

UDC 332

INTERPRETATION CONTRIBUTION TO URBAN PLANNING IN MARITIME AREAS

Husti Ilyas*, Jamal Khairunnas, Zaitun, Aslati, Zailani, Novendri Mochammad

University of Islam Negeri Sultan Syarif Kasim Riau, Indonesia

*E-mail: mochammadnovendrispt@gmail.com

ABSTRACT

This study discussed the role of interpretation (*tafsir*) in urban planning in maritime areas. A maritime area is very famous for its vast sea area. Along with the development of the times, the maritime area began to be densely occupied, which made it very active so that there was an interaction between people. As a result, contributions among communities in maritime areas are increasing so that an urban area is formed, with different conditions compared to other cities. Thus, the policies initiated by the government in the area should pay attention to the rules and elements from the perspective of the Qur'an. Therefore, this study examined the views of commentators and scholars in assessing their contribution to urban planning in maritime areas. This study was literature research, and its approach used a contextual thematic interpretation method based on a socio-historical approach. The data related to this study were collected through a literature study and were presented with a *content analysis* technique concerning the arguments and verses of the Qur'an as primary data and related literature books as secondary data. The research results showed that the contribution of interpretation to urban planning in maritime areas: first, strengthening the *aqidah* of every citizen; secondly, focusing on the economy of marine products; the third was infrastructure planning related to the needs of the maritime community; and fourth, making a sea as the leading transportation.

KEY WORDS

Contribution, interpretation, urban planning, maritime.

The Qur'an speaks extensively about the sea even though it came into the desert. The Prophet Muhammad *Sallallāhu' alaihi wa sallam* never lived in a coastal area or was recorded as having sailed the vast ocean. The Qur'an introduces the sea as one of the signs of the greatness and omnipotence of Allah Almighty. The sea as a transportation infrastructure that allows the mobilization of humans from one region to another, a variety of great marine products and commodities, the benefits of seawater for the life of creatures, but also the ferocity of the waves are all well recorded in the Qur'an. The vast ocean holds an abundant variety of marine life. It is constantly explored and exploited by humans, sometimes in haphazard ways, but still, new species are found as a gift of Allah Almighty (Kementerian Agama RI, 2009).

The sea that is part of life on the planet is a vast area, exceeding the size of the existing land. Therefore, the sea becomes a buffer for ecosystems, produces food chains for living things, including humans, becomes a source of income for various professions, and can be part of the *Tahārah* instrument in worship. Because of this function, humans must maintain and make the best use of the resources in the sea to harmonize human life with the natural environment.

The sea is a miracle in the lives of creatures on the planet. The seawater never rests in the form of water waves or movements below its surface. Sometimes, the waves form patterns that can be said to be regular, but the motion seems completely chaotic at different moments, or the wave is so low that the ripples seem imperceptible. Every particle of that water arose, sinking, moving back and forth, non-stop. Seawater covers more than 70% of the earth's surface, which is 3/5 of the northern hemisphere. While the average depth of the sea is about 3,800 m, the average height of the land is only 840 m. There is 300 times more living space available in the ocean than on land and in the air combined. Everywhere in the

sea, people encounter abundant life near sea level and rare life in the deepest depths (Munk, 2006).

The various potentials of the sea cause life to emerge from humans around the coast. Life around the coast is growing, constructing an area densely populated enough to form a city. A city that gathers people who settle permanently in a particular territory and becomes a system that has its abstract system and a system with political independence that the ruler obeys. The elements that must be present for its existence and the founding of a state are the existence of a state living in a particular region of this hemisphere and the existence of an abstract system that is well accepted by the state and realized by its rulers. A system regulates the level of power, and political freedom is the identity of a nation so that it is respected and not obeyed by other nations (Musa, 1990).

A good city is a city that contains blessings, comfort, and a sense of peace and security given by Allah Almighty. Thus, it is also explained by the interpretation scholars in Saba' [34] verse 15.

﴿ لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ تَجَنَّبَنَ عَنْ يَمِينٍ وَشِمَالٍ ؕ كُلُّوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ ۖ بَلَدَةٌ طَيِّبَةٌ ۚ وَرَبُّ غَفُورٌ رَحِيمٌ ۝ ١٥ ﴾

Translation: "There was for [the tribe of] Saba' in their dwelling place a sign: two [fields of] gardens on the right and the left. [They were told], "Eat from the provisions of your Lord and be grateful to Him. A good land [have you], and a forgiving Lord."

The city is one of human life's most complete and complex expressions. Most scientists argue that, from a cultural and anthropological point of view, the expression of the city as an expression of people's lives as actors and creators is essential and should be observed. Because urban settlements do not make sense to emerge from their lives but rather from themselves, it is clear that urban areas also have characteristics that strongly impact the place's life. This fact can be observed in places where the city's atmosphere is not good, and people struggle with the shape and expression of the place.

The city is the center of a large and wide house. It becomes a system, a physical and socioeconomic open system, not static, dynamic, or temporary. The city is difficult to control in its development, but it is always possible to be orderly. The city became a place to develop social, economic activity, culture, and other fields (Sidauruk, 2012).

Urban development planning is essential for creating a safe and conducive community environment. Urban planning is a very complex science that requires studying various aspects such as geology, geography, economics, political science, and socio-cultural sciences. Indeed, designing a city or region requires an idea about what to build in the city or region and how every aspect of life works. The science of planning is also concerned with aspects of transportation (systematic), economics (what about urban and regional economies), socio-cultural (urban culture or planning and analysis should refer to legislation), and legal aspects applicable to policies, infrastructure (both facilities or infrastructure, and universal utilities), disasters, and so on (Candra, 2022).

The function of the sea is significant. Therefore, this study will discuss how the contribution of interpretation to urban planning in maritime areas and will be presented in this simple paper.

METHODS OF RESEARCH

The research method applied in this study used a library research type (Hadi, 1987). The researchers used literature research based on the following reasons:

- a) This research concerned a study of the interpretation of the Qur'an verses based on discussions sourced in books and holly books, not from the field, so researchers used this *library research* design;
- b) Likewise, the contribution of interpretation to urban planning in maritime areas according to the perspective of the Qur'an. Here, researchers referred to books that scientists have written, scholars, experts, and others, as well as other supporting books, not from field sources.

The method used in this study was a descriptive analysis method: *first*, describing the data obtained from books and other literature, and then evaluating the data that has been described. The method of interpretation used was a contextual thematic interpretation method with the interpretation of verses from the Qur'an on the theme of the city and the ocean, which presented an analysis of aspects of thought and wisdom and explained the general objective of the primary title. This method was also relevant to varied problems between the verses from each other and their meaning so that the verses of the different problems form an inseparable conclusion (Syihab, 1996).

RESULTS AND DISCUSSION

The sea is part of our world, i.e., a world where many of God's creatures need and depend on their existence. Moreover, the wealth contained within it is a commonwealth that can be explored and exploited for the benefit of humanity from generation to generation, so it is not justified to carry out any actions that may damage its sustainability.

Muslims began to live as commodities of the Islamic state after the Prophet Muhammad emigrated to *Yastrib*. *Yastrib* was later modified by the Prophet into Medina. In Medina, the first Islamic state to become independent under the leadership of Prophet Muhammad SAW of Mecca, the migrants and residents of Medina who embraced Islam and the Prophet migrated to Medina, and an Anshar community was born. Muslims at that time was not the only community in Medina. However, among the people of Medina, there were also Jews and some Arab tribes who did not want to accept Islam but still worshipped statues. Therefore, the Muslims in Medina were part of a plural society (Sjadzali, 1990).

Under the leadership of Prophet Muhammad, SAW, over Muslims, is the same as a government. He is the holder of power and the executor of its power. The Prophet SAW's authority is derived from Allah Almighty's grace and the mandate to all humanity. The leadership situation of Prophet Muhammad SAW is unique in Islamic history, i.e., the presence of a single leader with spiritual (*Sahrawi*) and *temporal* authorities based on prophethood and sourced from Divine revelation.

The situation will never be repeated because Prophet Muhammad SAW was God's last Prophet and messenger. Meanwhile, He did not leave a message (Esposito, 1990) about who among the companions should succeed him as the leader of the people. However, the lessons and *ibrahs* He exemplified in leadership and patterns in cultivating a region have been *qudwah* to these people.

Therefore, we could describe the methods and patterns of Prophet Muhammad SAW in the contribution of interpretation to urban planning in the maritime areas based on the city planning of Medina, which he compiled in a structured and systematic manner.

I'tiqadiyah Planning of the People

The first program and the initial step the Prophet Muhammad SAW took before designing the city of Medina as the center of civilization was to build and fortify the *aqidah* of each of his people. It is also as a decree and treatise that he was sent to the face of this earth to claim *aqidah* and *tawhid*. In Surah al-Nahl [16], verse 36, Allah Almighty says:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۗ ۚ ۝ ٣٦﴾

Translation: "And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid Taghut!".

The essence of the construction of *aqidah* brought by the Prophet Muhammad SAW was then taught to his people. Since the fortifying of the teachings of *aqidah* is a frontal thing that is contrary to the practice of the life of the people he faces daily, it is not unfamiliar when many people of that era were even hostile to him. However, it is also necessary to understand that the Prophet Muhammad, in his efforts to convey the understanding of Islamic teachings, did so gradually, starting with the closest family secretly and then opening to the broader community (Siregar, 2016). The implementation in the construction of the

aqidah was given by the Prophet Muhammad sagely saw to his people by guiding the mind to obtain and accept the *aqidah* taught. Moreover, he also gave lessons and examples of how to respond to it (Kementerian Agama RI, 2009).

The Prophet Muhammad SAW carried out this initial step as the basic foundation. It is due to the *aqidah*, which is mature and solid in terms of territory, economy, socio-political and other things; they are gifts from Allah Almighty. Therefore, the first principle is that his people are in the right *aqidah*, only worshiping Allah Almighty. When this program has been implemented, the rest will be given by Allah SWT. This belief was built by the Prophet Muhammad SAW in Medina and Mecca at that time. The fundamental thing is, instantly, *aqidah* has relied on the truth, and the other is the gift and grace that God gives to whoever remembers it correctly.

Ukhuwah Structure Planning

The second plan carried out by the Prophet Muhammad SAW was to rehabilitate the social and cultural life of the people at that time. Muslims doing Hijra (Muhajirin) were anguished during the period because there were about 150 heads of families, both already in Medina and still on their way, with little provision. The government could not provide financial support to the people. In this situation, the Messenger of Prophet Muhammad SAW followed a wise policy. That was to establish a brotherhood between *Muhajirin* and *Ansar*, as Muslim brothers of the population in *Yastrib*. In this case, the Messenger of Allah created a new form of brotherhood, a faith-based brotherhood, replacing the blood-based brotherhood. Look to the word of Allah Almighty in Surah al-Hasyr [59] verse 9.

﴿ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾

Translation: "And [also for] those who were settled in al-Madinah and [adopted] the faith before them. They love those who emigrated to them and find no want in their breasts of what the emigrants were given but give [them] preference over themselves, even though they are in privation. Furthermore, whoever is protected from the stinginess of his soul - it is those who will be successful".

Ibn Jarir al-Tabari said that the meaning of *وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ* they (the *anshars*) made Medina the city of the apostles as a dwelling place. *وَالْإِيمَانَ* is they have also had faith in Allah and his Messenger. *مِنْ قَبْلِهِمْ* is having had faith before the *Muhajirins*. *يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ* is they also loved the *Muhajirins* who had left their homes to move to their place. Suffice as proof of the *Anshars'* love for *Muhajirin* (Al-Tabari, 1413).

Thus, the task of the Messenger of Prophet Muhammad SAW when he just entered the city of *Yastrib* was to rehabilitate the *ukhuwah*, especially the situation that occurred to the *Muhajirins* and *Anshars*. Immediately, the *aqidah* of the two has been steady and solid. Hence, the apostle also unites their hearts because if the community's citizens were linked to each other and the same goal, namely Allah SWT, then development planning would be easier because of the vision and mission in achieving one goal.

However, it is undeniable that the *ukhuwah* in the compound society of Medina, where the Jews also lived, did not discourage the situation from building civilization. Thus, the pattern is carried out by the next Prophet, who holds the charter of Medina as a constitution, ensuring that the *ukhuwah* remains stable and the community's socio-cultural and cultural state is always maintained.

Starting with brotherhood between non-compounding groups, it shows how vital an *ukhuwah* brotherhood is; so that it becomes the urgency of the step that Prophet Muhammad SAW chose after the beliefs of these people were firm. It indicates the universality of Islam towards religion and world affairs. As Islam attaches importance to the relationship between servants and their gods through sociality, then the Prophet Muhammad SAW attaches importance to the relationship between a Muslim and another Muslim through *ukhuwah*.

Infrastructure and Transportation Planning

Infrastructure development is the most critical foundation and has the most urgency in forming a civilized city. Rasulullah SAW acknowledged the commitment to the new Islamic system inspired by the increasingly solid spirit of activity of the companions and the growth and development of the faith that accommodates the order of social life.

Thus, the following method of urban planning carried out by the Prophet Muhammad SAW was to build infrastructure. The first infrastructure development is to build a mosque. From 'Uthman ibn Affan *radhiallahu'anhu*, he said: Truly, I have heard the Messenger of Prophet Muhammad SAW say:

مَنْ بَنَى مَسْجِدًا لِلَّهِ تَعَالَى - قَالَ بُكَيْرٌ: حَسِبْتُ أَنَّهُ قَالَ: يَبْتَغِي بِهِ وَجْهَ اللَّهِ - بَنَى اللَّهُ لَهُ بَيْتًا

Translation: "*Whoever builds a mosque because of Allah Ta'ala (expecting His face), then Allah will build for him a house (palace) in Heaven.*"

Fawaid in establishing this mosque is among the things that the basis is shown in the meaning of the word of Allah Almighty about the great virtues for those who prosper the mosques of Allah, in His word surah al-Taubah [9] verse 18:

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنْفُسِهِمْ بِالْكُفْرِ أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ خَالِدُونَ . إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَحْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ

Translation: "*It does not become those who associate others with Allah in His Divinity to visit and tend Allah's mosques while they bear witness of unbelief against themselves. It only becomes those who believe in Allah and the Last Day, establishes Prayer, pays Zakah, and fear none but Allah to visit and tend the mosques of Allah. These are likely to be guided aright.*"

The mosque at the time of the Prophet was a very strategic place to carry out the mission brought by the Prophet. When the Prophet first arrived in Medina, the first step was to build a mosque, the Nabawi mosque. It suggests that the mosque was the first source the Prophet used to complete his mission in the city's planetology of *aqidah* and proselytizing. The Nabawi Mosque reflects its identity as a gathering place for Muslims, as it was at that time (Syafi, 2011).

Indeed, the mosque of the Prophet's era not only functioned as a place of worship, but the building of the Prophet era mosque in the form of this building also functioned as a place for friends to live. The relationship between *Ahlu al-Suffah* and non-church ministry issues, such as relationships with social, economic, political, educational, and other issues. The Nabawi Mosque, built by the Prophet in Medina, was the center of government during the period. Apart from the various functions of the mosque building, it performs activities other than prayers by gathering in the mosque (Syafi, 2011).

The impatience of the Prophet Muhammad SAW in building mosques is proof of the importance and paramount importance of these deeds, both *ukhrawi* and functionally *mundane*, because they provide benefits for many people and show the existence of Islam itself. The great spirits and hopes for the mosque can be seen in the sacrifices that Prophet Muhammad SAW made.

His humility in cooperating with friends in building mosques was the foundation of the initial infrastructure. He also carried bricks himself and even worked as a hired person (Karim, 2019). Thus, after instilling the *aqidah* and strengthening the *ukhuwah*, the Prophet Muhammad SAW established the first infrastructure, namely the mosque, including the Quba Mosque and the Nabawi Mosque. It became the first Islamic headquarters at that time, apart from the function of worship and a social function, before the Prophet Muhammad SAW established other infrastructure.

Various types of transportation have been created to facilitate their mobility on land, sea, and air. However, types of transportation on land that are created by human creativity commonly can only operate if particular roads are made to move, such as cars, trains,

monorails, and so on; in contrast to the means of transportation in the air and sea, which only need to take advantage of the air and water infrastructure that Allah SWT has provided.

The sea is the most accessible area to operate various possible means of transportation, such as boats, canoes, rafts, etc. It does not require the cost of making particular roads (infrastructure) on the mainland, nor does it require super sophisticated equipment such as air transportation. All objects that effortlessly float in the water can be used for transportation. Since time immemorial, man has been accustomed to sailing the vast oceans in a boat without a machine, simply with sails developed and then driven by the abundant wind power provided by God in open space, has been able to mobilize people and goods from one region to another. Intercontinental trade has long used ocean transportation facilities to move goods from one place to another. It is performed by people because, indeed, the sea has made it easier for them to mobilize in search of God's gift in and through the ocean. Allah *subhānahu wa ta'ālā* says in Surah al-Isrā'/17:66 and al-Jāstiyah/45:12 as follows:

رَبُّكُمْ الَّذِي يُرْجِي لَكُمْ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ إِنَّهُ كَانَ بِكُمْ رَحِيمًا ٦٦

Translation: *Your Lord is He Who steers your vessels across the seas that you may seek of His bounty. He is ever Merciful towards you.*

اللَّهُ الَّذِي سَخَّرَ لَكُمْ الْبَحْرَ لِتَجْرِيَ الْفُلُكُ فِيهِ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ١٢

Translation: *Allah subjected you to the sea so that ships may sail upon it by His command and that you may seek His bounty, and perhaps you will be grateful.*

By God's grace, boats move quickly at sea as a means of transportation for humans seeking profit through trade. The word *taskhīr* in verses about sea transportation is interpreted as the ease with which the means of transportation sail the high seas. Boats and ships made by man sail easily above the surface of the water with the help of the wind.

Constitutional Planning

After conducting some planning in the preparation of the city of Medina, the Prophet Muhammad SAW then drafted a constitution by proclaiming the sovereignty of the city of Medina. The Prophet SAW then began to serve the government and emphasized rights, obligations, and responsibilities. The whole society of Medina is made up of both believers and non-believers. The same is also compiled based on the country's defense and security system, in line with Islamic principles and concepts. Indeed, the Messenger of Prophet Muhammad SAW forbade any person to mow grass, cut down trees, or bring weapons for violence or war around the city of Medina. It indicates that the Prophet Saw guaranteed security for every citizen of Medina City.

The constitution established by the Prophet Muhammad SAW in the city of Medina departs from the word of Allah Almighty in surah al-Ahzab [33] verse 36.

﴿ وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ٣٦ ﴾

Translation: *"It does not behoove a believer, male or female, that when Allah and His Messenger have decided an affair, they should exercise their choice. Moreover, whoever disobeys Allah and His Messenger has strayed to manifest error".*

This verse becomes the principle of the division of power and the basic principle of the country's constitution. Therefore, it has a political content that the Qur'an contains universal and comprehensive values that not only regulate man's relationship with his God but also talk about politics as part of a system of reconciliation with fellow human beings, where Muslims as objects of law are required to practice it in the life of the state and nation (Fahmi, 2014).

Then in making a constitution, carried out by the Prophet Muhammad SAW in the city of Medina, it cannot be separated from deliberation, no matter what concept is used. In various circumstances, the Messenger of Rasulullah SAW deliberated with his companions

when determining essential matters. This deliberation is mentioned in Surah Āli Imrān [3] verse 159.

﴿ فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ ۖ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

Translation: "So by mercy from Allah, [O Muhammad], you were lenient with them. Moreover, if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them, ask forgiveness, and consult them on the matter. Moreover, when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him] on".

In the Qur'an and its translation by the Ministry of Religious Affairs, it is explained that the meaning of verse 159 of Surah Āli Imrān [3] is the affairs of war and other worldly matters, such as political, economic, societal affairs, and others. It is with that deliberation that all plans can be discussed thoroughly. Therefore, the pattern carried out by the Prophet Muhammad SAW in building a constitution is to have deliberations and prioritize the principles of faith and Islam.

Basic Economic Planning on Marine Products

Economic development planning is a factor that is no less important, so the Prophet Muhammad SAW also regulates the economic market to create stability in the existence of society. The Prophet introduced economic policies, abolished slavery and tyranny, and prioritized fulfilling basic needs.

His wife Khadijah's estate and the Companions of Abu Bakr, the initial source of funds, were donated to *Baitul Mâl al-Muslimin*. Income was obtained from the Prophet and was spent on funding for the benefit of the people. From another perspective, it also considers the obligation of zakat as one of the main points and pillars of Islam, as well as various types of obligations regarding the source of funding imposed on individuals to reduce unemployment related to poverty and contribute to the realization of a prosperous society (Saifullah, 2016).

Rasulullah SAW also directed that this economic planning be more mature by managing and operating both economic operations in the commercial sector, applying the principles of honesty and fairness in transactions. Rasulullah SAW himself is a trusted trader and understands a lot about various secrets and problems in trading.

Prophet Muhammad SAW also made Medina a city with a specialization of workers and increased efficiency. Islam wanted to invest the energy of each individual and cultivate to discover everyone's talents and make use of them, in line with the level of his abilities and efforts, as Allah said in surah at-Thalaq [65] verse 7.

﴿ لِلْيَفْقِ ذُو سَعَةٍ مِّن سَعَتِهِ ۖ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُفِقْ مِمَّا آتَاهُ اللَّهُ ۚ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا ۚ سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ۗ ﴿٧﴾

Translation: "Let the man of wealth provide according to his means. As for the one with limited resources, let him provide according to whatever Allah has given him. Allah does not require any soul beyond what He has given it. Therefore, after hardship, Allah will bring about ease".

Buya Hamka says in his interpretation that this verse describes the rich, then shopping or spending property according to their wealth. However, the poor also shop or spend property according to Allah Almighty's sustenance. Besides, at the end of the verse, God gives hope again that if it is now in a difficult situation, then perhaps another day will change it with ease because if you are still alive in this world, there will be a circulation of fate that will pass, as long as man does not despair.

Marine areas are close to abundant marine products; indeed, sustenance has been approached by Allah Almighty. Humans can get abundant seafood from fresh fish, jewelry, etc. Allah speaks in Surah an-Nahl/16:14 and Surah Fâtir/35:12.

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاجِرَ فِيهِ وَلِتَبْتَ غَوًا مِنْ فَضْلِهِ
وَلَعَلَّكُمْ تَشْكُرُونَ ١٤

Translation: *He who subjected the sea for you to eat tender meat from it and extract ornaments you wear. Moreover, you see the ships plowing through it, and [He subjected it] that you may seek His bounty; perhaps, you will be grateful.*

وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ وَمِنْ كُلِّ تَأْكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا وَتَرَى
الْفُلْكَ فِيهِ مَوَاجِرَ لِنَبْتَعُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ١٢

Translation: *And not alike are the two bodies of water. One is fresh and sweet, palatable for drinking, and one is salty and bitter. However, from each, you eat tender meat and extract ornaments which you wear, and you see the ships plowing through [them] that you might seek of His bounty; perhaps, you will be grateful.*

Based on the verses above, there are two types of seafood displayed: fresh fish and jewelry. According to *Zamakhsyarī*, what is meant by “fresh meat” is fish, while the word “fresh” is included because, in a relatively short time, the fish meat will spoil quickly. Meanwhile, the words “jewelry” (*Hilyah*) in verse are pearl (*lu'lu'*) and *marjān*. The mention of fresh meat (fish) is a representation of the seafood that humans generally consume. How abundant marine life is provided by Allah *subhānahu wa ta'ālā* in the ocean, ranging from fresh fish in various forms and flavors to excellent and halal seaweed for human consumption.

Thus, the contribution of interpretation to urban planning carried out by the Prophet Muhammad SAW is to involve the *ruhiyah* and *physical* companions in planning and development, consolidate to strengthen the joints that unite the people of Medina in the formation of the best city.

Valuables explored from the sea, even from the deep-seabed, have been known for a long time. For instance, the Prophet Solomon had hired the supernatural beings of the jinn fellow citizens to dive to the bottom of the ocean to pick up gemstones of fantastic value to beautify Solomon's palace. It can be understood from the word of Allah *subhānahu wa ta'ālā*, e.g., in Surah al-Anbiyā'/21:82 as follows:

وَمِنَ الشَّيْطَانِ مَنْ يُعْوِصُونَ لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ وَكُنَّا لَهُمْ حَفِيظِينَ ٨٢٧

Translation: *(We also submit to Solomon) the devils were those who dived for him and did work other than that. Moreover, we were of them a guardian.*

With the potential of highly abundant marine products for consumption and commodities, humans have caused themselves to ‘rack’ their brains to obtain as much seafood as possible. Fishing tools such as nets, rods, spears, tiger trawls, and technologically advanced equipment using satellites have been used to obtain catches. The maritime industry thrives on the coast to meet human needs related to the sea. Various disciplines related to the oceans continue to be developed to provide services to the needs and expectations of humankind. All of this gives birth to various professions and livelihoods that are interrelated and even interpenetrating. In short, the sea has become a source of livelihood for some of humanity, especially those who live around the coast.

CONCLUSION

The sea seems fierce, but it is a place for fishermen to look for fish and other marine products for consumption and commodities. Various means and methods are used to obtain seafood, from traditional to modern equipment. The community of fishermen is growing until it is time to make life around the sea increasingly booming to become an urban area. Thus, it can be concluded that the contribution of interpretation in the urban planning of the maritime area applied by the Prophet Muhammad in the success of the city of Medina as the center of civilization is with several patterns, including *first*, the role of *I'tiqad ummat*, who built the *aqidah* of the companions. *Second*, the planning of the structure of the *ukhuwah* between

each other. *Third*, infrastructure and transportation planning. *Fourth*, make the constitution a binder to the political state of the city. *Fifth*, planning is to lay the archetype in the community's economy centered on marine products.

REFERENCES

1. Al-Bukhari, A. A. M. (1987). Shahih Bukhari. Beirut: Dar Ibnu Katsir.
2. Al-Tabari, I. J. (1413). Jami' Al-Bayan fi Ta'wil al-Qur'an. Beirut: Dar al-Haq.
3. Candra, G. (2022). Apa Itu Planologi, <https://planologi.org/2021/galih-multi/apa-itu-planologi/>, accessed on June 29, 2022, 10.13 a.m.
4. Fahmi, M. (2014). Prinsip Dasar Konstitusi Negara Dalam Perspektif Al-Quran. Jurnal Hukum Pidana Politik Hukum, 3(1), 475-486.
5. Hadi, S. (1987). Metodologi.Research. Yogyakarta: .UGM.
6. Departemen Pendidikan Nasional. (2011). Kamus Besar Bahasa Indonesia (4th Ed). Jakarta: Gramedia Pustaka Utama.
7. Karim, Z. A. (2019). Fikih Sirah Nabawiyah. Translated by Rum, M. Jakarta: Darus Sunnah Press.
8. Kementerian Agama RI. (2009). Tafsir Tematik Pelestarian Lingkungan Hidup. Jakarta: (Lajnah Pentashihan al-Qur'an.
9. Esposito, L. J. (1990). Islam dan Politik. Translated by Joesoef, M. S. Jakarta: Bulan Bintang.
10. Syafi, M. (2011). Bangunan Masjid Pada Masa Nabi Dan Implikasinya Terhadap Jamaah Masjid Perempuan. Jurnal Musāwa, 10(1).
11. Mayasari, S. L. (2016). Upaya Pendidikan Islam pada Masa Awal Nabi Muhammad SAW. Jurnal Al-Thariqah , 1(1).
12. Muhammad, T. I. A. (2000). At-Tahrīr wat-Tanwīr (Tafsīr Ibn 'Asyūr). Beirut: Muassasah At-Tārīkh Al-'Arabi.
13. Munk, W. (2006). Gelombang Laut: ilmu Pengetahuan Populer. New York: Grolier International, Inc.
14. Musa, M. Yusuf. (1990). Politik dan Negara dalam Islam. Translated by Thalib, M. Surabaya: Al-Ikhlas.
15. Muslim, A. H. M. (1918). Shahih Muslim. Beirut: Dar al-Fikr.
16. Saifullah, E. (2016). Pembangunan Ekonomi Pada Masa Pemerintahan Rasulullah SAW. Jurnal Islamic Banking, 2(1).
17. Sidauruk, T. (2012). Kebutuhan Ruang Terbuka Hijau di Perkotaan. Jurnal Geografi, 4(2), 79-93.
18. Sjadzali, M. (1990). Islam dan Tata Negara: Ajaran, Sejarah dan Pemikiran. Jakarta: UI-Press.
19. Soefaat. (1999). Hubungan Fungsional Tata Ruang dan Teknik Sipil: Suatu Pengantar, Jakarta: PT. Mediatama Saptakarya.
20. Syihab, M. Q. (1996). Membuminkin Al-Quran, Fungsi dan..Peran Wahyu..dalam Kehidupan Masyarakat. Bandung: Mizan.