

## CHAPTER II

### ISLAMIC ETHIC ON ENVIRONMENT

#### A. Definition and Types of Islamic Ethic

Ethic is also known with *akhlāq*. Ethic derived from “ethos” and *akhlāq* from “khulq”<sup>1</sup>. Both have meaning as habit / custom or character. While word Islam come from “aslāma” its mean safe, peace. All of Islamic law based on holy Koran and *ḥadīth*. So, Islamic ethic is ethic based on Islamic principles that is taken from holy Koran and *Ḥadīth*, custom of Prophet’s friend, also agreement of *ulamā (ijmā’)*.<sup>2</sup>

Refer to the sources above; there are some types of Islamic ethic<sup>3</sup> :

##### 1. Ethic To The God

Ethic toward God is starting with *tawhīd* (unity of God), that is confession about the oneness of God through two *shahādah* sentences (sentence of witnesseth). The first sentence is *tawhīd rububiyah* and *uluhiyah*, about the unity of God. And the second is witnesseth of Prophet in the world.

The evidence of this ethic with avoids the ban and conducts His order, also does not arrogant. Because human only limited, insufficient, incompetent creature without Him. As mention in QS. Fathir:15, “*O mankind, you are those in need of Allah, while Allah is the free of need, the Praiseworthy*”. It’s emphasize that ethic toward God is to do good thing and leave the interdiction with begging His blessing and guiding.

##### 2. Ethic To The Prophet

In Islamic religion, the last prophet is Muhammad. He was delegated with the duty to improve human character. Hence, Islamic

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<sup>1</sup> Hamzah Ya’qub, *Etika Islam Pembinaan Akhlāqulkarimah (Suatu Pengantar)*, Bandung: DIPONEGORO, 1983, p.11-12

<sup>2</sup> Th. Sumartana et.all., *Sejarah, Teologi Dan Etika Agama-Agama*, Yogyakarta: DIAN/INTERFIDEI, 2005, p.267-278

<sup>3</sup> *Ibid.*, p.270-278

ethics teach us to obedient to the Muhammad in daily activity, either his words, habit or deed.

Muhammad is prophet, who got the holy Koran, even he was known with Koranic character as his magnanimity. Though, our obedient to the prophet did not mean worship. Only follow his deed, word, and habit. Specially mention in QS. An-Nissa: 59, *“O you who have believed, obey Allah and obey the Messenger and those in authority among you”*.

### 3. Ethic To The Man

The attendance of man in the world none other than as *khalīfatullah* (vice regent on earth). Their existence according to their deed. It is said on QS. At-Taubah:105, *“And say, “Do (as you will), for Allah will see your deeds, and (so, will) His Messenger and the believers. And you be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do”*”.

It verse explaining about the deed of human determine their existence toward God, prophet, even others. Therefore Islamic ethic gives deep attention of human action. It is emphasize to appreciate others as appreciate themselves.

### 4. Ethic To The Environment

As *khalīfah* on earth, man has to respect and appreciate all natural processes either toward animal, plants, or immovable things. The ban of imbalance action toward environment, actually all things which is creates by God have their own rights of life and goal. As mention on QS. Al-Ahqaf: 3, *“We did not create the heavens and earth and what is between them except in truth and (for) a specified term. But those who disbelieve, from that of which they are warned, are turning away”*. Hence, as *khalīfah* on earth, man has to conserve, not smash the environment solely because of anger or lust.

## B. Source of Islamic Environmental Ethic

Sources of Islamic environmental ethic following:

1. Holy Koran is the primary guidance in Islam, there are more 650 verses about ecology.
2. *Sunnah* and *ḥadith* is words and deed of prophet, as the second source. Many *ḥadith* concerning of plants, trees, land management, irrigation, livestock, water distribution or animal treatment.
3. *Sharī'ah* law is the law which is made from agreement of jurist, contain the explanation to apply the principles of the holy Koran and prophet guidelines.<sup>4</sup>

From the sources above are formulated some key concept or principle about Islamic environmental ethic:<sup>5</sup>

1. *Tawhīd* (The Principle Of Oneness)

It is the foundation of Islamic religion, a confession the oneness of The Creator and its creatures. Also a confirmation about connection with nature. *“What is in heaven and the earth belong to Allah. Allah encompasses everything”*. (QS. An-Nisa':126)

2. *Fiṭrah* (The Principle Of Creature)

An understanding of position and human creating. Description about the origin of human as part of universe. This concept reminiscent our place in the natural law. *“Allah’s natural pattern on which He made mankind”*. (QS. Ar-Rum:29)

3. *Mīzān* (The Principle Of Equilibrium)

Human is a part of universe, together will make a *mizan* – the dynamical condition of balance. It is another way to say that natural law working as its loyalty to the Creator. Its also primordial signification of Muslim. *“He erected heaven and establish the*

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<sup>4</sup> Mujiyono Abdillah, *Agama Ramah Lingkungan*, Jakarta: Paramadina, 2001, p.65

<sup>5</sup> Richard C. Foltz, (ed). *Environmentalism in the Muslim World*, New York: Nov Science, 2005, p. 14-15

*balance, so that you would not transgress the balance. Give just weight – do not skimp in the balance*". (QS. Ar-Rahman:7-9)

#### 4. *Khalīfah* ( The Principle Of Responsibility)

It is a principle determining our role as the manager of universe. God have been create all things for man and appoint them as *khalīfah* (vice-regent) in the earth. *"It is He Who appointed you Khalifs on this earth"*. (QS.Al-An'am:165)

### C. Islamic View Toward Man and Nature

Man and nature is a system of universe. The process of creating the universe is not partially by God. His creature connecting each others which is unity in a systematic system. The occurrence of nature hefty, regulary, orderly, and properly with human requirements as evidence it is a intentional creatures with systematically planning, not only an accidental. In truth, the occurrence of universe systematically in order human to inspire the configuration, oneness, and greatness of God. The nature has some characters, like: <sup>6</sup>

#### 1. Good and Beautiful

QS. Al-Mulk:2-4, *"(He) who created death and life to test you (as to) which of you is best in deed – and He is the Exalted in Might, the Forgiving – (and) who created seven heavens in layers. You do not see in the creation of the most Merciful any inconsistency. So return (your) vision (to the sky); do you see any breaks? Then return (your) vision twice again. (your) vision will return to you humbled while it is fatigued"*.

#### 2. Useful

As big organization or institution with ecological equilibrium.

QS. Ad-Dukhaan: 38, *"And We did not create the heavens and earth and that between them in play"*.

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<sup>6</sup> Badan Penelitian dan Pengembangan Agama Departemen Agama Republik Indonesia, "Islam Untuk Pengembangan Ilmu Pengetahuan dan Lingkungan Hidup", Proyek Penelitian Keagamaan, 1983/1984, p.42-44

3. Teachable by Human Intellect.

QS. Al-Jaatsiyah: 13, *“And He has subjected to you whatever is in the heavens and whatever is on the earth – all from Him. Indeed in that are signs for a people who give thought”*.

4. Loyalty and Obedient to the God.

QS. Ali Imran: 83, *“So is it other than the religion of Allah they desire, while to Him have submitted (all) those within the heavens and earth, willingly or by compulsion, and to Him they will be returned?”*.

5. Change to be old, broke, and extinct.

QS. Ar-Rahman:26-27, *“Everyone upon the earth will perish, And there will remain the Face of your Lord, Owner of Majesty and Honor”*.

In such a manner of process in creating nature, man appoint as *khalīfah* to manage, conserve, and prosper this earth.<sup>7</sup> Man was excess with intellect and knowledge than another creatures, so they can distinguish between bad and good deed. Besides they have responsibility of their self and their property, man also have responsibility toward others and whole the world. While the level of human being higher than other creatures, it is not mean they have absolute power toward nature. There are some criteria to manage the earth:<sup>8</sup>

1. Giving proper place for another creature, especially for other man in this earth. *“To each (category) We extend – to these and to those – from the gift of your Lord. And never has the gift of your Lord been restricted”*. (QS. Al-Isra’:20)
2. Do not redundant or greedy. *“O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess”*. (QS. Al-An’am:141)

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<sup>7</sup> Lajnah Pentashihan Mushaf Al-Qur’an, *Pelestarian Lingkungan Hidup (Tafsir Al-Qur’an Tematik)*, Jakarta: Aku Bisa, 2012, p.13-14

<sup>8</sup> Badan Penelitian dan Pengembangan Agama Departemen Agama Republik Indonesia, *“Islam untuk ...”*, p.45-47

3. Conserve the balance which had been determined by God. *“And the earth – We have spread it and cast therein firmly set mountains and caused to grow therein (something) of every well-balanced thing”*. (QS. Al-Hijr: 19)
4. Using intellect (produce knowledge for benefit) and taste (reflect the beauty, art), with purpose to bring man into *tawhīd* as principle of Islam. *“(He is) the cleaver of daybreak and has made the night for rest and the sun and moon for calculation. That is determination of the Exalted in Might, the Knowing”*. (QS. Al-An’am:96)
5. Gratefully. *“If He willed, He could still the wind, and the would remain motionless on its surface. Indeed in that are signs for everyone patient and grateful”*. (QS. Asy-Shyura:33)

#### **D. Application of Islamic Ethic**

The application of Islamic ethic will be divided into three points, such as the application in development, the spiritualization of Islamic ethic, and integration between Islamic ethic and environmental ethic.

##### **1. Islamic Ethic Toward Development**

Phenomenology point of view is believed that someone or society mentality process create social reality.<sup>9</sup> Its mean various theology concept influence the conceptualization of development. Therefore Islamic development planning are formulated in Islamic development pillars<sup>10</sup> such as:

1. Development is the inevitability to optimize environmental support capability for world life.

Its mean, development to get high quality of life is necessary and demand. In this matter strengthen with universal pray by prophet Ibrahim in QS. Al-Baqarah; 126, *“And (mention) when Abraham said, “My Lord, make this a secure city and provide*

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<sup>9</sup> Mujiyono Abdillah, *Agama Ramah Lingkungan*, Jakarta: Paramadina, 2001, p.65

<sup>10</sup> Mujiyono Abdillah, *Agama Ramah Lingkungan*, p.66

*its people with fruits – whoever of them believes in Allah and the Last Day*”. Horticulture is good economical commodity in the past, so adjusting this pray with contemporary circumstance such as “oh God, make this country safe and plentiful with prosperity for all of society through progressive industry with environmental conception”. The important of development even state does not perfect someone’s faith if there is no commitment to get high grade of life.

2. Human race is developmental creature, so their quality determine by their result in development.

Its mean, man is rational creature with developing instinct and fostering themselves dynamically. It make man suitable called by developmental creatures. Development is mean environmental management with good and well manner. So the personification of someone’s faith reflected from their development activity. As mention in QS. Al-Isra’ : 61, “*And He created you from clay and command you to prosperous, manage the environment*”.

3. The essence of development is holistic integrality approach that is sustainable and balance development.

Its mean, development based on two consideration – ecology and economy, where both as unite and connect each other. The essence of development is not exploiting the natural resource, because it will make environmental crisis.

From the explanation above, basic concept of Islamic development called by holistic integrality. This paradigm influence global or local development. Development with environmental conception can be seen from Islamic city’s town plan which is synthesized by Islamic country such as Damaskus, Cordova,

Baghdad, dan Granada<sup>11</sup>. In outline, Islamic city emphasize the important of social place where people can meet to interact each other. Sanitation got the biggest attention as drainage of excrements. City main road are wide and full of lamp in the night. Great Mosque and town square as city orientation. Market in center and industry in outside. There are three elements in Islamic city<sup>12</sup>, that is distinguishing the rights of law between Muslim and towny or outsider. Separation based on gender, even worker division. Administrative regulation and land use handle by government. Following some primary design of Islamic city: <sup>13</sup>

### 1. Natural Laws

Building shape and planning of development city is adapted by natural condition such as weather and topography. An example building was expressed with courtyard, terrace etc. which design in hot weather.

### 2. Religious and Cultural Beliefs

Religion and religious cultural is shaped in the middle of population such laying mosque as the center of place and institution hierarchy. Else, contain *narrow street* and *cul-de-sacs*<sup>14</sup> which separate public and private area. Finally economic activity and general activity is concentrated in public area and main street.

### 3. Design Principles Stemmed From Sharia Law

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<sup>11</sup> Priyoto, "Penerapan Konsep Islami Dan Pengaruhnya Terhadap Sosial Budaya Masyarakat Kasus: Perumahan Rewwin Waru", Surabaya: Article, Universitas 17 Agustus 1945, t.th, p.84-86

<sup>12</sup> Janet L. Abu-Lughod, "The Islamic City – Historic Myth, Islamic Essence, and Contemporary Relevance", *International Journal of Middle East Studies*, Vol. 19, No. 2, 1987, p.172

<sup>13</sup> Rabah Saoud, *Introduction To The Islamic City*, United Kingdom: Foundation for Science Technology and Civilisation, 2002, p.4

<sup>14</sup> *cul-de-sacs* according to Islamic law is considered to be the private property of the people having access from it to their front doors. Look at Besim S. Hakim, "Revitalizing Traditional Towns And Heritage District", *Archnet-IJAR, International Journal of Architectural Research*, Vol.1, Issue.3, 2007, p.154-155

*Sharī'ah* law reflected in Islamic city in the physical relation and social between public and private part, between neighbor and social group. Private principle contain in the regulation of wall-high over high of camel rider.

#### 4. Social Principle

Social organization in the society based on group with same blood, origin of race, and cultural perspective. The development based on kinship, defense, social group, and religion.

There are some characters of Islamic city generally, such as:<sup>15</sup>

1. Primary Mosque: is located in the heart of city and usually surrounded by market, like in the Zaitouna Mosque in Tunish, and prime mosque in Isfahan.
2. Market: the location in the outside of mosque, preparing economical requirements of city. The holy goods like candle, incense, and perfume were sale near the mosque, than bookstore and another store in the next area.
3. Fortress: usually known by *Qasbah*, represent the palace of government. Surround by wall, and its own area complete with mosque, security, office, and settlement. And also in the high area usually.
4. Settlement: based on closeness which is stated in personal relation, collective interest, and moral unity. In the crowded settlement commonly have their mosque, *madrassah* (holy Koran school), bakery, store, and another necessities object. Settlements are divided by race, in order that each group practice and celebrate their faith easily.
5. Highway network: connecting settlements with the center of area, either public or private street.

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<sup>15</sup> Rabah Saoud, *Introduction To The Islamic City*, p.6-7

6. Wall: a good defense wall with many gates.
7. Exterior: available separate graveyard (Muslim and Jewish).

## 2. Spiritualization of Environmental Ethic

Environmental crisis is believed as the impact of modern science and its application. Many studies investigate this issue, but still lack information about the intellectual and historical causes of this condition.<sup>16</sup> Western secularization is reputed omitting the spirituality of nature, then cause the domination of man toward nature.

Secularization of science is main cause from environmental crisis. Separation between natural knowledge with God vision in the nature cannot elude. Positivism of science – its finally omitting the significance of modern science metaphysic<sup>17</sup>, consider the modern science duty solely to build symbolic relation (between mathematic and physic sign), with assistance of scientific instrumental and external signification.<sup>18</sup> Science does not work to find the essence of things or real aspect.

Science limit on the aspect of quantitative things, regard it as the only way of valid and legal interpretation. This make science dangerous, because it prone to reduce the essential things in that the metaphysic to the material and partial meaning. Natural symbolic change to be fact, it separate from the other reality order roundly.<sup>19</sup> Finally knowledge only seen by its benefit for man, not considering about the truth anymore. Science in this case affirms that the only

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<sup>16</sup> Seyyed Hossein Nasr, *Antara Tuhan, Manusia dan Alam (Jembatan Filosofis dan Religius Menuju Puncak Spiritual)*, Yogyakarta: IRCiSoD, 2003, p.27

<sup>17</sup> *Metaphysic* is science about the real, the origin and goal all things, science of Absolute Form (Wujud Absolut), or science of the relative. Metaphysic is not hematic as mathematic, but this science can be reach through intellectual intuition only, not rationality. Look at Seyyed Hossein Nasr, *Antara Tuhan, Manusia dan Alam*, p.99

<sup>18</sup> Seyyed Hossein Nasr, *Antara Tuhan, Manusia dan Alam*, p.35

<sup>19</sup> Seyyed Hossein Nasr, *Antara Tuhan, Manusia dan Alam*, p.32

duty of man is subjection and exploitation the nature in order to fulfill their needs.

Separation between religion and science come from Christian – as religion of civilization, was come as the spiritual way without any Sacred Law. Christ does not point out the way from this world and a set of exalted teaching until followed by a group of sacred society only. Else Christian also put into its structure Romen’s law and general law, and then it was legitimated in a divine manner. The weaken of Christian in the Western also blank of Sacred Law cause social and natural consternation through unlimited exploitation.

Reinvent the metaphysical doctrine will be able to relieve human’s view toward nature over rationalism. In addition also revitalizing the natural theology and philosophy, later it will be bounding the application of science and technology. So that nature as source of truth and beauty in intellectual meaning can be find again. Nature must be seen as affirmation and instrumentality to the spiritual world, even it is a blessing. Natures have to become the medium of recollect of heaven and happiness which is acquired by man naturally.

Finally, desirability of reconciling with nature reckon on finding the spiritual significance of nature. Impossible that reconcilement between people exist except there is also exist reconcilement and harmony with nature. To create reconcilement and harmony with nature, man must be mutual with The Heavens, The Source, and The Origin of all creatures. So, whoever reconciling with God, he also reconciling with His creatures, with nature and human race.<sup>20</sup>

Islam esteemed that nature is unity between spiritual and material things (*tawhīd* = oneness). Nature is a place of three signs

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<sup>20</sup> Seyyed Hossein Nasr, *Antara Tuhan, Manusia dan Alam*, p.160-163

(Holy Book, Man, and Nature) of God, so nature, earth, city etc. only a signs to recall someone to the God. Its manifest in the concept of Islamic city, especially with locating the mosque – it’s physical and spiritual aspect, as the center of city. A city is an instrument to unite spiritual and material needs in Muslim society. Empire, education area, and market are located in the next area of mosque. Mosque is an expansion and section of city and nature. So that mosque is secret code (chiper) of supernatural to the natural shifting, from material to the meaning.<sup>21</sup>

### 3. Integration of Islamic Ethic in Environmental Ethic

Islam esteemed nature over the march of event of environmental phenomenon, not an accomplishment environmental phenomenon.<sup>22</sup> So, relation between God and environment very close. God is environmental creator, so that He is the real owner of it. Man only temporary owner. Therefore in managing environment, man has ecological responsibility and also theological responsibility toward God. It’s the basic concept of Islam toward nature, usually called by proportional theology.

In proportional theology, man and environment as the creature of God. Though, man is integral part of environment. Both has positive and negative, but its make them connecting and depending each other. As mention on QS. Al-An’am: 38, “*And there is no creature on (or within) the earth or bird that flies with its wings except (that they are) communities like you. We have not neglected in the Register a thing. Then unto their Lord they will be gathered*”.<sup>23</sup>

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<sup>21</sup> Sevket Yildiz, “What Does Make a City Islamic?”, *International Journal of Business and Social Science*, Vol. 2, No. 8, May 2011, p.1-3

<sup>22</sup> Mujiyono Abdillah, *Agama Ramah Lingkungan*, Jakarta: Paramadina, 2001, p.105

<sup>23</sup> Mujiyono Abdillah, *Agama Ramah Lingkungan*, p.153-154

Although man is superior to other creatures, but man is fixed part of unity of environment. So that man and all ecological components in ecosystem have same ecological rights. Cause God create natural resources not only for man, but for the interest of environment and species. Then to manage the environment, man must be considering all side of interest. To keep sustainability of environment optimally, man have to maintain all side of interest proportionally. This is called by the concept of holistic integrality. So, proportional theology and holistic integrality concept in the same meaning.

Besides, according to Islam man in the earth in order to be universal man (*al-insan al-kamīl*), reflected The Character and The Name of Allah. Inside a man there is essential meaning, because man was created as biotic, spiritual, and material creature. With all excessive advantages – physical and spiritual potential<sup>24</sup>, it is located as the center of cosmos, guard, and rulers of earth.

Their superiority was given by God makes them as *khalīfah* in the earth. They are mandate receiver, to manage this earth directly from God. Man carries out lordly religious spiritual behavior, besides in managing the earth they have rational ecology responsibility also spiritual responsibility to the God. It could be say this behavior as sacred devotion or act of devotion to the God.

God is potential environmental manager, than man as actual environmental manager. The necessity to keep the environmental balance is one of the requisite from the perfectness of someone's

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<sup>24</sup> According to Mujiyono, the excessive advantage of man was developed into physical, spiritual, and religious potential. *Physical potential* include: perfectly body shape and completely dynamical behavior based on awareness and prospective consideration for next living, speaking ability for communicating also for development of science and technology, adaptation ability make them as environmental-free and make them still alive in the new environment. *Spiritual potential* include: rational / intellectual ability with brain as the central to understand the scientific physical dimension, moral the center on heart to understand the metaphysic spiritual dimension. *Religious potential*, though man is material creature but they can communicate with immaterial – God. Look at Mujiyono Abdillah, *Agama Ramah Lingkungan*, Jakarta: Paramadina, 2001, p. 173-189

faith, “does not perfect someone’s faith if he did not protect the environment”.<sup>25</sup> Protecting the environment is not the easy duty, hence to bring into reality the happiness and welfare of all side, then man must be following the sacred guidance – operational guidelines in holy Koran.

Therefore Islamic city based on two sources that is *fiqh* – the knowledge of Islamic law with basic of religion and pay attention to the public or private life and business, a rule of neighboring activity which is manifesting in kind of road to protect the private rights, besides separation of private or public activity. And also vindicate the local custom (*urf*) with impact on the building architectural also race grouping. In the end both are synthesized into planning and controlling instrument of regulation for sustainability land use design:<sup>26</sup>

1. *Fina’*: closest area of the door and cannot widening more than half of road. Or it can be called by proprietary area for anyone who has the door in front of the road.
2. *Hima* : is defined as protective pastureland, where the trees and grassland are protecting of harvesting perfunctorily.<sup>27</sup>
3. *Harim* : is buffer area surrounding the property or structure which is needed to functional effectiveness, like: road, town well, forest or river have to protected and preserved from pollution and damage.

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<sup>25</sup> Mujiyono Abdillah, *Agama Ramah Lingkungan*, p.136

<sup>26</sup> Lehmann S. Al Waer H. & Al Qawasmi J. Ed., *Sustainability Architecture and Urban Development*, Jordan: Centre for The Study of Architecture in Arab Region, t.th, p.5-7

<sup>27</sup> *Hima* at pre-Islamic time as chieftain rights, but after Islam came it become community rights. There are kinds of hima: 1. Grazing and cutting are allowed in certain period. 2. Grazing and cutting are permitted after fruit and flower produced. 3. Grazing be able all year, in one condition number and kinds of animal which is not destruct the grass. 4. Bee-keeping, grazing only held after spring time and forbid during spring months underway. 5. Patronage of forest trees such as accasias spp and haloxlon persicum which is cutting permit in emergency condition. 6. Reserve woodland to check desertification or sand dune encroachment. Look at Lehmann S. Al Waer H. & Al Qawasmi J. Ed., *Sustainability Architecture and Urban Development*, Jordan: Centre for The Study of Architecture in Arab Region, t.th, p.5-7

Tabel 1: Islamic instruments of land use planning and monitoring<sup>28</sup>

<b>Model</b>	<b>Applications in the Development of City</b>	<b>Potentials for Sustainable City</b>
Harim	1. Carrying capacity regulation; 2. Pollution control; 3. Protection of local common resources etc	Sustainable use of natural resources and infrastructure at micro and macro ranges within and outside built up areas.
Hima	1. Urban green zone development; 2. Biodiversity sinks; 3. Wetlands conservation; 4. Urban cooling; 5. Air pollution control; 6. Recreational resorts; 7. Urban gardening by the poor; 8. Land degradation control	Strategic spatial planning of urban spaces in arid and semi arid zones; and maintenance of ecological footprints in cities
Fina	1. Fostering privacy in neighbourhoods; 2. Grassroots sanitation; 3. Roads and pathways management 4. Community conflict resolutions	Grassroots participation in space making, management and harmonious coexistence at the neighbourhood levels

<sup>28</sup> Lehmann S. Al Waer H. & Al Qawasmi J. Ed., *Sustainability Architecture and Urban Development*, Jordan: Centre for The Study of Architecture in Arab Region, t.th, p.6