

CHAPTER I

INTRODUCTION

A. Background

Environmental crisis likes global warming, rising sea level, dwindling of water resources, flooding, and other global crisis are believed to be some what the consequences of applying Western paradigm in science and technology. This crisis will end as long as the world civilization resort on the western-minded knowledge systems that keeps the moral ethics of technological mastery of nature.¹ It also results of fundamental mistake in understanding the relation between human, nature, and the whole ecosystem. Start with anthropocentrism, this concept looks human as the center of universe, and hence this concept caused exploitations human behavior toward nature.

The historical roots of ecological crisis according to Lynn White were found in monotheistic religions.² As the follow, anthropocentrism can be found in Christian tradition, concerning to God command in genesis 1:26-28,³ “*Then God said, “Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground.”(26) So God created mankind in his own image, in the image of God he created them; male and female he created them. (27) God blessed them and said to them, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.”(28).* This teaching become theological legitimating to exploit the nature to fulfill human’s requirements.

The thesis of White above provoked discourse toward Eco theology of religion entire the world, including Islam. In Islam, environment is explained in Koran with *al-bī’ah* (occupy the region, living

¹ Arya Hadi Dharmawan, “Krisi Energi, Pangan, Ekologi, dan Ekonomi Finansial Global: Mengantisipasi Indonesia Tahun 2030”, Jurnal Agrimedia, Vol.13, No.2, Desember 2003, p.46

² Lynn White Jr, “The Historical Roots of Our Ecological Crisis,” *Science*, February 13, 2016, http://www.siena.edu/ellard/historical_roots_of_our_ecologic.htm.

³ “Bible Gateway Passage: Genesis 1:26-28 - New International Version,” *Bible Gateway*, accessed February 16, 2016, <https://www.biblegateway.com/passage/?search=Genesis+1%3A26-28&version=NIV>.

room, and environment). According Yusuf al-Qardhawi quoted by Safrilsyah and Fitriani,⁴ that any some term in Islamic precept toward environmental maintenance, such as *al-istishlah* is the benefit as the one of important requirement in environmental consideration. God was creating animals and plants to take care of it and take its benefit, but forbid to corrupt and excessive. It is mention on As-Syu'ara: 151-152.

Based on the approach of *Maqashid al-Shari'ah* or five basic purposes of islam⁵ is said to be something that leads to liability, then something that his law is mandatory. There are five reasons of safeguarding the environment is a duty for every muslim as keeping five basic purpose of Islam; *first* reconstruction the meaning of caliph. Because Koran emphasize that caliph on earth forbidden doing damage and killing. *Second*, ecology as the precept doctrine. *Third*, does not complete the faith of Moslem if their environment broken. *Fourth*, the environmental vandal is *kāfir*, as mention on QS. Shaad:27. *Fifth*, struggle for green politic, a moval development based ecology. While in *Sunnah*, said that the Prophet forbid to cut the *Sidrah* trees. It is a desert tree, was used as the place which traveler to take shelter, livestock woof source, and shepherd place.⁶ According this matter Islam proper called by environmentally-friendly religion or *green deen*.

Nowadays Semarang as the capital city of Central Java has a vision, "Semarang is Metropolitan City which Religious, Orderly, and Cultured"⁷. The development of trading, serving, and industry makes

⁴ Safrilsyah and Fitriani, "Agama dan Kesadaran Menjaga Lingkungan Hidup", Substantia Journal, Vol.16, No.1, April 2014, p.65-68

⁵ Maqashid al-syari'ah or Islamic basic purpose consists of five kinds yaitu: 1) preserving religion (*hifzh al-din*), 2) care of the soul (*hifzh al-nafs*), 3) safeguard the common sense (*hifzh al-aql*), 4) conserve ancestry (*hifzh al-nasl*), 5) maintain property (*hifzh al-mal*), all of which is everything required taken care of because cause chaos when hit. Look at Safrilsyah and Fitriani, "Agama dan Kesadaran Menjaga Lingkungan Hidup", p.69-70

⁶ Ibid., p.69

⁷ **Metropolitan City**, its mean that Semarang has good infrastructure to supply all activity of society and its hinterland with primary economic activity such as commerce, service, and industry and support by another economic sector to create prosperous people. Metropolitan also has

Semarang as metropolitan city. Then, it must be followed by religious values and conserved the local wisdom in order to tackling negative impact of metropolis city, as the result creating the prosperous and orderly government and society. This is philosophical meaning of vision Semarang city. At least, from this vision government want to develop Semarang based on Islamic ethic. Because ‘religious’ concept constitute the expression of faith and piety to the God. Which majority the society of Semarang are Moslem.

While religious ethic is applied on *aqīdah*, *ibādah*, ritual, or concept of religion, will be seen the domination of God and religion. As the realization of vision Semarang city, the government supports the construction of worship place from various faiths with magnificent and beautiful buildings. Because, it is assumed besides creating religious social order, also become tourist spot. Not only useful for society of Semarang, but also attract local tourist even foreign tourist.

Here are some religious tour which available in Semarang⁸: *Masjid Agung Jawa Tengah*, this mosque was built with architecture of Nabawi Mosque in Medina. A mosque with 10 hectare wide and its capable accommodate around 13.000 people. *Kauman Great Mosque* was founded by Maulana Ibnu Abdul Salim or Kiai Pandan Arang, this mosque located around Johar market. *Menyanan Mosque*, *Taqwa Sekayu Mosque (Layur Mosque)*, *Blenduk Church* as heritage of Dutch, *Gedangan Church* as the oldest church in Semarang, *Batu Temple (Sam Poo Kong Temple)*,

meaning to assure their society in safe, serene, beautiful, healthy, and sustainable. **Religious**, its mean the society of Semarang city convince the validity of tenet and values of religion also applying it as faith and piety to God, and upholding tolerance and care as way of life. **Orderly**, its mean each people consciously to use rights and perform obligation as good as possible then manifest well regulated and certain life of government and society, always be orienting with the essential constitution system to create discipline, orderly attitude, appreciate the time as the characters of progressive people. **Cultured**, its mean every behavior life of society which is based on work ethic, habit, customs, tradition, local wisdom, norm which is thriving on society also convinced as good character and bring it into social interaction as identity of government and building implementation. Look at “Rencana Kerja Pemerintah Daerah (RKPD) Kota Semarang Tahun 2016”, Walikota Semarang, 2015, h. IV.1-2

⁸ Ardi Ferdinan Sihombing, “Perancangan Buku Visual Waisata Religi Semarang”, Tugas Akhir, Universitas Pembangunan Nasional Veteran Jawa Timur, 2011, h.5-7

Avalokitesvara Pagoda, Vihara Mahavira Graha, and Giri Nata Great Shrine.

However, when this social order is applied on society and environment reality, then the domination of God and religion will lost. The evidence, the canals in Old City as water transportation for all society of Semarang past, nowadays the condition was very dirty and unused. The condition of Kali Garang, the main river in Semarang, as the source of supply water and float controller also getting many differences. Starting from contaminating water because of domestic or industrial waste, as well as opening the land around the river causes sedimentation occurs.⁹

According to Suara Merdeka newspaper date 1 February 2012 said the head of BAPEDA of Semarang city stated that float which is often attacked Semarang as the impact of the badness of town plan Semarang city. The rainwater infiltration area changes become housing. It is occur in Meteseh, Pudak Payung, Mijen, Manyaran, and Ungaran. Hills topography of Semarang should be greenery land as rainwater absorbent, become settlement with the highest interest in society.¹⁰

Semarang Town Square formerly was designed as a concept of Islamic city¹¹, with Kauman Great Mosque as the center, and surrounding by public facilities like market, courthouses, jail etc.¹², was gone as the impact of the development of economy and service in Semarang. *Simpang Lima* as the alternative of the lost town square, its condition very different with the concept of town square in the beginning. Baiturrahman Mosque should be around by the center of government, market, and public facility. Now replace with commerce, mall, and hotels.

⁹ Arief Khristanto, *Seminar Kaligarang dan Tata Kelola Air di Kota Semarang*, 2015, accessed at 23 Februari 2016 from www.pdamkotasmg.co.id/berita/114-seminar-kaligarang-dan-tata-kelola-air-di-kota-semarang.html

¹⁰ Eddy Darmawan & Haryanto, "Konsep Arsitektur Berkelanjutan Pada Tata Ruang Kota", *Modul Journal*, Volume 13 Nomor 2, Juli-Desember 2013, h.54-55

¹¹ *Islamic city* by Marcais is defined in essential contend: a city must have a congregational Friday mosque and it must have a market/chief bazaar nearby. Look at Janet L. Abu Luhgod, "The Islamic City: Historic Myth, Islamic Essence, and Contemporary Relevance", *International Journal of Middle East Studies*, Vol.19, No.2, May 1987, p.156

¹² Oliver Johannes Raap, *Kota di Djawa Tempo Doeloe*, Jakarta: Gramedia, 2015, h.1

Environmental management is the total of activities carried out by a particular society with the objective to protect the environment. The main purpose of environmental management is to maintenance of source and sink capacities (natural capital) at desirable qualities.¹³ Refer to the definition and object of the environmental management constitute the scope activity of Ecological Department of Semarang. Which the duty of Ecological Department that is to arrange and implement the specific regional policy in ecological area.¹⁴ Righteously if environmental management in line with Islamic ethic. Because Islamic ethic, in its tenet always forbid damage the environment, also the environmental management which is a system to keep the sustainability of environment.

Based on this anomaly that Semarang contemporary was built by “Religious City” vision infact does not ethical in organize the urban environment. This encourage writer to find the reflection of Islamic ethic in environmental management of Semarang. Because, when religious ethic was also known by the involving religion as a jargon, while it is applied in the environment the result is contra-productive with the concept of sustainability of environment. Hence, this research with the title **“Islamic Ethic of Environment (Case Study of Environmental Management of Semarang Contemporary)”**.

B. Research Question

From the background above, the main problems of this thesis will be formulated in research questions as following:

¹³ The purpose of environmental management to enhance environmental sustainability, or the management of environmental resource in such a way that their qualities are maintained according to societal norms and standards. Environmental sustainability is easier to translate into action than the more all-embracing concept of sustainable development, of which environmental sustainability is one component. Environmental sustainability means the maintenance of global life-support systems, which provide goods and services to human society. Source capacities of ecosystems provide material inputs (food, water, air, energy); sink capacities assimilates outputs and wastes. Both source and sink capacities are large but finite. Look at Jan Joost Kessler, et.all, *Environmental Management: Toward a Conceptual Framework for Environmental Governance*, Washington: Inter-American Development Bank, 2001, p.5

¹⁴ “Peraturan Walikota Semarang Nomor 45 Tahun 2008 Tentang Penjabaran Tugas Dan Fungsi Badan Lingkungan Hidup Kota Semarang”, Walikota Semarang, 2008, h.5

1. How environmental management is operated in contemporary Semarang?
2. How Islamic ethic of environment is manifested in environmental management of contemporary Semarang?

C. Aim and Significant of Research

Aim:

1. To achieve the environmental management is operated in the Semarang contemporary.
2. To acquire the Islamic ethic of environment as reflected in environmental management of the Semarang contemporary.

Significance:

Theoretically, has significance to be one of literatures on Islamic Theology and Philosophy and generally for student of UIN. This research to enrich ethical study especially Islamic ethic and its application to the environment.

Practically, this research has significant for society and government of Semarang to associate Islamic ethic properly in developing the Semarang city.

D. Theoretical Framework

A commonly discourse of the cause of global environmental crisis is the decline of ethic toward environment. Since industrial revolution occur in Europe together with development of sciences and technology, however not along with ethic¹⁵. Also mentioned that the nature spirituality

¹⁵ *Ethic* in etymology derived from Greek word *Ethos* the meaning is customs or habit. Or according to Sonny Keraf, moral ethic is good and universal customs or habit on somebody or society. To implant this moral ethic needs a faith so that being internalize and become good habit. One of the ways is through religion and education. look at Sonny Keraf, *Etika Lingkungan*, Jakarta: Kompas, 2002, cet. Ke-2, h.26-27

lost in the science as the root of this global crisis¹⁶. Hence many conferences held between religion leader and scientist¹⁷ to get solution into re-concept environmental ethic based on religion. Thus, religions shape worldviews and ethics which underline fundamentals attitudes and values of different cultures and societies.¹⁸

Islamic ethic of environment means the Islamic perspective toward environment. In Islam, the true owner is God, so human behavior toward natural environment is evaluated based on following God's command. Human action is ethically right when she/he does her/his duty just according to God's command.¹⁹ The sources of Islamic ethic of environment are Koran, Sunnah and Hadith, Shari'ah law and individuals own conscience. And main principles in Islamic ethic of environment such as *tawhīd* (oneness of God), *ayāt* (sign) or seeing the signs of God everywhere, *equilibrium* (balance), *amānah* (trust) and responsibility, and free will.²⁰

Environmental management itself is the total of activities carried out by a particular society with the objective to protect the environment. The purpose of environmental management to enhance environmental sustainability, or the management of environmental resource in such a way

¹⁶ Seyyed Hossein Nasr, *Antara Tuhan, Manusia, dan Alam*, Yogyakarta: IRCiSoD, 2003, h.127

¹⁷One of the conference held in Washington in Mei 1992, this conference deliver us about environment and religion, "*what is the function of truly moral exclamation when we are not comprehend the danger and faced it? What is the point of all data that exist in the world without any strict moral ethic guide? .. While the danger occur caused by moral values, the human vanity, unfair attitude, greed, uncaring attitude, and preferred to choose short term action than long term, then religion plays a very important role, during this perils we face comes from our indifference toward nature with their complicated interdependences, then science and technology has a very important role to play*". look at Wahyu Surakusumah, *Peranan Etika Moral, Agama, Dan Ilmu Pengelolaan Sumber Daya Alam Dan Lingkungan Dalam Mengatasi Permasalahan Krisis Lingkungan Hidup*, downladed at 23 Februari 2016, from [http://file.upi.edu/Direktori/FPMIPA/JUR.PEND.BIOLOGI/197212031999031-WAHYU SURAKUSUMAH/Peranan etika, agama, dan ilmu pengelolaan sumber daya alam.pdf](http://file.upi.edu/Direktori/FPMIPA/JUR.PEND.BIOLOGI/197212031999031-WAHYU SURAKUSUMAH/Peranan%20etika,%20agama,%20dan%20ilmu%20pengelolaan%20sumber%20daya%20alam.pdf)

¹⁸ Ahmad Abedi Sarvestani and Mansoor Shahvali, "Environmental Ethics: Toward an Islamic Perspective", *American-Eurasian Journal Agriculture and Environmental Science*, 3 (4), 2008, p.613

¹⁹ *Ibid.*, p.613

²⁰ Riham R. Rizk, "Islamic Environmental Ethic", *Journal of Islamic Accounting and Business Research*, Vol.5 Iss 2, p. 195-196

that their qualities are maintained according to societal norms and standards. Environmental sustainability is easier to translate into action than the more all-embracing concept of sustainable development, of which environmental sustainability is one component. Environmental sustainability means the maintenance of global life-support systems, which provide goods and services to human society. Source capacities of ecosystems provide material inputs (food, water, air, energy); sink capacities assimilates outputs and wastes. Both source and sink capacities are large but finite. The main purpose of environmental management is the maintenance of source and sink capacities (natural capital) at desirable qualities.²¹ Hence, ought to environmental management reflected Islamic ethic, because both have same purpose.

There are some theories relating with Islamic ethic of environment, like eco-theology, eco-Sufism, or environmental-*fiqh*. Eco-theology is a concept of thinking and acting about living environment with integration of nature, man, and God. Global environmental crisis was believed not only caused by the loss of the supernatural and spiritual dimension of nature, but also the interpretation of religion which is only reach on ritual. In this concept the role of man toward nature is described from many viewpoints of religion. Besides to create environment friendly religion, also emphasized that religion does not stop at the conviction only, but actualizing in the environment needed too.²²

Eco-Sufism is one of the concepts that observe the environment from the point of view of Sufism. In this matter admit and treat the environment as a creation of God that reflect the sanctity and holiness of God. The scope of eco-Sufism associated with the issue of *akhlāq*, especially in the form of contextualization doctrines of Sufism for more

²¹ Jan Joost Kessler, et.all, *Environmental Management: Toward a Conceptual Framework for Environmental Governance*, Washington: Inter-American Development Bank, 2001, p.5

²² Ahmad Husennfarin, 2014, *Teologi Lingkungan*, accessed at 23 Februari 2016, from <http://prezi.com/m/4vq4mz4sb8bk/teologi-lingkungan/>

grounded. The precepts about *mahabbah*, *zuhud*, *'uzlah* can be the alternative to save the sustainability of nature. The exclamation toward environment can be start from the simplest life (*zuhud*), the discipline throwing trash to the dustbin, maintaining and loving the living things (*mahabbah*), and doing contemplation about nature (*'uzlah*).²³

While the environmental-fiqh or *fiqh al-bī'ah* is a part of contemporary fiqh with intention to face environmental issues from practically perspective also giving the standards (law and regulation) to interact with environment. The scope of environmental-fiqh is introducing environmental anatomy, then using and managing natural resources, and signification or rehabilitation of broken environment. All of them are cleared according to science and Koran and hadith. Environmental-fiqh ideally to handle the problems of environment from two perspectives. *First*, the categories of formal law such as: *wajib*, *haram*, *makruh*, *mubah*, and *mandub*. *Second*, that is the categories of moral-ethic. Then moral-ethic dimension must be support the dimension of formal law in managing environment.²⁴

E. Prior Research

Based on some observations have been done, the discussion about this research has been no specifically researched yet. However, it has been discovered some academic works published by some authors relating with this discussion. Those are:

1. A thesis by Yudha Sakti Permana with title *Pembangunan Dan Pengelolaan Lingkungan Hidup Di Kota Semarang Dalam Perspektif Etika Lingkungan Johan Galtung*,²⁵ a philosophy

²³ Bambang Irawan, "Kearifan Ekologis Dalam Perspektif Sufi", Conference Proceedings : Annual International Conference On Islamic Studies (AICIS XII), p.2500-2505

²⁴ Wardani, "Menformulasikan Fiqih Al-Bi'ah (Prinsip-Prinsip Dasar Membangun Fiqih Ramah Lingkungan)", al-Mustawa Journal, Th.1, No.1, Februari 2009

²⁵ Yudha Sakti Permana, "Pembangunan & Pengelolaan Lingkungan Hidup di Kota Semarang Dalam Perspektif Etika Lingkungan Johan Galtung", Thesis, Gadjah Mada University, 2014

student of Gadjah Mada University, 2014. This thesis explains about Semarang as city with high mobility in fulfilling the living needs. Because there are many development in various sides. It brings not only positive affect, but also give problem in environment. So, this thesis try to get solution and preventive step for environment problem in Semarang city based on the reflection of environmental ethic by Johan Galtung.

2. A thesis by Bagus Arya Wisnu Wardhana with title *Perda Tata Ruang Kota Semarang Dan Implementasinya*,²⁶ a student of law in Diponegoro University, 2008. This thesis tells about the consistency and harmonization of *landuse* regulation of Semarang and the relation with law of living environment, also the implementation of the *landuse* regulation. As the result, the implementation of the regulation does not proper with land function.

F. Methodology of Research

1. Type of Research

The type of this research is qualitative research. This research used field research. The collecting data will be done in the occurrence of symptoms examined. This research in fact is a method to find reality that has been going on in the society. According to this characteristic, this research tried to get as much as possible information about environmental management in Semarang contemporary.

2. Approach of Research

The approach of this research use phenomenology. According to Idrus which quoted by Muhajir, that phenomenology

²⁶ Bagus Arya Wisnu Wardhana, “ Perda Tata Ruang Kota Semarang Dan Implementasinya”, Thesis, Diponegoro University, 2008

is a term of qualitative research. The meaning of phenomenology is researcher will look at the symptoms that occur in the society and presented as is, without having followed the perception of researcher (*verstehen*). Or without involving personal emotion.²⁷

3. Source of Research

The source of this research such as:

a. Primary Source

Primary source is main data would be analyzed in this research, and will be taken from original sources. It is a physical condition around Semarang contemporary, a master plan of Semarang city.

b. Secondary Source

Secondary source is data that would get from books, journal, and other references supporting this research.

4. Method of Collecting Data

The method of collecting data on this research will use observation and documentation. Observation aims to investigate and note phenomenon in field through camera (photography) until will be gotten physical condition of Semarang contemporary. This observation will be conducted in some places, such around of Old City (*Kota Lama*), River of Semarang, the center of city and another place. And, documentation is used to complete the previous method. It is collecting data which sourced from the archives and documents related with the research.

5. Method of Analyzing Data

The data that has been collected will be analyzed with qualitative approach interactive model as suggested by Miles and Huberman in Muhammad Idrus's book, consist of three main steps

²⁷ Muhammad Idrus, *Metode Penelitian Ilmu Sosial: Pendekatan Kualitatif dan Kuantitatif*, Jakarta: Penerbit Erlangga, 2013, h.58-59

i.e. reduction, presentation, and conclusion or verification as three mutual steps sustainability.²⁸

Basically, the three steps above are mutual sustainability to construct the general concept which is called analyses. The data analyses has been started since collecting of data and intensively done. After analyzing the data, the next step is interpreting data in order to find theoretical framework of the research.

G. Structure of Writing

This research would be derived into five chapters, such as:

Chapter one, contains commonly information about this research, includes background, research question, aim and significance of research, theoretical framework, prior research, research method and structure of writing.

Chapter two, contains the main theory relating with Islamic ethic. Chapter two is including the definition and types of Islamic ethic, Islamic views toward nature and society, the source of Islamic environmental ethic, the application of Islamic ethic, spiritualization of environmental ethic, and integrating of Islamic ethic in environmental ethic.

Chapter three is all about the object of research and complete description about environmental management of Semarang contemporary, this chapter include: history of Semarang city, the vision and mission of Semarang city, Semarang town plan, Semarang contemporary toward environment.

Chapter four. A chapter which is discussing about the analysis of theoretical framework, data, and method in order to answer the research question.

Chapter five. An epilogue chapter which includes of conclusion, suggestion and closing.

²⁸ Idrus, *Metode Penelitian Ilmu Sosial*, 147.