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SOCIETY INTEGRATION FOR ENVIRONMENTAL CONSERVATION IN QURANIC PERSPECTIVES

by Nur Arfiyah Febriani

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SOCIETY INTEGRATION FOR ENVIRONMENTAL CONSERVATION IN QURANIC PERSPECTIVES

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Abstract

The world society, in general, has significant role in conserving environment. According to McElroy's theory on earth evolution and the role of homosapien, the earth has been existed more than 4.6 million years ago, while homosapien, as one of its resident, been in it since only 150.000 years ago. Eventhough, industrial revolution created by the homosapien (human being) in last hundred years obviously harmed this planet. (Tucker, 2001). Government as the stakeholder and the ultimate authority to enforce the law against individuals who cause environmental destruction seems did not work well. Understandably, this is not only because of weak law enforcement but also it requires a cooperative effort between individuals in the society to protect the environment. (Febriani, 2014). Accordingly, a solid cooperation between the wise firm government, the responsible society, and the active and care scientist for environmental conservation, is highly needed. This paper hopefully will contribute to unify those three important elements to create piecefulness, prosperity, and justice for every one in the society, especially for the environment where they live.

Keywords: political ethics, civil society, environmental damage, al-Quran and hadith.

INTRODUCTION

There are many factors behind the problem of environmental damage: spritual crisis of the modern human being,¹ sharing financial interest,² influence of the anthropocentric paradigm on human interaction with nature,³ and many other problems related to human's need for natural resources. There are three (3) models the environmental ethical theory, which is known as: shallow environmental ethics (antropo-centrism), intermediate environmental ethics (biosentrisme), and deep environmental ethics (ecocentrism). All three have different views on patterns of human interaction with the environment. The first ethical theory, said to be one of the triggers increasingly alarming environmental degradation.

Patterned anthropocentric environmental ethic, is a great mistake Western perspective, which stems from Aristotle to modern philosophers, where the main concern consider that ethics only applies to the human community. That is, the only human environmental ethics to be the sole center of considerations, which are considered relevant in moral judgment (moral patient). As a result, theologically, the effort to get the results as much as possible for the human species, and avoid bad consequences for humans as much as possible. Naess categorize this anthropocentric view of environmental ethics as shallow/superficial environmental concern.

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¹ Sayyed Hossein Nasr, *Man and Nature, the Spiritual Crisis in Modern Man* (London: George Allen & Unwin, 1936)

² Richard Evanoff, "Reconciling Self, Society, Nature in Environmental Ethics", *Capitalism, Natural, Socialism*, 2005. Vol. 16, Iss. 7, 107-108; Samir Amin, "Capitalism and the Ecological Footprint," *Monthly Review* (New York, (2009): Vol. 61, Iss. 6; 19; Mary Evelyn Tucker dan Jhon A. Grim, "Introduction: The Emerging Alliance World Religious and Ecology," *Daedalus* (2001): Vol: 130, Iss. 4, 2.

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³ See some scholars writings supporting the anthropocentric paradigm in: G. Taylor Miller, *Reflenish the Earth: A Primer in Human Ecology* (Calif: Wadsworth, 1972); Lynn White Jr, *The Historical Roots of Our Ecological Crisis*, reprinted in D & E. Spring (Eds.), *Ecology and Religion in History* (New York: Harper and Row, 1974); Arnold Toynbee, *The Religious Background of the Present Environmental Crisis*, reprinted in D & E. Spring (Eds), *Ecology and Religion in History* (New York: Harper and Row, 1974).

Anthropocentric paradigm also echoed Descartes (1596-1650 AD)⁴ and Francis Bacon,⁵ the states of nature is just a big engine.⁶ In this paradigm of nature is only seen as a means for the life of creatures who take shelter in it. Dry spiritual and materialistic view of this, deny God as creator and his teachings of harmony that govern human interaction with the environment.⁷ But interestingly, the anthropocentric figures such as: Taylor G. Miller,⁸ Lynn White Jr.,⁹ Arnold Toynbee,¹⁰ Keith Thomas,¹¹ and Lewis W. Moncrief,¹² is blaming the cause of the crisis is the worldview lingkungan monotheistic religion that is anthropocentric, so humans have no authority limited (unlimited) and privileges (privilege) to dominate and exploit nature.¹³

In a study of various scriptures in the world, anthropocentric view is certainly not justified. This is because, to understand a study cannot be understood only from a single verse. Need a set of skills in understanding a case that should be explored through umpteen number of verses that have relevance same theme so that it can generate a comprehensive understanding. On the other hand, environmental damage is very much connected with political interests and policies.¹⁴ Government policies to support environmental conservation oftenly could not work well with some problematic facts on the ground.¹⁵ At this point, this paper hopefully will contribute to provide a win-win solution

⁴ A French philosopher Rene Descartes in his work entitled *Review of Methods* (1637), explains that by following the methods of the new sciences of human nature can be a ruler. However, according to Josephus, Descartes is certainly not an attempt to exploit the natural all-out for the sake of human economical based on the assumption that man is the owner and ruler of the universe. L. Sinuor Yosephus, *Etika Bisnis, Pendekatan Filsafat Moral terhadap Perilaku Pebisnis Kontemporer* (Jakarta: Yayasan Pustaka Obor Indonesia, 2010), cet I, 235.

⁵ In his work, Francis Bacon asserts "knowledge is power", he meant that science is right and good is that to bring about improvements to the human condition and the expansion of the powers of nature. However, the narrow view of the admirers of Bacon on this expression, led to Bacon is said to be the originator of anthropocentric understanding. See: L. Sinuor Josephus, *Etika Bisnis*, 235; Francis Bacon, *Novum organum* (England: tp, 1620). See: *The Novum Organon, or a True Guide to the Interpretation of Nature*, trans. GW Kitchin (Oxford: Oxford University Press, 1855), fourth edition. Accessed through: http://en.wikisource.org/wiki/Novum_Organum. On February 2, 2010; Wendell P. MacIntyre, "Francis Bacon's Use of Ancient Myths in *Novum organum*", *Revista de Estudios Ingleses Alicantina* 7 (1994): 123-32, University of Prince Edward Island.

⁶ Bertrand Russell, *History of Western Philosophy and Its Connection with Political and Social Circumstances from the Earliest Times to the Present Day* (London: George Allen and Unwin, 1946), 580. See Nasr criticism of the views of modernism, which claimed the cosmos or universe is simply a collection of inanimate objects (like the system clock and the engine), the material is not inanimate, unfeeling, and not worth nothing but only the value of economic usefulness. Nature has been treated by men like prostitutes (prostitute) who exploited without any sense of obligation toward responsibility. Sayyed Hossein Nasr, *Man and Nature, The Spiritual Crisis in Modern Man* (London: George Allen & Unwin, 1976), 18.

⁷ Mujiono, "Teologi Lingkungan", "Teologi Lingkungan", Dissertation at Universitas Islam Negeri (UIN) Syarif Hidayatullah Jakarta, 2001 M, 340.

⁸ Taylor G. Miller, *Replenish the Earth: A Primer in Human Ecology* (Calif: Wadsworth, 1972).

⁹ Lynn White Jr., *The Historical Roots of Our Ecological Crisis*, reprinted in D & E. Spring (Eds.), *Ecology and Religion in History* (New York: Harper and Row, 1974).

¹⁰ Arnold Toynbee, *The Religious Background of the Present Environmental Crisis*, reprinted in D & E. Spring (Eds.), *Ecology and Religion in History* (New York: Harper and Row, 1974).

¹¹ Keith Thomas, *Man and the Natural World; Changing Attitude in England* (London: Allen Lane, 1983).

¹² Lewis W. Moncrief, "The Cultural Basis for our Environmental Crisis," *Science* (Oct, 1997): Vol. 170.

¹³ See: Abdul Quddus, "Respon Tradisional Islam Terhadap Krisis Lingkungan (Telaah Atas Pemikiran Sayyed Hossein Nasr," Dissertation at the State Islamic University (UIN) Syarif Hidayatullah Jakarta 2017.

¹⁴ Andre Gorz, *Ecology as Politics* (Boston: South End Press, 1980), 18-19.

¹⁵ An example of environmental damage is *global warming*. IPCC's report in 2007 showed that the global warming caused by the emissions and non energy emissions. These are some emission energies that produced waste: electricity 24%, transportation 14%, infrastructure 14%, industrial waste 14%, other

for every one.

RESULT AND DISCUSSION

Political Ethics 27 Environmental Conservation

In order to create a peaceful and prosperous life in a community, both in family and national level, we do need a system that regulates a good way of socialising for every elements in the society. Islamic teachings encompass every dimension of human life, this obviously shown by a big attention of Quran and hadith to create a solid government system for the realization of a peaceful, prosperous, and just country for all its people.¹⁶

Abdul Bukhari Shomad proposes a formula for creating a moral system of government and an active and dignified society, by bringing together the following visions and missions: 1) the wise government, 2) the active and critical public, and 3) the cooperative scientists.¹⁷ This paper will shed the light on how a co-operative effort of the three elements of this country should be, in order to create a peaceful, just and prosperous contry.

1) The Wise Government

As a role model, Prophet Muhammad taught us how to be a wise leader who carries on his head the spirit of togetherness and equality.



The word *al-amr*/matter in the verse means matters of war and other mundane things, such as politics, economics, social and others. This verse describes how Prophet liked to had discussions with his companions. This verse, furthermore, confirms the spirit of equality exemplified by the Prophet, that people give advices to their boss is not an awkward thing to do. This verse also emphasizes that if the matter is being discussed together and agreed by the people, each one of them must be consistent with that and put their trust in God or *tawakkal*. *Tawakkal* (resignation) in the sense that they completely surrender to God for the result of every effort they did their best for it. This is an important point to be emphasized on, so people should not only focus on the end result that will be obtained, but also the process they take to get the result with full consciousness, sincerity, maximum efforts, and consistency.

On the other hand, the verse 38 of al-Shura confirmed that *shura* (consultation/ deliberation) is not only a government political system. Deliberation is an effective solution that must be used by all elements of society to accommodate dissent. Deliberation can be used to solve the internal and

kind of energy 5 %. While the non energy emission are as below: garbage 3 %, agriculture 14%, land using 5%. See some other main factors of environmental damage reported by IPCC until 2010: http://www.ipcc.ch/pdf/assessment-report/ar4/syr/ar4_syr_spm.pdf. (March 29, 2011). Also see: 'Abd al-Hādi Hasan, *Himāyah al-Bī'ah al-Tulūth bi al-Mubayyidāt al-Kimāwiyah wa Afḍal al-Hulūl* (Suriyah: Dār 'Ala' al-Dīn, 2003), 3rd print.

¹⁶ According to Sayyid Qutb, Islam is a moral system and source of good, a foundation to stand on, a place where any powers depend on. It is also a political system, both of its form and carachter, it is also a social system, both of its basis and pillars. See: Sayyid Qutb, *al-Mustaqbal li hādha al-Dīn* (al-Qāhirah: Dar al-Shuruq: 2008), cet ke-18, 5. Also see: Bukhari Abdul Shomad, *Etika Pemerintahan: Kontribusi Tafsir Fi Zilal al Qur'an Karya Sayyid Qutb*, Dissertation in State Islamic University Syarif Hidayatullah, Jakarta, 2010. Saihu, *et al*, "International Relations of the Asia Pacific in the Age of Trump", *Journal of Environmental Treatment Techniques*, Vol. 8 (1), 2020, 245

¹⁷ This paper also elaborated from Bukhari Abdul Shomad, *Etika Pemerintahan*. See also: Sayyid Qutub, *al-'Adalah al-ijtimā'iyyah fi al-Islām* (al-Qāhirah: Dār al-Shuruq: 2006),75.

¹⁸ Means: And it is by the great mercy of ALLAH that thou art kind towards them, and if thou hadst been rough and hard-hearted, they would surely have dispersed from around thee. So pardon them and ask forgiveness for them, and consult them in matters of administration; and when thou art resolved, then put thy trust in Allah. Surely, Allah loves those who put their trust in Him. (Q.S. Āli 'Imrān [3]: 159).

external problem, from the smallest public sphere like family to society in one country. This corresponds one of quranic interpretation principles discussed about the ways taken by the Qur'an in dealing with the internal and external political problems. Deliberation is the best way to achieve the benefit and avoid the various conflicts and destructions.

A wise government, for sure, is the one who able to create a safe and prosperous life for its people. This very much depends on the policies issued by the government, as the governing system of laws for the people.¹⁹

As mentioned before, that environmental damage becomes one of the central issues among the global society. At this point, we should appreciate any efforts been done by Indonesian government in conserving environments through its policies. However, the government's concerns for environmental damage are still facing many obstacles from internal and external factors.²⁰ The actors (political, economical, and social) behind the implementation of the environmental policies make this effort even worse which then becomes the beginning of the environmental degradation. Anyone who has access and expertise will gain a greater advantage of market mechanisms.²¹

"Rules are made to be broken" become so common among the irresponsible individuals. This due to government's lack of decisiveness (or indecisive at all) in enforcing its policies. Principles of justice are excluded from system of government in enforcing legal sanctions for those who violate the government's policies.²² Learning from the case of international environmental ethics violation, the international court cracked down on anyone took part in environmental damage. Interestingly, this international convention was based on Rasulullah's etchis of war.

In every situation, Rasulullah's concern for human welfare and the environment always comes first, including in the war situation. Fifteen centuries ago, when Rasullah conquered Mecca (Fath al-Makkah), the Prophet gave three orders to his companions: first, do not harm women and children. Second, do not hurt and kill the people of Quraish who had surrendered and helpless. Third, do not cut down trees and kill animals in the conquest.

Rasulullah's first and second order has now become an international convention. Any countries violate this convention will be tried in International Court. Slobodan Milosevic and Radovan Karadzic, the two generals of Serbia who are now in prison for committing international war crime which is giving order to kill children, women, people who have surrendered and those who are helpless civilians as well as old people in Bosnian war. The Serbian army has been labelled as "humanity's criminal" by the world for committing various violations of what the Prophet Muhammad ever ordered. Prophet's third command, do not cut down trees and kill animals in the conquest lands, now drives human consciousness of the importance of conservation and environmental sustainability.

Another environmental ethic related to the importance of preserving the environment and the ecosystem is the word of the Prophet saying: "Plant a tree seedling in your hand right now, even if the doomsday will come tomorrow, God will still account for its reward." From the perspective of ecosystem development, what the Prophet said at the time is very progressive. If Muslims nowadays, in which there are around 1 billion Muslims in the world now, are eager to do what the Prophet Muhammad been said, planting trees wherever they are, undoubtedly, the Muslim world will look green in the real sense. Incidentally, most of the Islamic world, especially the Middle East is desert.

In scientific perspective, the Prophet actually called Muslims at that time for greening the desert. Some oil-rich countries such as Saudi Arabia, United Arab Emirates, and Kuwait now has made a massive greening program, using water pipes and covering ground with sand imported from Pakistan. UAE government for example, has been greening the desert region in a large scale. By this

¹⁹ Sayyid Qutb, *Dirāsah Islāmiyyah*, cet. XI, (al-Qāhirah: Dār al-Shuruq: 2006), 86-88.

²⁰ Some internal obstacles are: power ambitions, the culture of corruption, indecisive power to crack down on individuals who destroy the environment. While the external obstacles are: people's lack of insights about environment which then influences their pattern of interaction with environment and the ambition of the capitalists. Summed up from: Ali Kodra, *Bumi Makin Panas Banjir Makin Luas, Menyebak 21 gedi Kehancuran Hutan* cet. I. (Bandung: Nuansa, 2004), cet. I.

²¹ J.C. Ribot dan N. L. Peluso, "A Theory of Access," *Rural Sociology* 68, no. 2 (2003): 153-81.

²² One of them is the tragedy of forest destruction. There are many big cases of illegal logging which are not given sentences with deterrent effects. See: Ali Kodra, *Bumi Makin Panas Banjir Makin Luas*.

program, the UAE is now not only has more fresh air, but also able to meet its needs of vegetables and fruits from its own regions.

Furthermore, whoever violate environmental ethics in this country, such as cutting down trees, will fined about 5000 dollars. According to the UAE President Sheikh Zaid bin sultan an-Nahyan, if a building is collapse, people can rebuild it back in just a few days, as long as they have money for it. But if a tree falls and dies, people have to wait some years to get the same tree as before.²³ Enforcement of environmental policy in this area is being implemented equally with no discrimination

In current Indonesian context, the principles of environmental justice practically\make policy procedures, which contains of following elements of justice, as priority: 1) distributive justice, means environmental protection effort to gain equality in gaining a sense of security from the effects of environmental exploitation. 2) procedural justice, means drafting transparent regulation and rules to allow the members of society to access information for making any decisions that have impact on the environment. 3) corrective justice, an attempt to apply the formal legal rules through legislation, rules and regulations or a legal process that allows any efforts to get the 'formal justice,' as a consequence of environmental damage in a form of compensation, for example, given to the environmental damage-stricken communities paid by the people who found guilty of "destruction of nature." 4) social justice, an attempt to provide justice for people that focuses on creating prosperity by avoiding the excessive exploitation of natural resources through the mechanism of procedural fairness²⁴

However, on the top of that, Carlos Davidson reminds us to pay attention to the limitations in using natural resources. This because according to biology and physics, the increasing growth of economic which does not support environmental ethics and goes beyond its limit, will cause devastation as a consequence of the imbalance between the increasing number of nature exploitation and its depleting resources. Unfortunately, the concept of the the use of natural resources within sustainable limits is not fully implemented, due to human ecological factors, economy, and politics which supposed to be the biggest support for environmental conservation.²⁵

2) The Active and Critical Society

According to Bukhari, the active and critical society plays significant role in the establishment of a just and prosperous country. For this purpose, the society must have the two important character s: 1) active and critical , 2) civilized and dignified. In addition, it is important to have a character which obey the rules set by the government. In his understanding of verse 59 from chapter al-Nisā', Wahbah Zuhaili stated that Muslims in the period when Qur'an was revealed were the best people. In order to preserve this honor, the next Muslims generation should hold the principle of motivating others to do good deeds and keeping their own community from doing bad things, also holding fast the profession of our faith as the basic foundation of our life. According to Zuhaili, the principle of *amar ma'ruf nahi munkar* will not be enforced unless based on faith. Faith is the privilege for Muslims of other people. So, the best society is the one who has the perfect faith and consistent in upholding the principle of *amar ma'ruf nahi munkar*.

In line with Zuhaili's opinion , comes a Muslim philosopher al – Farabi stating that to form a perfect state, it should be based on the basis of faith. With this faith, humans will always appreciate the existence of any kind of creature/ species in the universe , by establishing justice among society, and working to support and complete each other. It's all summed up in the unity of soceity contains of various social background and work together for the sake of society. al-Farabi says that, with all the things mentioned above, we can form a leading society (excellent society/*al-ijtimā' al-fāḍilah*), and

²³ Summed up from: Hadi S. Ali Kodra and Syaukani HR, *Bumi Makin Panas*, 69-71.

²⁴ Heru Nugroho, "Bencana Alam dalam perspektif Sosio-kultural, Menuju Politik Bumi yang Melestarikan Lingkungan", in "Politik Bumi dan Manajemen Bencana," *Dialog Kebijakan Publik, Departemen Komunitas dan Informatika*, edisi. I, 2008, 4. See also: Roderick P. Neumann, "Political Ecology: Theorizing Scale", *Progress in Human Geography*, 2009. Vol. 33, Iss. 3.

²⁵ Carlos Davidson, "Economic Growth and The Environment: Alternative to the Limits Paradigm", *Bioscience*. Washington: May 2000. Vol. 50. Iss. 5; 433.

move on creating a perfect country (excellent city/al-Medīna al-faḍīlah).²⁶ Moreover, to way to create a perfect country is by maintaining the unity within a community and by having a respected common vision and mission with no social strata discrimination for each individuals.²⁷

According to Daniel Lerner, the level and forms of people participation, either conventional or non-conventional, very much influenced by the social structure of the society in which economic inequality in one country will influence the distribution of power resources.²⁸ Furthermore, Lerner distinguished traditional society from modern society, particularly, in terms of the level of political participation in a society. He found that in a complex and rich society with high level of industrialization and urbanization, there are more people get involved in politics compared to a society with primitive economic social systems, less developed and stuck in agriculture and rural levels. Lerner also agreed that the level of political participation in a country varies in line with its level of economic development.²⁹

A Good governance which has a clean democratic system is marked by the presence of civil society or the civilized and dignified community. Bernard Adeney Risakotta defines the the civil society as a respectful society and tolerant to each other, able to regulate itself through various agencies with no intervention from the government, and free from coercion, threats and military violence.³⁰

3) Responsible and Cooperative Scientists.

As it is mentioned before, that Allah told us to obey the commandments of His, His Messenger, and "Ūlī al-amr." This sentence shows a wider meaning meaning that is not specifically addressed to the government only. Allah says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ أَطِيعُوا الرَّسُولَ وَأَطِيعُوا أُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُرِيدُونَ إِحْسَانَ لِلَّهِ وَالرَّسُولِ وَنَحْسِبُوا أَنَّا كُنَّا عَلَىٰ سَبِيلٍ مُّبِينٍ﴾³¹

Muslim scholars had different interpretations of the word (أولي الأمر) *ūlī al-amr* mentioned in that verse. From the perspective of linguistics, (أولي) *ūlī*, is the plural of (ولي) *walī* means the owner, the one in charge and the one who has the authority. This plural form used for this word indicates that there are many peoples of this kind, while the word (الأمر) *al-amr* means command or affair. So the word *uli al-amr* means people who has the authority to take care Muslims' affairs. They are reliable people to deal with social problems. Who exactly are "they"? Some argue that they are the government/ the authority. Others argue that they are the *ulama* (clerics or religious scholars), and the others said that they are the representatives of the people from different groups and professions.

Nevertheless, there is one important point should be underlined here. That as the spearhead of the application of government policy in every country, consciousness and joint participation in the world community would significantly determine the success of environmental conservation efforts.³²

²⁶Summed up from: Abu Nasr al-Farabi, *Mabadi' Ara' Ahl al-Madinah al-Fadhila*, translated into English by: Richard Walzer, *Al-Farabi on The Perfect State* (New York: Oxford University Press, 1985), 39-49.

²⁷Summed up from: Abu Nasr al-Farabi, *al-Farabi on the Perfect State*, 5.

²⁸Edward N. Muller, "A Dependent Economic Development, Aid Dependence on the United States and Democratic Breakdown in the Third World", *International Studies*, 1985, 445.

²⁹Samuel P. Huntington dan Joan M. Nelson, *Partisipasi Politik di Negara Berkembang* (Jakarta: Rineka Cipta, 1990), 59; Bukhari: *Etika Pemerintahan: Kontribusi Tafsir Fi Zilal al Qur'an Karya Sayyid Quthb*, 62.

³⁰Bernard Adeney Risakotta, "Civil Society and Abrahamic Religions", in Baernard Adeney R. ed., *Keadilan dan Ham*, 53.

³¹O ye who believe ! obey Allah, and obey His Messenger and those who are in authority among you. And if you differ in anything refer it to Allah and His Messenger, if you are believers in ALLAH and the Last Day. That is best and most commendable in the end. (Q.S. al-Nisa' [4]: 59).

³²World society's participation in these various levels, according to Dionysia, obviously help the government in doing their jobs such as: analyzing the data, making decisions, monitoring the application

That, according to Evanoff Richard, the environmental crisis occurs due to disequilibrium between the self (self), the public (society) and the right to life of the environment (nature).³³

In conclusion, all parties should be able to create a convenience of living together in this earth through mutual cooperation. Despite all kinds of differences in human beings, moreover their sex differences, we should stop fighting, together we work hard, always be honest, consistently uphold justice, and stay patient in what we have been doing continuously, are some doctrines of the social ethics in the Qur'an.³⁴ With the cooperation of all the parties, the reconciliation of ecology for humans and nature, will create a common prosperity for humans and the environments around them. This reconciliation of ecology is intended for humans to be able to share with other species in the world.³⁵

Last but not the least, we have to be aware that all of us (including the nature) as the creatures of God, has its own role to be played according to God's provisions which give no room for deviation. Therefore, the environmental damage occurred in this world is a form of nature's demonstration against the non-harmful pattern of human interaction with their environment. This, so that people should come back to fix what has been destroyed by them (Surah al-Rūm [30]: 41).

In addition to build awareness of environmental conservation, one of the most important factors that must be a common concern is legal sanctions and social sanctions for individuals who violate government regulations regarding environmental preservation. Both types of laws are expected to be able to provide a deterrent effect for the perpetrators, so that it can be a concern for anyone not to repeat it. In the end, social responsibility in an effort to conserve the environment can be carried out by all elements of society with full awareness. Thus, society integration in environmental conservation can be realized.

CONCLUSION

Qur'an describes us that people obviously are longing for a peaceful and prosperous country for all of its citizens so they can continuously establish harmonious interconnection and interactions; interaction between humans with itself (*habl ma'a nafsih*), humans with other human beings (*habl ma'a ikhwānih*), humans with the universe (*habl Ma'a b'ātih*) and humans with God (*habl Ma'a Khāliqih*). This what I call in my Dissertation as a theory of "theocentric ecumanic."

Al-Quran teaches humankind to live harmoniously with nature and prohibits its destruction (Surah al - A'rāf [7] : 56). For all these conservation efforts, the policies issued by the government in cooperation with the "ūli al-amr," should be implemented and fully supported by all elements of the nation, so that the dream of environmental sustainability may come true.

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of the policies, and solving the environmental problems with the society through a peaceful solution. Summed up from: Dionysia-Theodora Avgerinopoulou, *A Roadmap to the Era of Global Environmental Wisdom: A Review of "Global Environmental Governance, Options and Opportunities*, *Georgetown International Environmental Law Review*: Summer, 2003; 15, 4; ABI/INFORM Global, 889.

³³ Richard Evanoff, "Reconciling Self, Society, Nature in Environmental Ethics", *Capitalism, Natural, Socialism*, (16), 7, 2005, 107-108.

In addition, the dominant self interest will drive desires for possession, *for self-interest*, in a wider level, which then will not avoid other orientations. In the context of economy, self interest-base policies or known as utilitarianism will actively speed up the environmental damage which then give significant impact on social system and nature.

³⁴ This goes in line with Stuart Rosewarne's argument in "Socialist Ecology's Necessary Engagement with Ecofeminism", *Capitalism, Nature, Socialism*. Santa Cruz: Dec 2006. Vol. 17, Iss. 4, 10.

³⁵The reconciliation of ecology, means scientific explanation of how to discover, how to decide and how to preserve a [12](#) habitat for differences of species conservation where the human being lives, plays, works there. See: M. L. Rosenzweig, *Win Win Ecology: How the Earth Species Can Survive in the Midst of Human Enterprise* (New York: Oxford University Press, 2003).

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