

Muslims and Ecology: Residential Area Development in Semarang Perspective of Islamic and Social Environmental Ethics

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Abstract: This study aims to describe the development and regional environmental management in the Bukit Semarang Baru Satellite City (BSB) from an Islamic perspective and environmental sociology. This type of research is qualitative with a case study approach. The research data is on the construction of a new Semarang hill. Data collection techniques were carried out through observation and interviews. At the same time, data analysis is done by data reduction, data presentation, and concluding. The study results show that the management of BSB City has provided several facilities to the people who occupy the housing. However, the development of this area also brought positive and negative impacts on the community around the area.

Keywords : Environment, Social, Islamic Perspective, Development

Abstrak: Penelitian ini bertujuan untuk mendeskripsikan perkembangan dan pengelolaan lingkungan kawasan Kota Satelit Bukit Semarang Baru (BSB) dari perspektif Islam dan sosiologi lingkungan. Jenis penelitian ini adalah kualitatif dengan pendekatan studi kasus. Data penelitian berupa pembangunan bukit baru Semarang. Teknik pengumpulan data dilakukan melalui observasi dan wawancara. Sedangkan analisis data dilakukan dengan cara reduksi data, penyajian data, dan penarikan kesimpulan. Hasil kajian menunjukkan bahwa manajemen BSB City telah memberikan beberapa fasilitas kepada masyarakat yang menempati perumahan tersebut. Namun perkembangan kawasan ini juga membawa dampak positif dan negatif bagi masyarakat sekitar kawasan.

Kata Kunci: Lingkungan, Sosial, Perspektif Islam, Pembangunan

Introduction

The environment is everything around us, and social and cultural conditions can affect each individual or group (Jumardin, 2014). The environment is formed due to a network of interdependencies between components which can provide positive energy and even cause negative impacts according to the humans who use it. Environmental studies in the development of the New Semarang Hill also have several influences on the surrounding environment, both biotic and abiotic. This study is criticized in more depth from the perspective of Islam and environmental sociology. Islam is a religion that cares about the environment and mercy for the universe. Islamic teachings in the Al-Qur'an and as-Sunnah

have ordered its people always to protect and maintain the environment that humanity must carry out. From an Islamic perspective, humans are the best creation among other creations of Allah SWT and are made caliphs on earth who have the responsibility to manage the earth and prosper it. Following the function of humans as caliphs, Allah SWT orders them always to worship and do good and is prohibited from doing damage that has been well created on earth (Sutoyo, 2015).

Humans and the environment are interrelated or related systems that will always interact, affecting daily life and the welfare of humans and other living things. Environmental sociology or environmental sociology is a branch of sociology that focuses on studying the environment and human social behavior (Ambarita, 2014). When humans treat nature well, nature will give good reciprocity as well. Because in the environmental sociology system, humans cannot be separated from interacting with their environment; they will always depend on one another.

Using an Islamic perspective and environmental sociology, this research can provide an overview of the environmental studies humans need and several other interrelated elements. If there is damage, it is not only humans and nature who are harmed. Several other elements were also harmed. Islam has expressly forbidden to do damage on this earth.

Preserving this environment is necessary according to what is being studied in the development of the satellite city or BSB City Semarang. Even in its construction, it applies green building or, more precisely, development with an environmentally friendly concept. According to research by Ratri Septi et al. (2015), almost 180 degrees of life in Mijen have changed drastically due to the massive development in Mijen. The development, often called a suburban city, is now attracting people's interest, increasing the population of BSB Mijen (Ratri, 2015).

Because of this, the Mijen community has experienced several imbalances in the environment, especially due to the increasing population and the drastic increase in urbanization rates. The increasing population growth is a complex problem that impacts the narrowing of living space. Migration from urban areas towards the periphery is increasing. This happened because the area of land in urban areas was getting narrower, eventually leading to urbanization in a suburban town, namely BSB Mijen. Moreover, new buildings that are not too busy will add to the attractiveness of urban communities in moving to suburban cities.

Urbanization itself can be seen from the increasingly widespread centralization of the population in a city, the increasingly widespread convergence of the population in cities into

large cities, and the increasingly widespread grouping of residents in a development area leading to the surrounding area. The high society asks for the accessibility of a place to live with every supporting office and foundation as a focal point for the action of the surrounding community. An issue typical or often experienced by big cities in Indonesia, for example, Semarang, is the problem of rapid population growth, resulting in an unstable population density (Tony, 2001).

Today, the share of rural areas is increasingly significant because one of the metropolitan patterns in this decade has been the growth of individuals from the rural center. Talking about urban development is tantamount to studying suburbs, areas with low density but high mobility. In the past forty years, improvements in lodging areas have occurred in rural areas (Catanese, 1988). Urbanization has led to rapid population growth over the years. This is faced with difficulties, especially when the downtown area is currently unable to meet the needs of different regions, so progress is more determined on the outskirts of Semarang City with increased development of the BSB Satellite City city in the Mijen area, which has an integrated idea. The outer city metropolitan development, commonly called BSB City, is located in Mijen District, specifically in the west of Semarang City. It is one of the most elite accommodation or housing areas in Semarang City.

New towns were planned, founded, and followed by well-known figures who discussed and researched the construction of new towns, such as Llyd Rodwin, Jorge E. Hardoyt, William A. Robsom, and Peter Hall. According to these figures, the new city was founded and developed with a structured approach after the development of other cities before. As stated by Pei and Verma from the Urban Land Institute in the United States, a new city has the meaning of a land improvement project that includes components such as housing, commerce, and industry which as a whole provide the following advantages: the opportunity to work and live in a friendly environment. Comfortable, affordable, and complete housing prices, open spaces that can be used for active and well-maintained activities, and open spaces that protect the environment from the negative impacts of modern developments. In addition, a new city offers solid control over spatial planning and style and substantial economic benefits to start development activities (Eko Budiharjo, 2009).

There have been several studies regarding land use in the previous BSB city area (Sukarsa, 2014), including journal articles written by Rivian Sukarsa and Iwan Rudiarto which stated that the development of BSB City brought an increase in property values around the BSB development project. City and provide job opportunities for people around the area

(Sukarsa, 2014). Subsequent research by Ratri Septi Adiana and Bitta Pigawati in their journal stated that changes in land use in the BSB City area towards urban areas with many buildings in the BSB City area (Ratri Septi, 2015). An elbow-shaped road pattern indicates that this area is a residential area that will be built in a planned manner. In their article, Nadia Oktinova and Iwan Rudianto investigated subsequent research, stating that the BSB City area had changed with the presence of artificial lakes, trade and service industries, vacant land, and a decrease in agricultural land. Land development in BSB is very visible, especially agricultural land, which was originally undeveloped land into built-up land (Nadia, 2009).

Several gaps in previous research. First, it is still oriented towards formulating property values and benefits derived from the development of BSB City. Second, there has been multifunctional land since the construction of BSB City. Third, the development of BSB City has resulted in the construction of artificial lakes, trade and service industries, vacant land, and a decrease in agricultural land. From the three research gaps, the researcher describes the novelty of this research with a new perspective, namely the perspective of Islam and Environmental Sociology.

Method

This study discusses the environmental study of the development of BSB City from the perspective of Islam and Environmental Sociology. This research is field research with a descriptive approach. Therefore, this research will be more inclined to use qualitative methods in data collection and analysis to gain a deeper understanding of the environmental study of the development of BSB City from an Islamic perspective and environmental sociology. This type of field research is where the researcher directly reviews and participates in small-scale social research and observes it by observing or going directly to the research site to study an individual or community social interaction (Lexy, 2018).

To explore this research, the author first went straight into the field and saw the current conditions at Bukit Semarang Baru Mijen. In addition to making direct observations in the field, the author also obtains sources from interviews with residents and obtains information by collecting data from various sources. During the interview, the writer took information from several residents such as; BSB City Sales Marketing, Lurah, the Head of RT and RW, especially in the BSB housing in Beranda Bali, one of the elite housing in BSB. Then one of the heads of the RT and RW in the Jatisari housing complex was affected by housing and industrial areas changes. Then several residents worked as laborers in this area, ranging from construction workers, household members to sweepers.

Result and Discussion

Development of the BSB City Semarang Area

The development of an area can be used as a reference for increasing the progress of regional development, such as changes in land use and function. Land governance is an attempt to plan the development and use of land in a certain area, such as housing, industry, and other activities (Istofiyah, 2019). The increasing demand for land is due to the exploding population growth, so the city's and its territory's development needs expansion. Changes in land governance due to increased land use, not only used for infrastructure but also used for residential areas, industrial areas, and other activities. According to data from the Central Statistics Agency for 2022, the population of Semarang City in 2022 will be 1,653,524 people consisting of 818,441 male residents and 835,083 female residents (BPS Jateng, 2022). The rapid population growth from year to year in the city of Semarang has resulted in the city center needing help accommodating the needs for facilities and infrastructure. Therefore, development is more emphasized and directed to suburban areas.

The advancement of space toward the city's outskirts has become the hallmark of several big cities in Indonesia, including Semarang City. The need for city offices and frameworks such as lodging and industry drove this. Bukit Semarang Baru, located in Mijen District, Semarang City, Central Java, is a smaller municipality with several public offices, such as lodging, industry, transfers, and educational offices. Bukit Semarang Baru itself is planned as an autonomous city with complete capacity, offices, and foundations inside and metropolitan offices with different qualities. The elastic area of 884.3 hectares was intended to be utilized as an outer municipality. From 1997 to 2004, this area was newly opened and comprised approximately 144.4 ha or 16.6% of the absolute area in stages (BSB New Town Development Report, PT Karyadeka Alam Lestari).

The construction of a new city in the capital city of Central Java, more precisely in Semarang, began with the construction of the New Semarang Hill (BSB) in Mijen District by PT. Karyadeka Alam Lestari (PT. KAL). The formation of this area can be used as a new city to support life in the city of Semarang. Previously the BSB area was rubber plantation land, rainfed rice fields, and vacant land. It currently turned into a suburb reserved for settlement. The presence of a new settlement is a side-by-side unit between humans and their environment supported by the facilities provided (Ester et al., 2016). Then it was used as housing, especially for the upper middle class; it was also equipped with various kinds of facilities such as trade, industry, offices, education, and so on. The area around BSB was a

rural area that was still quiet and far from the city center. Therefore, the development of this Satellite City can have a big impact both on the City of Semarang, especially the area around BSB itself; what is very obvious is the change in the use of the land which was previously an undeveloped area to a built area (Nadia Oktinova, 2018).

BSB City was built in five sub-districts in Mijen District, namely Jatisari, Islamic Boarding School, Jatibarang, Kedungpane, and Mijen Sub-Districts. In the first phase of the development of BSB City, Mijen District, the management built several places, including Graha Taman Pelangi, Bukit Jatisari Area, Puri Arga Golf, Graha Taman Bunga, Industrial Park, Artificial Lake, and Commercial Park Shophouses. Then for the second phase of construction, the management built and expanded several places in BSB City, namely Bali Home, Central Business District, Graha Taman Pelangi, 18 Holes Golf Course, Citra Land BSB, Industrial Park, Artificial Lake, and Sports Club.

The development of BSB City has had a positive impact on the BSB community and its surroundings. The community can directly feel this impact with the establishment of several industrial lands that create jobs. This development will increase the community's finances, especially the Mijen community. However, on the other hand, there are a lot of negative impacts because originally, most of the land in Mijen was still forest, and even then, some of the residents worked as farmers, and now there are almost no farmers in Mijen. They prefer to work as laborers because the land has been used for industry, commerce, and housing.

From the results of observations and direct interviews from several parties in the community, it was stated that the presence of BSB housing in Mijen, especially Jatisari, which was increasingly densely populated, had an environmental impact. According to several informants from village officials and community leaders whom the authors interviewed on 18 January 2023, the results showed that the environmental impact that occurred as a result of the presence of BSB City housing was in the form of hotter air due to a lack of trees around the housing, increasingly noisy and congested roads and sources of well water which are decreasing day by day. In connection with the increasingly hot air, the people in the area may still understand this because the land used to construct the Bukit Semarang Baru housing was previously a rubber plantation.

In administrative planning, Mijen District includes 14 sub-districts, namely Kedungpane, Mijen, Jatibarang, Jatisari, Wonolopo, Ngadirgo, Wonoplumbon, Tambangan, Purwosari, Cupan, Bubakan, Polaman, Karangmalang, and Islamic Boarding Schools (Central et al. Bureau of Statistics, 2014). The Islamic Boarding School Village is the center for the development of the BSB City area. It will always develop accompanied by the development of

residential and industrial area activities by BSB City. The land area of the Islamic Boarding School Village has experienced residential land development from 14.91 hectares, expanding to 64.33 hectares for the size of the settlement.



Figure 1. General description of the BSB area of Mijen District
Source: BPS Mijen District, Semarang City, 2014-present

This research is about development and land management; in this development, it is necessary to have a plan to manage an area that will experience some changes in it. The planning described can be used to describe the development that will be implemented in the future. This planning can be illustrated in the chart below:



Based on the illustration of urban and regional planning above, there is a development of a new city where this new city develops into a city inhabited by residents from outside or around the area. With the new city on the outskirts, the density is also increasing. Many people are urbanizing to new cities, so land use is increasing. Therefore, changes in land use are also increasing. Land is one of the important things in development. If this land is unsuitable for development, investors will not show that Mijen is a suburban city. However, excessive land use will result in unwanted things. Below are the results of the land use analysis that has been used.

Table 1. Mijen District Land Use after BSB City City Development

No	Land use change	Area (Ha)
1.	Forest to industry	78
2.	Forest to settlement	689
3.	Field to settlement	96
4.	Residential area	74
	Total	937

From the table above, it can be seen that land conversion from forests to settlements is the highest, namely 689 hectares. Then the land that used to be rice fields as a livelihood for residents was used as a settlement of 96 hectares. Now, most of the people have moved to work as laborers. It did not stop there; the development of moor settlements was also converted into a 74-hectare residential area. Furthermore, the settlement and industry grew in the construction of Mijen, with an area of 78 hectares. With industry development, people began to change their livelihoods (Ratri et al., 2015).

The impact of this land use can be felt by residents at this time, namely by reducing vegetation which will change the microclimate around BSB City housing. Plants themselves absorb carbon dioxide and produce oxygen for humans and living things around them, as protection from the sun's heat, preventing erosion, windbreaks, and many more. Microclimate change can be exacerbated by the increasing number of motorized vehicles passing around the BSB City housing. With the current BSB City residential area, the route from Mijen to Boja is increasingly open and makes the area a strategic area in Semarang City. The construction of BSB housing can trigger housing development in the vicinity so that

vehicles passing around the area are getting denser. This can cause several impacts that are felt by the majority of respondents. Furthermore, regarding the reduction of well water sources around the housing, this can occur due to the transfer of land functions that were formerly rubber plantations to housing now. This certainly has an effect because what was once a water catchment area is now a residential area where trees rarely grow, so the water reserves in the ground are decreasing daily.

In this case, environmental damage can also be seen from the excessive use of land, which results in an increasing level of urbanization. In addition, the land also has a bad effect on fatigue, the atmosphere feels cramped, and the air has changed. Because almost all of the land that used to be forest, rice fields, and moorland has been converted into settlements, underground water will experience damage or difficulties in residential areas, especially due to overcrowding.

Therefore, this environmental impact is very influential, especially since waste disposal in the Mijen area, specifically the Jatibarang Gunungpati TPA, is still out of control. In addition, because the population is increasing, waste will continue to increase. According to the author, there needs to be more ethics in the TPA in the Mijen area because it is still too close to the road, so the surroundings also smell of garbage. In addition, there is a fear that because the construction of BSB is widening, trash will fall onto the road. So, the role of government and society here is very important to overcome environmental damage.

The management of BSB City built an artificial lake that is used as a rainwater reservoir, and then the water is collected and treated to become clean water. Then the water is distributed to BSB community settlements. However, wastewater management originating from industry and community settlements in BSB City still needs to be more optimal. Wastewater is discharged into the drainage channel leading to the river. This is because no party is responsible for managing wastewater (Putri, 2015).

Islamic Environmental Ethics

The Islamic perspective in the context of sustainable development refers to the Islamic view of the relationship between humans and nature and the responsibility of humans as caliphs (managers) on earth. This perspective is based on the teachings of the Qur'an, hadith, and understandings of environmental jurisprudence. In Islam, nature and the environment are considered a mandate (mandate) from Allah that must be guarded and preserved. The principles of environmental jurisprudence in Islam teach the importance of maintaining the

balance of nature, avoiding environmental damage, and treating living things with a sense of responsibility. This perspective encourages humans to become wise managers, considering every development action's social, economic, and environmental aspects.

In this discussion, the importance of discussing the Islamic perspective is to integrate religious and ethical values in sustainable development. By considering Islamic teachings in environmental management, it is hoped that development in the Mijen area can be carried out by prioritizing sustainability, maintaining natural balance, and avoiding over-exploitation. Sources such as Kiai Sahal Mahfudz and Kiai Ali Yafi can be good references in deepening the understanding of the perspective of environmental jurisprudence in Islam. By referring to these sources, researchers can dig deeper into Islamic views regarding human responsibility in protecting the environment and applying environmental fiqh principles in sustainable development. However, in reality, the destruction of nature is caused by human actions, as explained in the Qur'an. Humans are one of the living things that will continue to be in contact with the environment; both interact and need each other. In the context of Islamic views on the environment, several scholars and scholars provide an understanding of the importance of protecting nature and protecting the environment, such as Kiai Sahal Mahfudz and Kiai Ali Yafi (Rabiah, 2015).

According to Mahmudi Asyari, in the material of useful al-fiqh, preserving or preserving nature is the same as protecting aspects related to al-usul-al-khamsah, namely *hifz ad-din* (preservation of religion), *hifz an-nafs* (preservation of the soul), *hifz al-aql* (maintenance of reason), *hifz al-amal* (preservation of property), and *hifz al-ardl* (maintenance of honor), and there is an addition considering that human life cannot be separated from nature and its environment, namely *hifz al-bah* (environmental care). The existence of several opinions regarding Islam and the environment proves that Islamic teachings are proportional teachings, cover various aspects of life, and can adapt to the times (Purwidinto, 2017). This Islamic religion is one of the religions that are very concerned about the environment, which Allah SWT says in Surah Al-A'raf verse 56, namely:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

Meaning: "And do not cause damage on the face of the earth, after (Allah) has repaired it and pray to Him with fear (it will not be accepted) and hope (it will be granted). Indeed, God's mercy is very close to those who do good." (Qs. Al-A'raf: 56) (Ministry of Religion, 2019).

From the verse above, it can be seen that God commands his people not to destroy what is on earth, and we are commanded to protect and preserve it because that is also part of the strength of one's faith. Human survival depends on humans' ability to adapt to the environment. This dependence has been analyzed since time immemorial within the scope of human evolution. It is different if there is a change, like an environment beyond the limits of human adaptation, then this can pose a threat to humans themselves. Nature is a gift from God given to humans and meant to be maintained, not destroyed. A place where not only humans live but also animals and plants where each has advantages over other planets that cannot be inhabited by living things (Muzakki, 2014).

The position of humans and the environment is placed in Islam in a reasonable and orderly manner. This is explained in the words of Allah SWT in Surah Al-An'am verse 38:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَيْرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَّمٌ أُمَّتَالِكُمْ ۗ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ

Meaning: "And there are no animals on the earth and no birds that fly with two wings, but people (also) like you. We have not forgotten anything in the Book, then to God they are gathered". (Qs. al-An'am verse 38) (Ministry of Religion, 2019).

In Islam, issues regarding the environment have several different opinions. The placement of human functions and positions with the environment is often known as the social-system theory; this theory explains that humans are essentially spiritual, biotic, and rational beings. Where all three will unite in man himself. If a human loses one of these dimensions, it will cause the loss of the essence of humanity itself. In other words, these three dimensions are interrelated and inseparable.

In every development, there will be an impact, both positive and negative, depending on the concept of the person building it. This Islamic perspective will direct its creatures to carry out development based on rules according to Islamic views. Islam itself wants its creatures to live in prosperity by opening a development that will make it easier to work and generate economic and social value with the aim that Islam wants creatures on earth to have prosperity and prosperity.

Actions of development as a form of implementation of worship, based on the determination that every good deed is "worship," which has benefits and contributions. With the understanding that everything done by the mind and the human body produces a product or benefit and has a monetary commitment incentives for the expansion of the level of

prosperity," he is remembered for his classification of the meaning of 'worship.' In addition, efforts and steps to progress development in the Islamic understanding must guarantee the fulfillment of basic rights that are material or economical for every individual from the local area. Then, when some of these essential rights are not fulfilled, it shows that there are unresolved needs, such as poverty, due to the "counterproductive" behavior of a few people who do not carry out their work or then work again. However, the results exceed the part of the privileges of those who do not match the level of commitment during the time spent developing by taking the side effects of the commitment of others. Everything is considered to have a problem in the distribution factor in the development, which is still thin from the Islamic view; namely, they only work for material pleasures, not a form of worship to Allah SWT (Saifullah, 2016).

In realizing an environmentally friendly area, the development of the BSB City Semarang area adheres to a green city concept that pays attention to the environment to continue to preserve it. This concept has a long-term goal of balancing the ecosystem in the ongoing industrial activities in this region. The increasing development of industrial estates in BSB requires resources and energy, such as facilities and infrastructure, food, and other raw materials. Developing this area's development with the concept of a green city is in accordance with Islamic principles, where in Islam, it is ordered to maintain and preserve the environment provided on earth by not destroying it. However, on the other hand, some are not under Islamic principles during the implementation of development. This can be felt by the people who live around their area experiencing environmental damage in the form of reduced water stored around housing because the water supply is prioritized for the BSB City area so that residents around lack water. In addition, the increasing number of urbanizing people means that regional development is expanding so that forest land is gradually being eroded. This can also trigger Mijen District to experience traffic jams with an increased number of people passing by in their mobility.

Therefore, the development of BSB from an Islamic perspective has yet to be in harmony with Islamic principles. Some apply the green city concept, but imbalances still occur around the area, which violates the environment in Islamic principles. According to an Islamic perspective, real development applies moral and spiritual values, which are used as the basis for human economic, political, and socio-cultural activities so that all these activities contain Islamic principles in environmental preservation (Ahmad, 2012). As previously discussed, Islam provides special learning regarding environmental preservation, where the

environment can have good and bad effects. All that happens according to how humans respond to and protect the environment.

Environmental Sociology Perspective

Sociology is concerned with issues related to the environment. This emerged long before the existence of environmental sociology was proclaimed by Riley Dunlap and William Catton in 1978 (Rahmad, 2014). Dunlap and Catton's attention to environmental problems is built on the existence of several interrelated elements, such as environmental problems and the inability of conventional sociology to talk about these problems, which is a branch of a worldview that fails to answer the biophysical foundations of social structure and social life. In addition, modern societies are also unsustainable because they live on very limited resources, and the use of ecosystem services is much faster than the ability of ecosystems to renew themselves. On a global level, this process is exacerbated by rapid population growth.

Based on the opinion of Catton and Dunlop, environmental sociology is formed by the concepts applied by them, namely ecological issues and the failure of traditional social sciences. To talk about these issues is partly from a perspective that ignores the biophysical design of social design and public activity; present-day cultures make no sense because they live with few, very limited assets, and the administrative utilization of biological systems far outweighs environmental capacities. To recharge itself. At the world level, this cycle is exacerbated by rapid population growth. To a more prominent or lesser degree, networks manage weak environmental conditions. Today's natural sciences have noted the complexity of ecological problems and the need for large-scale arrangements if ecological emergencies are to be avoided. The presentation of elements of natural emergencies adds to a shift in perspective in the public eye as a rule, just as it does in the social sciences as a rejection of the prevailing Western perspective and recognition of other biological worldviews. Natural improvements and changes will be brought to the world through an increase in other environmental worldviews among the general population, the majority. They will be accelerated by changes in views that are almost identical between social and natural researchers (Rahmad, 2014).

In conceptualizing environmental sociology in systems theory, according to Parson, he issues his views on two things. First, there is interdependence between one part and another, several components and regularities that can be seen. Second, the dependency between components and the surrounding environment. From these components, it can be in the form

of time (time), and the material can be in the form of types of symbolic dimension activities. According to Parson, the system has its function: the occurrence of compatibility between the system and social needs, whose observations can take the form of social conditions, cultural conditions, and conditions that exist in society (Syawaludin, 2015). Indirectly, Parsons's view in systems theory that sociology describes the relationship between humans, society, and nature. This indirectly forms a social system that adapts to the natural surroundings so that aesthetics and norms will be formed, as well as the formation of material values that are by human needs.

Furthermore, in the study of ecological and social sciences, different social practices, for example, conflicts and unity identified with changes in natural conditions, transformations to changes in nature, or movements in friendly nature, which are the impact of ecological changes, must be controlled. This is done so that the emergence of impacts as variables not identified with ecological conditions (exogenous) can be clearly distinguished or felt. In line with that, ecological social science is part of social science that analyzes natural angles, which incorporates the use of normal assets such as pollution and ecological damage done by humans for various reasons. As the author is studying development and land use in BSB City, it experiences several environmental influences, both incompatibility and integration.

A contemporary sociological hypothesis started by Thomas Luckman and Peter L. Berger, in their clarification of the constructivist worldview, social truth is a social development made by people. People or humans are free individuals who connect with humans. The development of the social world depends on the will of an individual. Humans are not victims of social reality, but they are innovative creation media as multipliers in building their social life (Karman, 2015). In this case, the reality that occurs in social life is different from physical reality. This can be illustrated by the author as a mountain is a natural reality, but this meaning can be different; for a mountain climber, it can mean that it is a challenge. It is like looking at the area of Semarang, which is now BSB City, which used to be a rubber forest and a beautiful environment. This is a natural reality, but the social meaning differs for a company that can be used as a new business field. The sociological hypothesis must have the option to explain that individual life is developed continuously. The social magic of society is consistently measured every day, which is found in the experience of people's lives.

The miracle of the development of this rural area can be seen in the development of other cities, to be precise in Bukit Semarang Baru Mijen Semarang, by embracing the idea of lodging or housing in smaller municipalities. The satellite lodging idea is an idea that presents another development community in the city of Semarang with an emphasis on mechanical

areas, administrative exchanges, and teaching. However, with the presence of this city, urbanization has developed so that once beautiful areas are now known for congestion, widespread air pollution, and a climate that is not as good as before. The water flow is still not smooth, especially for those living on the outskirts of the village, because the water is used to supply newly built housing.

According to the local community, Mijen, now polluted by industry and developments that have eroded trees that used to be like a jungle, has now turned into towering buildings. Even though not all of it has been cut down, the residents' anxiety about this is felt, especially the population, which is always increasing, causing city crowds accompanied by the noise of vehicles and industries that have the potential to cause pollution.

Then, another 50% thought this development would provide new jobs for workers. So, the financial increase in Mijen after research has experienced a drastic increase. Where people can trade more broadly, work in new housing, and become cleaners in this satellite city so that they feel financially sufficient. The development of education or lectures, to be more precise, which is still being built, is the UNIKA Campus which also provides opportunities for workers to contribute. Therefore, with the development above, we can apply it under the guise of environmental sociology. In the view of environmental sociology, after analyzing and studying several theories of sociologists, it is clear that humans are social beings who cannot be separated from other living things, including the natural surroundings, to be precise, the environment. In addition to the first foundation regarding the Islamic view of the environment, the sociological perspective of the environment is no less important because humans also need a friendly environment. This, including the BSB City Satellite City development, which is based on environmental sociology, will create a development labeled as a go-green building because this go-green is in accordance with the perspective of environmental sociology.

Conclusion

The development of BSB City has an impact on the community around the BSB area. As for the positive impact, the development of BSB City can increase people's income and provide job opportunities for people who are still unemployed. Then the negative impact of the development of BSB City, according to the people who live around BSB City, is a manifestation of the environmental impact in the form of hotter air due to the lack of trees, increasingly noisy and congested streets because of the many vehicles passing around the

BSB City housing and well water sources that it is decreasing day by day due to the lack of water catchment areas around BSB City housing.

In Islam, it is taught that as human beings, we should take care of and preserve the environment we live in. In the perspective of Islam, humans are the best creations among God's other creations and are made as caliphs on earth who have the responsibility to manage the earth and prosper it. By the function of humans as caliphs, Allah swt orders us always to worship and do good and is forbidden to do damage that has been created well on earth. There needs to be a sense of responsibility and cooperation between communities in caring for and preserving the environment. In truth, humans are social creatures who cannot live alone. The placement of human functions and positions with the environment is often known as the social-system theory; this theory explains that humans are essentially spiritual beings, biotic beings, and rational beings. Where the three will be united in the person himself so that when a person loses one of those dimensions, it will cause the loss of the essence of humanity itself.

Sociology's attention to the new environment was proclaimed by Dunlap and Catton in 1978. Dunlap and Catton's attention to environmental problems was built by the existence of several interrelated elements, such as environmental problems and the inability of conventional sociology to talk about these problems, which is a branch of the worldview that failed to answer the biophysical foundations of social structure and social life. In the opinion of Catton and Dunlop environmental sociology is shaped by the concepts applied by them, namely ecological issues and the failure of traditional social science to address these issues is part of a perspective that ignores the biophysical formation of social design and public activity, culture does not currently make sense because they live on few assets.

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