

ISMAIL RAJI AL-FARUQI'S ECOTHEOLOGY: THE CONCEPT OF ENVIRONMENTAL SUSTAINABILITY FAITH-BASED



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Abstract

This article explains an ecotheological view from Ismail Raji Al-Faruqi in overcoming the problem of environmental damage. This research uses literature or document study methods in qualitative research with interpretive analysis. The data used is primary and secondary. Primary data was taken from the work of Ismail Raji Al-Faruqi. Secondary data comes from literature relevant to Ismail Raji Al-Faruqi. Ecotheology, according to Ismail Raji Al-Faruqi, is First, the environmental crisis according to Ismail Raji Al-Faruqi is an environmental situation where natural ecosystems and the environment on earth are threatened due to negative factors caused by humans, who do not realize that humans and nature are interdependent. Second, the Islamic view of the environment is that the environment is God's work, which was created as a place for humans to live, grow, and develop, as well as carry out their obligations as God's creatures. Third, the concept of faith-based environmental sustainability, according to Ismail Raji Al-Faruqi, is maintaining the state of the natural environment by making belief in God the foundation for treating the environment as God has commanded.

Abstrak

Artikel ini menjelaskan sebuah pandangan ekoteologi dari Ismail Raji Al-Faruqi dalam mengatasi persoalan kerusakan pada lingkungan. Penelitian ini menggunakan metode studi literatur atau studi dokumen dalam penelitian kualitatif dengan pisau analisi interpretasi. Data yang digunakan ada yang bersifat primer dan ada yang sekunder. Data primer diambil dari karya Ismail Raji Al-Faruqi. Data sekunder bersumber dari literatur-literatur yang relevan dengan Ismail Raji Al-Faruqi. Artikel ini menemukan beberapa poin kunci pemikiran Al-Faruqi, yakni: pertama, krisis lingkungan menurut Ismail Raji Al-Faruqi adalah situasi lingkungan di mana ekosistem alam dan lingkungan di bumi terancam karena faktor negatif yang disebabkan oleh manusia, yang tidak menyadari bahwa manusia dan alam saling bergantung satu sama lain. Kedua, pandangan Islam terhadap lingkungan ialah lingkungan merupakan karya Tuhan yang diciptakan sebagai tempat tinggal manusia untuk bertumbuh dan berkembang, serta menjalani kewajibannya sebagai Makhluk Tuhan. Ketiga, konsep kelestarian lingkungan hidup berbasis keimanan menurut Ismail Raji Al-Faruqi adalah menjaga keadaan lingkungan alam dengan menjadikan kepercayaan kepada Tuhan sebagai fondasi untuk memperlakukan lingkungan sebagaimana yang telah diperintahkan Allah.

INTRODUCTION

Nature and humans are considered two very influential objects. Humans manage this nature carefully so that, on the one hand, nature benefits humans and, on the other hand, humans preserve the environment. Nature and the environment are exploited for personal interests so that one day, they will wreak havoc on human existence. Humans should manage nature and preserve it to provide a sustainable source of livelihood (Larosa, 1993, p. 84).

Ecology can be understood as a science that studies the relationship between living things and the surrounding environment—the word theology is a science that studies everything related to God. So, ecotheology is a science that deals with the environment, humans, and God. Looking at the environment means talking about the place where we live. Without realizing it, the environment is getting more and more damaged. It can be seen and felt how changes that occur in the environment directly affect society. Currently, the environment is experiencing crises everywhere, such as water, soil, and climate crises, as well as biological, social, and environmental crises.

The problem lies in the environmental damage caused by human actions to fulfill the needs of life without regard to environmental balance. Human desires are insatiable and ultimately harm the environment. Natural disasters can be heartbreaking and cause suffering. Allah's words in the Qur'an about environmental damage in surah Al-Baqarah: 11,

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ

Meaning: *When it was said to them, "Do not cause corruption in the earth," they said, "Indeed, we are only those who make repairs."*

From the description of the verse above, it can be concluded that among the forms of corruption on earth are disbelief, disobedience, spreading the secrets of believers, and giving loyalty to unbelievers. Violating the values set by religion will cause this nature to be damaged, even destroyed. When they (Muslims) are admonished to abandon actions that cause damage to the earth, they always make excuses by saying that they are trying to make improvements and even consider what they are doing as an effort for the good of the Muslims and to create peace between the Muslims and other groups. They say that their destructive actions are an attempt at improvement to deceive the Muslims.

The current environmental crisis can only be addressed through fundamental changes, such as changing human attitudes and behavior towards nature. A new way of life is needed not only for humans but also for the culture of society. This means that environmental ethics are needed to guide humans to interact in new ways. Humans are forbidden to destroy nature; this is conveyed in surah Al-a'araf: 56,

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

Meaning: *Do not destroy the earth after it has been well-ordered. Pray to Him with fear and hope. Verily the mercy of Allah is very near to those who do good.*

The prohibition of destroying nature in verse above is conveyed so that humans do not destroy nature, changing normal conditions to be abnormal. Ismail Raji Al-Faruqi explains that the nature of the creation of the universe cannot be separated from God's power; the world was not created in vain, nor was it created by itself and without a plan. But nature exists because it was created by God perfectly and orderly (Al-Faruqi, 1995, p. 11).

To replace the materialistic view that Ismail Raji Al – Faruqi criticized, he provided a theology or ecological perspective in understanding nature. The idea of ecotheology put forward by Ismail Raji Al – Faruqi has an essential meaning, which is that there is an inseparable ontological relationship between the Divine and His creatures. It is necessary to answer the dialog between Allah and the angels in the Qur'an and, at the same time, prove that humans are protectors of the earth and not its damage. Essentially, God trusts humans to manage this earth well. Humans must establish good relations with nature and their neighbors along the unity of submission and obedience to Allah SWT (Shihab, 1992, p. 295). The better man's interaction with God, the better the relationship between man and his fellow man, and the better the relationship between man and the natural environment, the more benefits man receives from nature and his environment, and the more man benefits from these gifts (Supian, 2018).

In managing and utilizing natural resources and the environment, humans must use morals, not just technical issues. Environmental morality gives birth to mutual respect and appreciation of various environmental factors that exist proportionally and balanced (Al – Faruqi, 1995, p. 20). Humans cannot live without the universe, meaning humans should not destroy nature because the universe is a sign of God's existence. One of the ways humans thank God and nature is by respecting the universe and treating it with all kindness and gentleness (Kartanegara, 2007, pp. 160 – 167).

This erroneous view stems from the humanist conception of humans as the center of the universe, that only humans have value, and that nature, as well as everything in it, is only a tool to fulfill human needs and interests. Humans are seen as something outside of nature. Humans are understood to be the masters of nature and are allowed to do whatever they want with it (Ariani, 2010, p. 3).

This research uses qualitative methods or document studies to obtain appropriate data from primary and secondary sources. Primary data sources include the works of Ismail Raji Al – Faruqi. Secondary data sources are books, journals, and previous studies relevant to the research. The data obtained is then tested for credibility using source triangulation, namely checking the authenticity of Ismail Raji Al – Faruqi's works. The analysis used in this article is an interpretation that deals with several types of data to produce relevant meanings and conclusions.

THE CONCEPT OF ECOTHEOLOGY

1. Environment

An environment is a place for living things, humans, plants, and animals, to breed. Humans get their source of life from the environment. The environment suggests the attitude of humans who occupy it. The environment provides its challenges for human development. Humans must renovate, replace, and even build the environment for the needs of life (Madjid, 2006, p. 134). The word "environment" is closely related to people's awareness of the environment. Environmental awareness describes knowledge/understanding and threats to nature as the basis for human life (Napitulu, 2017, p. 2).

The term ecology was first introduced in 1869 by German biological scientist Ernst Haeckel. From the etymological view, "ecology" comes from the Greek word *oikos*, which means dwelling place, and *logos*, which means science. Therefore, ecology means the science of living things, or it can also be interpreted as the science of habitat. Biological environmental conflicts are ecological problems. The essence of environmental problems

is the relationship between living things and their environment (Akib, 2014, pp. 1 – 4). Environmental protection and control includes planning, utilization, maintenance, monitoring, and law enforcement, which are actions carried out systematically and integrated to address environmental functions and prevent environmental degradation and damage (Rozi & Taufik, 2020).

2. Human Nature

According to etymology, humans come from two languages: Sanskrit "*manu*" and Latin "*means*," which means thinking, reasoning, or thinking beings. This means that humans have two elements, namely physical and spiritual elements, as well as five senses (Mufid, 2010, p. 52). According to Lineana, humans are defined as *Homo sapiens* or noble beings. As *Homo loc-queens*, this makes humans creatures who are adept at creating language and realizing thoughts and feelings in the form of organized words. A famous definition was put forward by Aristotle, who stated that humans are animals of reason (Srijders, 2002, p. 7).

As creatures created by God, humans have many functions and powers regulated by nature, starting from birth, growth, development, and death, and dealing with interactions with nature, namely reciprocal relationships. Humans are God's creation, consisting of the unity of soul and body and as a society (Hanafie & Srdm, 2007, p. 1). Ecologically, humans are an integral part of their environment. Humans are formed by their environment and vice versa. On the other hand, according to Islamic teachings, humans are devoted and loyal to God. This responsibility is augmented through interactions within a particular ecosystem built upon the physical and metaphysical realms (Mufid, 2010, p. 30).

Environmental issues in modern life and the destruction of ecosystems are moral issues and a matter of how humans interact. The environment is more than just a technical problem, as is the ecological crisis (Keraf, 2010, p. 1). Therefore, ethics and morals are needed to overcome it. It is undeniable that most of the events that occur in the environment today are caused by human actions. Examples range from sea, rivers, and air pollution as well as damage to forests, land, and so on. This is caused by immoral and irresponsible human behavior. In terms of ecology, humans play an essential role in the context of their environment. Keep in mind that humans are physically weak creatures. Life and happiness depend on many factors. This means the success of managing his family well and in society (Soerjani & Al., 1987, p. 2).

THE GODHEAD

1. God's Creation

Regarding the creation of the universe, the Qur'an has explicitly explained the process of creating the universe. This can be seen through the words of Allah SWT in QS. Al – anbiya: 30,

أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ

Meaning: *Do the disbelievers not know that the heavens and the earth were once one, then We separated them, and We made everything that lives out of water? So, do they not believe?*

Regarding the concrete theory of the creation of the universe by modern science, it cannot be denied that the concept of the universe is stated in the Quran. God sees order and harmony in the creation system and encourages humans to understand, overcome,

and approach natural phenomena. It is necessary to understand the greatness of God through science.

2. The Relationship between Nature and God

In the Ash'ari view, they believe that the universe is *hadith* (new). According to them, nature did not originate from (something, the reality of jewelry), but it was created from scratch by its properties and characteristics. At the same time, the Mu'tazilah theologians believe that God created the universe from something that has what they call *ma'dum*, which means *ma'dum* (something, nature, and reality).

Of the many things created by Allah that appear in nature, the Qur'an refers to natural phenomena many times in context. Their benefits to humans. Such as the sky, sun, moon, stars, night, day, wind, rain, land, roads, seas, rivers, water sources, mountains, plants, fruits such as dates, grapes, pomegranates, minerals (iron), animals, etc. No less than 750 verses clearly describe these natural phenomena (Shihab, 1992, p. 131).

The repeated mention of it certainly has an extraordinary purpose and secret. At least, there are three things in it; first, many verses invite humans to be careful, contemplate, and observe the universe. Humans are shown signs that prove the existence of God. In this context, the Qur'an gives a significant meaning to science. People are asked to think about the events of heaven and earth, changing day and night, changing ships in the ocean, blowing wind (air), making rain for human life and trees, creating various animals for humans to play with, and so on.

In many places, the Quran emphasizes the need for and usefulness of observation of nature. This activity has two purposes: a divine purpose and a worldly purpose. Humans can touch clear and visible realities with the evidence of nature. However, human pride often confuses the facts of creation.

BIOGRAPHY OF ISMAIL RAJI AL-FARUQI

Ismail Raji al-Faruqi was born on January 1, 1921, in Jaffa, Palestine. His father was Abdul Hudah al-Falqi, a Qadi or judge, who was respected in Palestine and a religious figure. He came from a wealthy family (Abdurrahmansyah, 2002, p. 21). Al-Faruqi first enlisted in the Cooperative in 1941 under the mandate of the British government in Jerusalem. Working until 1945, he was appointed governor of Galilee in Palestine at the age of 24. His position lasted briefly as the country fell to Israel in 1947. Ismail Raji Al-Faruqi then moved to America and was determined to change the course of his life. As a scholar, he was interested in mastering science, which motivated him to study more seriously.

Al-Faruqi completed his studies in America, and at the same time, he experienced financial difficulties. To overcome this problem, he opened a language learning program (Arabic-English). He established a cooperative relationship with the Council of American Studies. He also worked as a house contractor in several locations. His artistic skills helped him earn much money, which he eventually abandoned in favor of a life as a scientist (Muhammad, 2000, p. 16).

After learning about Islam, Al-Faruqi returned to Islamic countries and spent time in several countries to deepen his knowledge. This prompted him to study at Al-Azhar in Cairo, Egypt, where he studied for four years. After returning from Egypt in 1959, Al-Faruqi taught at McGill in Montreal, Canada, where he studied Judaism and Christianity intensely. However, in 1961, two years later, he moved to Karachi, Pakistan,

to settle down. He is a member of the Islamic Studies Journal and the Central Institute for Islamic Studies (CIIR).

Before returning to the United States in 1963, Al-Faruqi spent two years in Pakistan. He studied Islam at Syracuse University in New York and taught at the University of Chicago Theological Seminary. In 1968, he moved to Temple University in Philadelphia as Professor of Islamic Thought and Culture, where he established the Faculty of Islamic Religion and led it until he died on May 27, 1986 (Al-Faruqi, 1992, pp. 23–24).

Data shows that Al-Faruqi was still listed as a prominent lecturer at several universities before his death, including Mindanao State University, Miriawi City, Philippines, and Qom University, Iran. Al-Faruqi is also the chief program designer at the Islamic Institute of Merican College in Chicago. As a convert to Islam, Al-Faruqi was also heavily involved in the Islamic movement with his wife. He founded the Muslim Student Association (MSA), the American Academy of Islamic Research (IIIT), ISNA, and the American Journal of Islamic Social Sciences (AJISS).

Ismail Raji Al-Faruqi was president of the Muslim Students Association, founder and president of the Islamic Social Scientists Association, and a North American Muslim Association board member. He combined his devotion to Islam and his studies with his faith during his academic life. He studies religion and ecumenism. The Islamic Influence Studies Committee at the American Institute of Religious Studies strives to encourage Islamic education, Muslim student intake and educational programs, Muslim professional organizations, and religious educators. Many college figures are surprised by the power of the largest professional association at McGill University. Stanley Bryce Frost, Dean of Research and Graduate Studies, is one of them.

He once wrote that Al-Faruqi was a passionate speaker, a good friend, and an inspiring colleague. In addition, W.C. Smith, Director of Islamic Studies at McGill University, considered Al-Faruqi an authority in Palestine. He has innovation. He has an irrefutable nature, and he is ready to attack Zionism and the West in general. Al-Faruqi has consistently stated that it is Western positive thinking and books that encourage Israel to occupy Palestine completely (Voll & Esposito, 2002, p. 12).

ENVIRONMENTAL CRISIS ACCORDING TO ISMAIL RAJI AL-FARUQI

All creatures depend on each other, and because of the perfect harmony between their parts, the entire creation runs smoothly. In the Quran, Allah SWT says so. Surah Al-Qamar: 49,

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

Meaning: *Indeed, We have created everything according to measure.*

In another verse, Allah says about predestination or decree, "And He created all things, then fixed their exact measure." This means that He has created all creatures according to His will. This ecological principle will be of concern to humanity after the pollution of nature brings various harms. Humans have been aware of this for centuries and have realized that they are in it because they are part of another kind of creature (Al-Faruqi, 1995, p. 57).

Among higher living things, each element of creation feeds the others. In the world of microbes and enzymes that are invisible to the ordinary eye, the same circuit advantage tends to be more challenging to observe, ascertain, and describe in its entirety. However, the benefits are genuine. Compared to the food chain cycle in human life, the animal food chain cycle would be more challenging to observe and identify.

Activities other than the search for food, whether related to it or not, depend on the continuous action and reaction of the elements with one another, whether on land, in the sea, in the air, or among objects in space (Al – Faruqi, 1995, p. 58).

As a system of life, theology has provided a broad understanding of the relationship between the macrocosm and the microcosm. It shows a perfect and infinite balance and is mesmerizing. As mentioned in the Qur'an, the human mind literally "feels small" in the face of it all, Q.S Al Imran: 191

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا
عَذَابَ النَّارِ

Meaning: *Those who remember Allah while standing, sitting, or lying down, and think about the creation of the heavens and the earth (saying), "O our Lord, You have not created all this in vain. Glory be to You. Protect us from the punishment of hell."*

In this verse, man thinks about how God created the universe and the purpose of His creation. This shows that thinking is an act of worship. After they think about it, they know that God did not create it in vain. There is perfect evidence, including heaven, because when they ask for protection from hell, there is fear.

Islam's View of the Environment

According to Islam, humans must enjoy God's gifts and prove their worth by enjoying nature (Taufik, 2015). Ismail Raji Al – Faruqi's view states that Islam assigns humans to seek and understand the attributes of God in nature, including those in the natural sciences and those in the universal system and the beauty of nature.

Nature is God's creation, the plan and plan of actualizing His will, so its nature is respected. He can use his love for nature and protect it with affection. Everything that nature does, such as a garden, forest, river, or mountain, is in harmony with the Divine plan. Nature is the source of life, and humans can use it to positively or negatively impact their lives. Some scientists are trying to solve environmental problems by applying Islamic principles.

The environment is a system component with many relationships, interactions, and correlations with its inhabitants. God's creative processes that are not coincidental do not affect the living environment. Regular events in the universe should be realized by humans, who can appreciate God's existence, uniqueness, and greatness.

Considering any environmental damage or contamination caused by human actions, amar ma'ruf nahi mungkar is the most effective method to deal with this issue by looking at it through the lens of theology and phenomenology. Religion as a source of morality, spirituality, and societal values is one of the strategic factors that influence public perception of the environment. Therefore, ideas and, in turn, religious beliefs are crucial for raising awareness of environmental sustainability. In this case, the acceptance of Islam by some people will impact environmental perspectives. In the system of the universe, the human environment is known as nature and life.

Humans can change nature by applying a particular system of values and norms. Nature is the source of life, both positive (beneficial) and negative (harmful). Nature can provide happiness, prosperity, or glory, while human life can be destroyed by its destruction. From the perspective of Islamic teachings, known concepts such as tauhid, Ihsan, and *khalifah Allah fil-ard* can be interpreted that humans must organize nature as well as possible (Abdillah, 2014). According to the story of the creation, humans and the universe were created together. In other words, humans have a bond and unity with their

environment, ruling and conquering the Earth. Therefore, although humans are essential to creation (the environment), they also have the right to rule and care for the Earth.

As a result, the relationship between humans and the environment must be balanced. Since God created man in His image, man should devote himself to God by using nature. In other words, the control of nature should be done ethically: using and sustaining. True worship is doing all that God desires for man, such as controlling life (*ibadah*) and safeguarding the environment, by relying on power or leadership over people (Kreapy, 2019).

Faith-based Environmental Sustainability According to Ismail Raji Al-Faruqi

Ismail Raji Al-faruqi states that God owns nature, not humans. God permits people to live in it to fulfill His purposes, just like people rent land. Thus, humans have the right to utilize nature, but they do not have the right to damage it or utilize it, disturbing the balance of nature. The right to profit is a right given by God to every individual at the time of his or her birth, surat Al – Anam: 3,

وَهُوَ اللَّهُ فِي السَّمُوتِ وَفِي الْأَرْضِ يَعْلَمُ سِرُّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ

Meaning: *He is Allah (who is worshipped) in the heavens and the earth. He knows whatsoever you conceal and whatsoever you reveal and knows whatsoever you endeavor.*

God affirms that He knows everything about visible and hidden people, including their words and actions and what is in their hearts. God knows everything that people do. Both good and bad deeds will be rewarded. Such is God's care for people that even the smallest of their actions will be rewarded by Him. These rights cannot be given or passed on to others; therefore, man's right to eat the rest of the Earth is not given to the next generation. Even all creatures created on Earth are expected, when they die, to return their promise to God in a better condition than when they received it. In addition, Ismail Raji Al – Faruqi's perspective discusses how nature can harmonize itself with humans. Nature can do what it wants. Everything in nature is made to facilitate human life and as evidence of God's greatness (Al – Faruqi, 1995, p. 59).

Ismail Raji Al – Faruqi argues that all creation is made for man and is ready to be utilized by him. One must decide how best to use it. The only effective method is through human wisdom (Al – Faruqi, 1995, p. 59). Ismail Raji Al – Faruqi states that humans must behave morally to utilize and enjoy everything in nature. Humans, as God's representatives, should not commit theft, fraud, monopoly, coercion, and only enrich themselves, in al – Qur'an Allah says. Q.S Al – Baqarah, 2: 188,

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْخُلُوا بِهَا إِلَى الْحُكَّامِ لِنَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ

Meaning: *And do not eat of the wealth between you by false means, and do not bring it before the judges, that you may eat of the wealth of others by way of sin, when you know.*

Moreover, do not take other people's wealth by wrong means, such as cheating, corruption, or robbery; nor do you bribe judges to do evil deeds, which is against the provisions of Allah. A narration says that Ibn Ashwa' Al – Hadrami and Imri'il Qais were involved in a land dispute, and since neither of them could provide evidence, the Prophet ordered Imri'il Qais to swear, and when he wanted to do so, this verse was revealed. In the first part of this verse, Allah says that it is not permissible to take someone else's property in an unauthorized manner. "Eating" here means "using" or "utilizing," as it is used in Arabic and other languages. Moreover, according to the laws prescribed by Allah, "unlawfully" means in an unethical manner in Al – Quran, Q.S. al – Fathir: 45,

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهَرِهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّىٰ فَإِذَا جَاءَ أَجْلُهُمْ فَإِنَّ اللَّهَ كَانَ
بِعِبَادِهِ ۖ بَصِيرًا

Meaning: And if Allah were to punish mankind for what they have done, He would not have left a single moving, living creature on earth. But He has deferred the punishment until a fixed time. So, when the time comes for their punishment, surely Allah is All-Seeing of His slaves.

CONCLUSION

According to Ismail Raji Al – Faruqi, an environmental crisis is a situation in which the earth's natural ecosystems and environment are threatened by negative factors caused by human actions, which do not realize that humans and nature are interdependent and result in humans becoming indifferent to the surrounding environment, which causes changes such as climate change, pollution, and environmental degradation.

Furthermore, the Islamic view of the environment is that the environment is a work of God created as a place for humans to grow and develop and fulfill their obligations as God's creatures, with one of their obligations being to take care of God's gift, namely nature, which can be enjoyed and benefited from.

Then, the concept of Faith – based Environmental Sustainability, according to Ismail Raji Al – faruqi, is to maintain the state of the natural environment by making belief in God the foundation for treating the environment as God has commanded, such as caring for nature without destroying its ecosystem, taking benefits without over – exploiting which is even bad for nature itself. According to Ismail Raji Al – Faruqi, nature was created soft; it can accept human intervention in the process or deviation from the series, resulting in actions that are out of reach. Therefore, humans must have faith as a foundation in treating the environment and being wise towards the environment around them.

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