as global warming, ocean emergencies, climate change, and other forms of environmental damage indicate that humans are beginning to neglect their responsibility to protect and preserve nature. This condition is influenced by the modern perspective that views nature as a source of wealth that can be exploited without limit. Based on fulfilling needs, humans undertake various actions that result in environmental damage to an alarming extent. Therefore, environmental conservation efforts are a crucial interest that must be considered to maintain the balance of nature and the sustainability of human life (Rifzikka, 2024). The Quran, as a guide for Muslims, provides comprehensive guidance on the relationship between humans and the universe, including the sustainable management of natural resources. Therefore, the Quranic perspective can be used as an alternative solution to address the environmental crisis. Excessive exploitation of nature is fundamentally contrary to Islamic values, which bring blessings to all of nature. The Quran establishes humans as vicegerents on earth, entrusted with preserving and maintaining the balance of God's orderly creation. Therefore, any action that results in environmental damage is considered forbidden under Islamic law, and perpetrators are subject to sanctions commensurate with the severity of the offense (Tarto et al., 2025).

The study of the language of the Quran is a constantly evolving and never-ending field of study. In the process of interpretation, the Quran constantly presents new understandings that differ from previous interpretations, thus demonstrating its dynamic nature and openness to various approaches. Thus, the Quran is not only fixed in its text but also able to provide relevant and contextual meaning in accordance with the developments of the times. This aligns with the concept that the Quran is *ṣāliḥul likulli zamān wa makān*, that is, relevant to every space and time. Therefore, the message and information conveyed in the Qur'an are conveyed through a variety of forms and styles of language that contain depth of meaning (Agustiar & Jamal, 2021).

The Qur'an, as the primary source of Islamic teachings, not only serves as a guide for worship but also contains ethical values that govern human relations with others and their environment. In the modern context, the issue of environmental damage has become a global concern due to the increase in uncontrolled human activities, such as the exploitation of natural resources and environmental pollution. In the Islamic treasury, environmental issues have received attention through various verses of the Qur'an, one of which is in sūrah al-Rūm/30: 41 which links environmental damage to human actions. This verse serves as an important foundation in the study of Islamic ecotheology, which positions humans as beings with a moral responsibility for the preservation of nature. On the other hand, to understand the message of the Qur'an in depth, a linguistic approach is required, one of which is through the science of balaghah. In the study of balaghah, kalam khabar (khabariyah) is included in the scope of ma'ani science. This science functions to understand the appropriateness of an expression (lafaz) with the context or situation that underlies it (*muqtadha al-ḥāl*) (Al-Ahdhori, 2009). Thus, the science of ma'ani can be understood as a branch of science that studies the implied meanings in a sentence according to the conditions of its use.

Several studies related to the Kalam Khabar in the Qur'an have been conducted with various focus areas. Research by Shofiyatun Nafisah Lubis and Indri Hasnur Kasturi (2025) in the journal Ihsanika focuses on the analysis of the Kalam Khabar in sūrah al-Kahfi: 67 using the approach of ma'ani science, specifically in identifying the form of the Kalam Khabar and the function of linguistic elements such as the particle lan in providing emphasis on meaning (Lubis & Kasturi, 2025). Meanwhile, the research entitled Structural Analysis and Stylistic Meaning of Khabariyah Verses (2023) focuses on the analysis of the structure of kalam khabariyah and its stylistic meaning, with a focus on how the form of kalam khabar is used for rhetorical purposes according to the conditions of the interlocutor (*muqtadha al-ḥāl*) (Agustiar

& Jamal, 2021). Both of these studies use a linguistic approach within the framework of ma'ani science, but are still limited to the analysis of structure, function, and style of language without being linked to a specific theme. Furthermore, the article by Fajria Nuril Husna and Ramadanita Mustika Sari (2025) entitled "*Analysis of the Meaning of QS Ar-Rum Verse 41 and KH. Ali Yafie's Environmental Jurisprudence on the Formation of Islamic Ecological Self-Concept*" examines the integration of the ecological interpretation of sūrah al-Rūm/30: 41 with Ali Yafie's environmental jurisprudence and self-concept theory. Through a literature study, this study found that the concepts of khalifah, amanah, and mizan become the theological basis of ecological awareness, as stated: "the concepts of khalifah, amanah, and mizan provide a strong theological basis for ecological awareness in Islam," which is then strengthened by the principleḥifẓAl-bi'ah in environmental jurisprudence. This integration produces a model of the Islamic ecological self that encompasses spiritual, moral, and normative dimensions, where "the integration of this framework produces a model of the Islamic ecological self that encompasses spiritual, moral, and normative dimensions," thereby encouraging pro-environmental behavior (Husna & Sari, 2025). This research contributes by bridging interpretation, fiqh, and psychology. In contrast, the thesis accessed through the UIN Sunan Ampel Surabaya repository (2017) written by Dzurrotun Nasikhah specifically discusses kalam khabar in sūrah al-Rūm/30: 41 with a balaghah approach, especially in identifying the form and classification of kalam khabar based on the conditions of the interlocutor, such as *ibtidā'i*, *ṭalabī*, and *inkārī* (Dzurrotun, 2015).

Based on the above description, previous studies can be classified into two main tendencies. First, linguistic studies primarily focus on identifying the forms, structures, classifications, and stylistic features of kalam khabar within the framework of 'ilm al-ma'ānī. Second, thematic studies explore the Qur'anic perspective on environmental ethics and Islamic ecotheology without examining how the Qur'an rhetorically constructs its ecological message through linguistic devices. Consequently, there remains a significant gap in the literature regarding the rhetorical function of kalam khabar in communicating ecological responsibility, particularly in sūrah al-Rūm/30:41. This study seeks to fill that gap by examining not only the forms and classifications of kalam khabar but also how they function as rhetorical devices that strengthen the Qur'an's ecological message, encourage moral awareness, and emphasize human responsibility as God's vicegerents in preserving environmental balance. In this way, the present study extends the scope of balāghah studies from structural analysis toward a functional interpretation of Qur'anic rhetoric within the context of contemporary environmental discourse.

Based on this gap, the present study analyzes kalam khabar in sūrah al-Rūm/30:41 to reveal how this rhetorical form is employed to communicate the consequences of environmental destruction and to reinforce ecological responsibility from a Qur'anic perspective. By integrating the linguistic analysis of balāghah with the thematic study of Islamic ecotheology, this research is expected to contribute not only to the development of Qur'anic linguistic studies but also to a deeper understanding of how the Qur'an employs rhetorical strategies to communicate environmental ethics in a manner that remains relevant to contemporary ecological challenges.

Method

This research is a qualitative research with the type of library research, which focuses on the analysis of the text of the Qur'an, especially sūrah al-Rūm/30: 41. The primary data source in this study is the verse of the Qur'an sūrah al-Rūm/30: 41, while secondary data is obtained from tafsir books, balaghah books, and literature related to environmental studies in an Islamic perspective. The data analysis technique uses a descriptive-analytical analysis method, namely by describing the structure of the kalam khabar in the verse, then analyzing the purpose of conveying the khabar, as well as its communicative context. In addition, the analysis is also supported by a lexical study of key words in the verse to clarify the basic meaning before entering the analysis of the kalam khabar.

Results and Discussion

Verse Text and General Meaning

The verse that is the object of study is sūrah al-Rūm/30: 41 in the Qur'an:

ظَهَرَ الْفَسَادُ فِى الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ اَيْدِى النَّاسِ لِيُذِيْقَهُمْ بَعْضَ الَّذِيْ عَمِلُوْا لَعَلَّهُمْ يَرْجِعُوْنَ

The translation is:

> Corruption has appeared on land and sea because of what the hands of men have earned. Allah will make them taste some of their deeds, so that they may return (to the right path).

Quraish Shihab's interpretation in Tafsir al-Misbah explains that environmental damage is influenced by two main factors, namely external factors and internal factors. External factors relate to physical human behavior, such as global warming due to the construction of glass buildings, landslides, and water, air, and soil pollution, including various other forms of damage. Meanwhile, internal factors refer to natural phenomena such as tsunamis, volcanic eruptions, and earthquakes. In addition, the interpretation also explains the imbalance of the natural system associated with sūrah at-Tin verses 4-6, which suggests that the damage that occurs in nature is a consequence of human sin. Thus, it can be concluded that environmental damage, both on land and at sea, is caused by a combination of internal factors (nature) and external factors (human behavior), which include both physical and non-physical aspects (Rizkiyah & Erwanto, 2023).

According to Buya Hamka, humans were created by Allah SWT as caliphs on earth. Therefore, humans are required to be muslih, that is, individuals who constantly strive for improvement and development in carrying out their role as caliphs. Furthermore, it is explained that various environmental damage on land is a result of human activities. This can be seen from the emergence of air pollution originating from motor vehicle emissions, cars, and smoke from combustion from industrial activities, which have a negative impact on health, especially the human respiratory system. In addition, the disposal of industrial waste, such as chemical factory waste into rivers, causes water pollution that leads to the death of biota such as fish and damage to marine ecosystems. Thus, these various forms of damage are a consequence of irresponsible human behavior towards the environment (Agita & Harun, 2025).

Lexical Analysis

Lexical meaning is the basic meaning of a word or lexeme that corresponds to its actual meaning and has not been influenced by figurative language, connotation, or the context of use. The term "lexical" comes from the word lexicon, meaning dictionary, so lexical meaning is often interpreted as the meaning found in a dictionary and is generally parallel to the denotative meaning (Meriska et al., 2024). This meaning indicates the meaning of a word as a symbol representing a particular object, event, or thing, and is permanent because it does not depend on the situation in which it is used. For example, the word "rat" lexically means "a rodent that can cause typhus." According to Yusri and Mantasiah (Laurensia Elya Puspita & Ratini, 2024), Lexical meaning is the most basic or true meaning of a word. Furthermore, lexical meaning also relates to the relationships between words in a language, such as synonyms, homonyms, idioms, and meronyms. Thus, lexical meaning not only explains the direct meaning of a word but also its relationship to other words in the language system.

To gain a deeper understanding of the message of sūrah al-Rūm/30:41, the lexical meaning of several key words in the verse is necessary. This analysis aims to uncover the basic meaning used, thus clarifying the message before moving on to the analysis of ma'ani science.

a. The word ẓahara (ظَهَرَ)
The word ظَهَرَ comes from the root ر ه ظ (ẓ-h-r) which fundamentally means "to appear," "to be visible," "to become clear," or "to be seen on the surface." In Arabic lexicography studies, this root word is also related to the meaning of "becoming real after previously being hidden," and it carries nuances of visibility and clarity in a phenomenon (Arabiclexicon.hawramani.com, n.d.). According to Quraish Shihab, the word ظَ ہَ رَ originally means the occurrence of something on the surface of the earth, because it happens on the surface of the earth, it becomes clear and is known distinctly (Nurullah, 2024).

b. The word "Al-Fasād" (ٱلْفَسَادُ)
The word fasād is a form of the maṣdar noun derived from the triliteral root verb, which is fasada–yafsudu–fasādan, and generally means an act of destruction or a state indicating the occurrence of damage (Alqowi & Rawzalgina, 2025). The word ٱلْفَسَادُ according to the Ma'ani dictionary means decay, damage, decomposition, and disintegration (Al-Ma'any, n.d.). The word ٱلْفَسَادُ according to the Ma'ani dictionary means decay, damage, decomposition, and disintegration. The word فَسَدَ (fasada) in the Arabic Lexicon is explained as a term used to denote the corruption or failure of something, including in biological or social contexts. The example given is the phenomenon of "ifṣād aṣ-ṣabiyy," which refers to damage or disturbance in a baby caused by certain conditions in the mother, such as when a woman breastfeeds her child in a situation that can affect the quality of the milk. The phrase "ghair muḥarrimahu" indicates that this condition does not reach the level of being haram, meaning something that is not entirely prohibited by law, but still causes negative effects or observable damage. In other words, the basic meaning of فَسَدَ here emphasizes the process of tangible corruption or imperfection, which can be physical, social, or moral, and does not always mean a total violation of the law, but still causes damaging effects or reduces the quality of something.

c. The expression "Al-Barr wa al-Baḥr" (ٱلْبَرِّ وَٱلْبَحْرِ)
Lexically, the word ٱلْبَرِّ (al-barr) comes from the root ب-ر-ر, which generally refers to land or dry ground. Although "al-barr" here focuses on the terrestrial landscape, the term also appears in other derivatives related to goodness and noble qualities (e.g., al-birr means goodness/piety), but in the context of this expression, it is understood as land (Abdullah, 2015). As for the word ٱلْبَحْرِ lexically It is a vast and abundant body of water, which can be either saltwater or freshwater, in contrast to land. It is called a sea because of its depth and vastness. This term generally refers to saltwater, whereas freshwater is less common. The plural forms include abhur, buhur, and bihar, with seawater specifically being salty water in both small and large quantities (Ibn Manzur, 1883)

d. The phrase "Bimā Kasabat Aydī al-Nās" (بِمَا كَسَبَتْ أَيْدِى ٱلنَّاسِ)
Lexically, bi-mā (بِمَا) can simply be understood as "with what" or "because of what," which is a combination of the letter bi (with/by) and mā (what). This is the basic meaning of the conjunction without the context of a sentence (Al-Ma'any, n.d.). The meaning of the word كَسَبَتْ (kasabat) from the root ك-س-ب according to Lisan al-'Arab by Ibn Manẓūr. Its lexical meaning can be summarized as follows: a) The activity of obtaining or acquiring something: for example, someone كسوب (striving to obtain) or يَتَكَسَّب (earning a living). b) The result of the acquisition itself: called مكاسب (gain/acquisition). c) It can be material or non-material: such as money, goodness, or

even badness (كسبت خيراً واكتسبت شراً: acquiring goodness and badness). So, lexically, the word kasabat emphasizes the process and result of human effort, not just "obtaining" passively.

Lexically, the word يَد (yad) means a body part from the shoulder to the fingertips, used for working, holding, or doing something. The plural form, أَيْدِي / أَيَادِي, means hands, and is sometimes used metaphorically. As for the word الإنس (al-ins), it means humans (البشر) and is equivalent to الإنسان, with its singular form called إِنْسِيّ or أَنَسِيّ and its plural form أناسِيّ. In its usage, it is also explained that الأُناس means الناس (humans in general), thus indicating the collective meaning of humans as a group. In addition, the root of this word is also related to the meaning of الأنس, which is the opposite of الوحشة (loneliness/alienation).

A Glimpse at Kalam Khabar

Ilmu Ma'ani is a science thru which the correct structure of sentences that are appropriate for the situation can be understood (Rohman & Taufiq, 2022). As for the scope of discussion on the science of ma'ani, it includes kalam khabar, kalam insya (nahyun, amr, tamanny, istifham, and nida), qashr, ithnab, musawih, fasl wal wasl, and ijaz (Burhanuddin et al., 2023). In this writing, the focus is solely on the discussion of kalam khabar. According to Ali Al-Jarim and Mustofa Amin, "kalam khabari" is an expression that allows someone to determine whether the statement is true or not based on existing facts. They explain:

ما يصح ان يقال لقائله انه صادق فيه او كاذب، فان كان الكلام مطابقا للواقع كان قائله صادقا و ان كان غير مطابق له كان قائله كاذبا

Meaning:

"A statement whose speaker can be judged as true or false." If the statement corresponds to reality, then the speaker is considered truthful, and if it does not correspond to reality, then the speaker is considered a liar."

In line with this, Al-Hasymi, in his work Jawāhir al-Balāghah, also defines kalam khabar as kalam that contains the possibility of being true (ṣidq) or false (kadzb). A statement is categorized as true if the information conveyed aligns with the actual reality, whereas a statement is called false if the content of the utterance does not correspond with the reality. He also complemented the definition by adding the phrase liżātihī (لذاته), which indicates that a kalam khabar can be judged as true or false based on the nature of the utterance itself (Hidayah & Komaruddin, 2023). Thus, if a statement corresponds to the facts, it is called kalām ṣidq, and the speaker is called ṣādiq. Conversely, if it does not correspond to reality, it is called kalām kadzib, and the speaker is called kādzib (Chaniago & Kerwanto, 2025).

Mukhaṭab (the interlocutor) can be classified into three conditions. First, the interlocutor is in a neutral state (khālī al-dzihn), meaning they have no prior knowledge of the information conveyed and do not show any doubt or rejection toward it. Second, the interlocutor is in a state of doubt (mutaraddid), meaning they have not fully accepted the truth of the information and require reinforcement or affirmation. Third, the interlocutor is in a position of rejection (munkir), meaning they actively deny or do not accept the information conveyed to them. Based on the differences in the conditions of the interlocutor, the khabar utterance becomes three main types: khabar ibtidai, khabar thalabi, and khabar inkari, each distinguished by the level of emphasis (ta'kīd) needed in conveying the information. Here are several nouns and letters that function as intensifiers in khabar speech, including inna (إن), lam ibtida (لام الابتداء), Sin (السين), Amma asy-Syarthiyyah (اما الشرطية), qad (قد), dhamir fashl (ضمير الفصل), qasam (القسم), nun taukid (نونا التوكيد), huruf zaidah (الحروف الزائدة), and huruf tanbih (أحرف التنبيه) (Idris & Harjum, 2020).

a. Khabar ibtidai is a form of utterance delivered without emphasis, as it does not contain any reinforcing elements (taukid). Example:

ٱلطَّائِرَةُ هَبَطَتْ فِي ٱلْبَحْرِ

Meaning: "The plane landed in the sea." There is no emphatic element (taukid) in this sentence.

b. Khabar thalabi is a statement that contains an element of emphasis. Example:

إِنَّ ٱلطَّائِرَةَ هَبَطَتْ فِي ٱلْبَحْرِ

Meaning: "Indeed, the plane landed in the sea." Contains a reinforcement marker (taukid), which is the word إِنَّ.

c. Khabar inkari is a statement reinforced with more than one emphasis, according to the level of rejection or denial from the interlocutor. Example:

وَٱللَّهِ إِنَّ ٱلطَّائِرَةَ لَهَبَطَتْ فِي ٱلْبَحْرِ

Meaning: "By Allah, the plane has indeed landed in the sea." Contains 3 emphatics (taukid) among them: qasam (وَٱللَّهِ), taukid (إِنَّ), and lam taukid (لَ in addition to هَبَطَتْ) (Haniah, 2013).

In the study of ma'ani, every khabar sentence has a basic structure called rukn al-jumlah, which consists of two main elements: musnad ilaih (the subject of predication) and musnad (the predicate). In addition to these two elements, there is also an additional element called "qayd," which is an explanation that complements the meaning of the sentence. In the structure of Arabic sentences, musnad ilaih generally refers to the element that is predicated upon, which can be fā'il (subject), nā'ib al-fā'il (subject in a passive sentence), mubtada' with khabar, or an element that originally functions as mubtada', such as ism kāna and the like. Meanwhile, musnad is the element that is predicated upon musnad ilaih, which can be fi'l tāmm (perfect verb), khabar of mubtada' (verb), an element that originally serves as khabar mubtada' like khabar kāna and the like, or maṣdar that functions as a replacement for the imperative verb ('Atiq, 2025). As for the predicate, every sentence may contain a predicate, but the purpose of the context is different. The speaker's presentation may require emphasis or not, and they may also want to provide important information (Al-Harbi, 2011).

The news in speech can take the form of a nominal sentence (jumlah ismiyyah) or a verbal sentence (jumlah fi'liyyah). Jumlah ismiyyah is a sentence structure that consists of a mubtada' and a khabar. Generally, jumlah ismiyyah is used to emphasize the permanent relationship between musnad ilaih (mubtada') and musnad (khabar) (H & Harjum, 2025). A nominal sentence essentially indicates the establishment (tsubūt) of a characteristic without specifying the time of occurrence. For example, مَسْرُورٌ ٱلنَّاجِحُ only indicates that the successful person is happy, without specifying whether this state has just occurred or is ongoing. However, if accompanied by a certain context (qarīnah), a nominal sentence can indicate the meaning of continuity (istimrār), especially in situations of praise or blame. For example, in the words of Allah swt in sūrah al-Infithar/82:13-14:

اِنَّ الْاَبْرَارَ لَفِيْ نَعِيْمٍۚ وَّاِنَّ الْفُجَّارَ لَفِيْ جَحِيْمٍ

The translation is:

"Indeed, the righteous are truly in a garden full of delight. Indeed, the disobedient are truly in the hellfire, Jahim."

This verse not only establishes a state of being but also indicates that the pleasures and punishments continue uninterrupted. As for the verbal sentence (jumlah fi'liyyah), it is essentially used to indicate the occurrence of an event (ḥudūts) at a specific time. A verbal sentence (jumlah fi'liyyah) is a sentence structure composed of a verb (fi'il) and a subject (fā'il). In certain conditions, a verbal sentence can also convey the meaning of the continuity of an action if supported by an appropriate context (qarīnah), especially in the use of the present tense verb (fi'il mudhāri') (H & Harjum, 2025). The form of the verb determines its temporal dimension, such as:

عَادَ ٱلْغَرِيبُ إِلَىٰ وَطَنِهِ (indicating an event in the past),

يَعُودُ ٱلْغَرِيبُ إِلَىٰ وَطَنِهِ (present or possible future), and

سَيَعُودُ ٱلْغَرِيبُ إِلَىٰ وَطَنِهِ (future).

Additionally, verbal sentences can also convey a dynamic sense of continuity (al-istimrār al-tajaddudī) when supported by context (qarīnah). In other words, an event does not just happen once but continues to recur and be renewed ('Atiq, 2025). Experts in the science of Balaghah classify the purpose of kalam khabar into two main forms, namely, first, Fā'idah al-khabar is a speech act intended as fā'idah al-khabar when the information conveyed is not yet known by the interlocutor; thus, the speech act provides new knowledge for them. For example, in the expression مَبْرُوكٌ أَنْتَ نَجَحْتَ فِي الإِمْتِحَانِ (Congratulations, you passed the exam). If the interlocutor does not yet know about their passing and only learns about it thru that utterance, then the function of the news is fā'idat al-khabar. Second, Lāzim al-fā'idah, which means if the interlocutor has already known the information thru another source, then the utterance does not provide new information but rather serves as Lāzim al-fā'idah, which is merely to affirm or remind something that is already known (Julianto & Takdir, 2024).

Next, in the study of Ilmu Balaghah, kalam khabar not only functions as a conveyer of information but also has various rhetorical functions (gharadh balāghī) according to the context and conditions of the interlocutor. The functions (Safii et al., 2022) are as follows:

a) Showing Feelings of Weakness and Humility (إِظْهَارُ الضَّعْفِ وَالْخُشُوعِ) "Kalam khabar" can be used to express weakness and submission before Allah.
b) Expressing a Plea for Mercy (الِاسْتِرْحَامُ) Kalam khabar can also be used to plead for mercy and compassion.
c) Moving the Heart (تَحْرِيكُ الْهِمَّةِ) Kalam khabar can function to encourage or motivate someone to achieve something desired.
d) Showing a Sense of Regret (إِظْهَارُ التَّحَسُّرِ) "Kalam khabar" can be used to express sadness or regret over something that was hoped for.
e) Showing Joy (إِظْهَارُ الْفَرَحِ) "Kalam khabar" can also function to express joy over an event.
f) Denigration (التَّوْبِيخُ) In certain contexts, "kalam khabar" can be used to denigrate.
g) Giving a Warning (التَّحْذِيرُ): Kalam khabar also serves as a warning against something that has the potential to bring negative consequences.
h) Praising (الْمَدْحُ) Kalam khabar can be used to give praise.
i) Showing Pride (الْفَخْرُ): Kalam khabar can also be used to express a sense of pride.

Kalam Khabar in Sūrah al-Rūm/30: 41

Verse:

ظَهَرَ الْفَسَادُ فِى الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ اَيْدِى النَّاسِ لِيُذِيْقَهُمْ بَعْضَ الَّذِيْ عَمِلُوْا لَعَلَّهُمْ يَرْجِعُوْنَ

Based on the previous discussion, this verse is classified as a khabar statement because it contains the possibility of being true or false in terms of language structure, even tho in essence it is an absolute truth from Allah. The sentence "ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ" falls under the category of khabar ibtidā'ī, because it does not contain an element of emphasis (taukīd). This indicates that the utterance is directed toward the مخاطب in a state of khālī al-dzihn, thus not requiring any reinforcement of meaning. Based on the concept of rukn al-jumlah that has been explained in the theoretical study, the structure of this sentence consists of:

Musnad ilaih: **الْفَسَادُ**

Musnad: **ظَهَرَ**

Qayd (description): **فِي الْبَرِّ وَالْبَحْرِ**

This structure shows that "corruption" becomes the center of information supported by the predicate "has appeared," while the locative adverbial expands the scope of the occurrence of corruption. In addition to being examined from the structure of rukn al-jumlah, the sentence "ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ" can also be analyzed in terms of uslūb al-jumlah. The sentence is in the form of a verbal sentence because it begins with the verb "ظَهَرَ". In the study of Ilmu Ma'ani, a fi'liyyah sentence indicates the meaning of حدوث الفعل (the occurrence of an event) and التجدد (something that is dynamic).

The use of the past tense verb "ظَهَرَ" indicates that the damage has occurred in reality and can be witnessed. Furthermore, the choice of the verbal form (fi'liyyah) over the nominal form (ismiyyah), which indicates permanence (الثبوت), creates the impression that the damage is a phenomenon that continues and evolves along with human activities. From the perspective of the purpose of khabar speech, this verse is more accurately categorized as lāzim al-fā'idah, which is information that is essentially already known or can be witnessed by the interlocutor. The phenomenon of corruption on land and sea is an empirical reality experienced by humans, so its conveyance in the form of news serves to affirm and awaken, not merely to inform. As mentioned earlier, if viewed from the condition of the addressee, this verse is directed at humanity in general, who are in a state of khālī al-dzihn, meaning they do not directly deny, but also do not fully realize the connection between their actions and the resulting damage. Therefore, this verse does not use strong elements of emphasis (tawkīd), because the message conveyed is real and can be proven.

From the perspective of rhetorical function (*aghrāḍ balāghiyyah*), this sentence contains two important meanings. First, as a warning (*taḥdzīr*) for humans to be aware of the impact of their actions on the environment. Second, as a reproach (al-Taubih) against human actions that cause damage. The damage results from human actions, as emphasized in the phrase بِمَا كَسَبَتْ أَيْدِي ٱلنَّاسِ.

Thus, the statement in this verse not only serves an informative function but also a persuasive and educational one. It plays a role in building human awareness to be more responsible toward the environment, while also showing the causal relationship between human behavior and natural conditions. This emphasizes that the structure of the Qur'anic language not only conveys facts but also contains profound rhetorical purposes in shaping human mindsets and attitudes.

The Implications of the Meaning of Kalam Khabar on Environmental Damage in Sūrah al-Rum/30:41

Based on the analysis of the statement in sūrah al-Rūm, verse 41, there is an implication that environmental damage is not merely a natural phenomenon but rather a consequence of human actions. This point is emphasized in the phrase بِمَا كَسَبَتْ أَيْدِي ٱلنَّاسِ, which contains the

meaning of a cause-and-effect relationship between human actions and the emergence of damage on land and at sea. Thus, the Qur'an places humans as the main factor in the occurrence of environmental crises.

Based on the interpretations of classical and contemporary scholars regarding sūrah al-Rum verse 41, the environmental crisis is primarily caused by human behavior that damages nature through the excessive exploitation of forests, rivers, agricultural land, and various other ecosystems, both individually and collectively. Humans view nature as an object that can be exploited without limits for economic interests, thereby triggering various ecological disasters such as floods, landslides, droughts, and forest fires. Moreover, environmental degradation also indicates the loss of human moral responsibility toward the sustainability of future generations. In the Islamic perspective, environmental issues are related to the quality of human monotheism as servants and caliphs on earth who have the duty to maintain the balance of nature. This principle is emphasized in the Prophet's hadiths that encourage tree planting and prohibit arbitrary logging, because environmental sustainability is an important part of the survival of all creatures (Firmansyah et al., 2023).

The use of the verbal form (fi'il madi') in the phrase ظَهَرَ indicates that the damage has occurred in a tangible and perceptible manner. In the perspective of Ilmu Ma'ānī, this form also contains a dynamic meaning (tajaddud), which is the damage that continues to appear and develop in line with human activities. This indicates that environmental damage is continuous, not a momentary event, thus requiring ongoing awareness and behavioral change. The word *yarji'ūn* (يَرْجِعُونَ) carries the meaning of returning or repenting, which is an invitation for humans to rectify the damage that has occurred. In the Islamic perspective, environmental preservation is part of Maqasid Shariah because environmental degradation can threaten human life. Therefore, maintaining cleanliness and environmental sustainability is viewed as a form of moral responsibility as well as worship of humans to Allah, fellow humans, and nature (Najhan et al., 2024).

Furthermore, the absence of the element of emphasis (tawkīd) in this verse indicates that the مخاطب is positioned as someone who is already aware of that reality (*lāzim al-fā'idah*). Therefore, the delivery of the news in this verse is not merely intended to provide information but rather to awaken human awareness and critical reflection on the environmental conditions they experience themselves. From the perspective of rhetorical function, this verse contains the meanings of warning (*taḥzhīr*), reproach (*dhamm*), and indirect threat (*wa'īd*). The warning is intended for humans to realize the impact of their actions; the reproach shows a negative judgment toward the act of environmental destruction, while the implied threat is that the damage will ultimately affect humans themselves. Environmental damage that disrupts its natural functions is a consequence of human behavior, particularly due to limited knowledge and suboptimal use of reason in managing nature.

The Qur'an provides clear spiritual guidance for humans to act wisely and kindly toward the environment. Humans are entrusted with the responsibility of protecting nature from various forms of damage and extinction. That responsibility shows that all of Allah's creations are not only made to fulfill human needs but also as part of a life system that must be preserved. The concept of ecology in the Qur'an is evident through various terms, such as العالمين (the universe), السماء (the sky), الأرض (the dwelling place), and البيئة (the environment), all of which emphasize the importance of balance and sustainability in Allah's creation (Naswa et al., 2025).

Thanthawi al-Jauhari explains that the relationship between humans and nature can be understood as a form of test (*ibtilā' or imtiḥān*) in worldly life, namely to assess whether humans are able to utilize nature as a form of gratitude or actually misuse it to the point of causing damage as a form of denial of God the Most Gracious and Most Merciful (Jauhari, 1931). The phenomenon of damage occurring on land and at sea demonstrates a close link to human

activity. This is because humans possess the potential for initiative, creativity, and freedom of action, unlike other creatures that operate solely based on instinct and natural laws. Along with the development of science and technology, human life continues to experience significant changes, including in social and cultural aspects. However, humans are not the sole cause of the earth's damage. If all damage were entirely caused by humans, this would contradict humanity's position as God's representatives (khalīfah) on earth, who essentially bear the responsibility to protect and preserve the environment (Abdullah, 2015).

Environmental preservation can also be understood as an effort to maintain the condition of the environment so that it remains in its position and functions as a system of natural elements that interact with each other within an ecosystem. Thus, environmental preservation includes efforts to manage and develop the living environment to remain of high quality and provide benefits for the sustainability of other living beings without causing negative impacts. This understanding is based on the fact that every interaction between organisms will trigger changes. If these changes lead to a mismatch with the basic characteristics of the environment, it can be said that the environmental condition has deteriorated in quality (Mun'im, 2022). If the reciprocal relationships between populations occur in an unbalanced manner, this condition has the potential to cause negative impacts on the environment due to harmful interactions between communities within the ecosystem. One form of such negative interaction is pollution. In general, the emergence of environmental pollution is greatly influenced by human behavior. Pollution occurs when there are substances or materials in the living environment, whether physical, biological, or social, in excessive concentrations as a result of human activities, ultimately causing harmful effects, including to humans themselves (Helida, 2021).

Thus, the implications of the meaning of the khabar statement in this verse emphasize three main points: the causal relationship between human behavior and environmental damage, the dynamic and sustainable nature of the damage, and the moral obligation for humans to repair (iṣlāḥ) and maintain the balance of nature. This shows that the structure of the Qur'anic language is not only informative but also contains a strong ethical message in building human ecological awareness.

Conclusion

Sūrah al-Rūm/30:41 demonstrates that the language of the Qur'an functions not merely as a medium for conveying information but also as a rhetorical instrument that cultivates human moral awareness toward the environment. This verse illustrates how kalam khabar is strategically employed to present the reality of environmental degradation in a clear and direct manner. The use of the ibtidā'ī khabar form without tawkīd (emphasis) indicates that environmental destruction is portrayed as an evident reality that humans can readily observe and acknowledge. Accordingly, the linguistic structure of the verse reinforces the ecological message intended by the Qur'an.

The environmental degradation occurring on land and at sea is presented as the consequence of human actions that exceed the proper limits in exploiting nature. The phrase بِمَا كَسَبَتْ أَيْدِي النَّاسِ explicitly emphasizes the causal relationship between human behavior and ecological imbalance. In this respect, the Qur'an does not merely describe environmental destruction but also employs a rhetorical strategy to awaken moral consciousness, encouraging human beings to recognize the consequences of their actions and to restore environmental balance. Consequently, the ecological message conveyed in sūrah al-Rūm/30:41 remains highly relevant to contemporary environmental challenges.

This study demonstrates that the analysis of kalam khabar extends beyond identifying its linguistic form and classification. More importantly, it reveals how kalam khabar functions as a rhetorical device for communicating ecological responsibility and strengthening the Qur'an's ethical message concerning environmental stewardship. By integrating the perspectives of balāghah and Islamic ecotheology, this research contributes to broadening Qur'anic rhetorical

studies from structural analysis toward functional interpretation within the context of contemporary ecological discourse. Future studies are encouraged to examine kalam khabar in other environmental verses using complementary approaches, such as stylistics, semiotics, discourse analysis, or thematic exegesis, and to compare classical and contemporary interpretations in order to deepen the understanding of the Qur'an's rhetorical strategies in addressing ecological issues.

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