

## ANALYSIS OF SUSTAINABLE DEVELOPMENT GOAL FROM THE PERSPECTIVE OF ISLAM

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### Abstract

The purpose of this article is to discuss the analysis and Sustainable Development Goals from an Islamic perspective, ideology and social ethos. The basis of the debate on sustainable development is to create conditions that balance the needs of present generations with the needs of future generations. Qualitative research methods were used in preparing this article. The type of research carried out is library research using data sources related to the writings of the Ringundan philosophers. Related works include magazines, articles, e-books, etc. The research results show that sustainable development is related to the principles of sustainable development and shows that the concepts developed by experts have their own weight and specificity. Apart from that, these concepts can show a way out of the current global environmental crisis. From an identity perspective, sustainable development cannot be separated from its monotheistic foundation. Sustainable development is still a dilemma for environmental observers, and the analysis carried out shows that the emergence of the concept of sustainable development cannot be separated from modernity and all the problems associated with it. Mapping the concept, sustainable development can be categorized into a constructive postmodernist model

**Keywords:** Ecology, God, Humans, Sustainable Development

### Abstrak

Tujuan artikel ini adalah untuk membahas analisis dan Tujuan Pembangunan Berkelanjutan dari perspektif Islam, ideologi dan etos sosial. Dasar perdebatan mengenai pembangunan berkelanjutan adalah menciptakan kondisi yang menyeimbangkan kebutuhan generasi sekarang dengan kebutuhan generasi mendatang. Metode penelitian kualitatif digunakan dalam mempersiapkan artikel ini. Jenis penelitian yang dilakukan adalah penelitian kepustakaan dengan menggunakan sumber data yang berkaitan dengan tulisan para filsuf Ringundan. Karya-karya terkait antara lain majalah, artikel, e-book, dll. Hasil penelitian menunjukkan bahwa pembangunan berkelanjutan berkaitan dengan prinsip-prinsip pembangunan berkelanjutan dan menunjukkan bahwa konsep-konsep yang dikembangkan oleh para ahli mempunyai bobot dan kebususan tersendiri. Selain itu, konsep-konsep tersebut dapat menunjukkan jalan keluar dari krisis lingkungan global yang terjadi saat ini. Dari perspektif identitas, pembangunan berkelanjutan tidak dapat dipisahkan dari landasan monoteistiknya. Pembangunan berkelanjutan masih menjadi dilema bagi para pemerhati lingkungan hidup, dan analisis yang dilakukan menunjukkan bahwa munculnya konsep pembangunan berkelanjutan tidak lepas dari modernitas dan segala permasalahan yang terkait dengannya. Memetakan konsepnya, pembangunan berkelanjutan dapat dikategorikan ke dalam model postmodernis yang konstruktif

**Kata kunci:** Ekologi, Manusia, Pembangunan Berkelanjutan, Tuhan

### Background

Only humans are able to carry the burdens and responsibilities that God has entrusted to us. Therefore, it is not surprising that some say that humans are "second creators" after God<sup>1</sup>. This is

because humans who are blessed with God's grace and gifted with reason are able to produce advanced creations such as science and technology<sup>2,3</sup>. This intellectual superiority makes

<sup>1</sup> Eka Kurniawati dan Nurhasanah Bakhtiar, "Manusia Menurut Konsep Al-Qur'an dan Sains," *Journal of Natural Science and Integration* 1, no. 1 (2018): 78–94, <https://doi.org/10.24014/jnsi.v1i1.5198>.

<sup>2</sup> Darwis A. Soelaiman, *Filsafat Ilmu Pengetahuan perspektif Barat dan Islam*, ed. oleh RAhmad Syah Putra, I (Banda Aceh, 2019).

<sup>3</sup> Muhajir, "Jasmani Manusia Dalam Perspektif Islam," *Jurnal Qatbruna* 3, no. 1 (2016): 1–19.

humans superior to other creatures, but when he commits destructive acts and abandons his faith, he becomes decadent towards animals: Q.S Al-A'raf verse: 179).

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا  
وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَّا يَسْمَعُونَ بِهَا أُولَئِكَ  
كَأَلَّا نَعْمَ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ

“And verily We have made for (the contents of Hell) most of the jinn and humans, they have hearts, but they do not use them to understand (the verses of Allah) and they have eyes (but) they do not use them to see (the signs of Allah's power), and they have ears (but) they do not use them to hear (the verses of Allah). They are livestock, they are even more misguided. They are the ones who are negligent”<sup>4</sup>.

In line with a thought which states that the nature of humans is a multidimensional creature (monopluralist) and has stratified or tiered levels, namely physical-chemical, biotic, psychological, human<sup>5</sup>. The relationship between these four levels in humans has "relative conformity" (acting independently, according to its own laws and mechanisms); On the other hand, they are also closely "connected" with each other to create one complete human being and these four levels all take part in human spirituality, physicality<sup>6,7</sup>.

Human reality is not only a multidimensional being with multiple levels, but also a structure of bipolarity<sup>8</sup>. This means that humans have two sides of reality which cannot be considered extreme and are not divided into sectors within one aspect of life. comprehensively covers and considers all aspects that shape human personality and its influence, namely mentality and spirituality, transcendence and immanence<sup>9</sup>. Individuality and unity<sup>10</sup>. externalization-internalization<sup>11</sup>.

Humans are one of the elements that differentiate humans from other creatures. Human togetherness is an element that cannot be found in human nature. The basic characteristics of human togetherness are explained as follows: first, human togetherness or relationships between humans have very broad dimensions<sup>12</sup>. Second, togetherness related to human nature leads to a broader, fuller and more perfect humanity<sup>13</sup>. There are two reasons for the three social relations that occur, namely; Social relations occur because of close ties whether due to similarities in class, ethnicity, religion or other culture<sup>14</sup>. Fourth, human social nature as a reality of togetherness must still be viewed within the framework of human "autonomy and freedom", which in itself still allows various kinds of social relations, and forms differences in ideology, and social ethos<sup>15</sup>.

<sup>4</sup> Adz-Dzikir, Al-Quran dan Terjemah (solo: Fatwa Cemani Solo, 2016).

<sup>5</sup> Luthfi Assyaukanie, Ideologi Islam dan Utopia Tiga Model Negara Demokrasi di Indonesia, I (Jakarta: Freedom Institut, 2011).

<sup>6</sup> Mulia Ardi, Kematian Filosofis Menurut Antropologi Metafisika Anton Bakker, *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin*, vol. 7, 2019, <https://doi.org/10.21274/kontem.2019.7.1.175-189>.

<sup>7</sup> Arif Wicaksana dan Tahar Rachman, “Esensi, Hakikat, dan Eksistensi Manusia (Sebuah Kajian Filsafat Islam),” *Angewandte Chemie International Edition*, 6(11), 951–952. 3, no. 1 (2018): 10–27, <https://medium.com/@arifwicaksana/pengertian-use-case-a7e576e1b6bf>.

<sup>8</sup> Peran Lsm et al., “Participatory Learning and Action (Pla) Di Desa Terpencil,” *Jurnal Pemberdayaan Masyarakat* 1, no. 1 (2017): 2580–2863, <http://journal.uin-suka.ac.id/dakwah/JPMI>.

<sup>9</sup> Nur Ainiyah, Faiz Zainuddin, dan Hasanah, omunikasi *Transendental Dan Epistimologi Islam* ( Persepektif Empiris-Metodis : Burhani Dan Irfani ),” *Maddah* 2, no. 1 (2020): 23–36.

<sup>10</sup> Zaprul Khan, “Pemikiran Filsuf Muslim di Wilayah Barat,” *Edugama: Jurnal Kependidikan dan Sosial Keagamaan* 4, no. 2 (2018): 33–44, <https://doi.org/10.32923/edugama.v4i2.721>.

<sup>11</sup> Eckhart Tolle, *THE POWER OF NOW A Guide to SPIRITUAL ENLIGHTENMENT*, n.d.

<sup>12</sup> RB Soemanto, “Menghidupi Toleransi, Membangun Kebersamaan Revive Tolerance, Build Togetherness,” *Jurnal Sosiologi* 2, no. 1 (2018): 2615–7500.

<sup>13</sup> Edison R.L. Tinambunan, “Persaudaraan Dan Persahabatan Sosial Ensiklik Paus Fransiskus: Kontribusi Dialog Antar Agama Indonesia,” *Studia Philosophica et Theologica* 22, no. 2 (2022): 279–302, <https://doi.org/10.35312/spet.v22i2.462>.

<sup>14</sup> Lalu Moh. Fahri dan Lalu A. Hery Qusyairi, “Interaksi Sosial dalam Proses Pembelajaran,” *Palapa* 7, no. 1 (2019): 149–66, <https://doi.org/10.36088/palapa.v7i1.194>.

<sup>15</sup> Ismoyowati, “PERMASALAHAN YANG BISA MENIMBULKAN KONFLIK Oleh : Ismoyowati FKIP UNISRI Surakarta,” *Widya Wacana* 9 (2014): 47–52.

Differences in ideology and social ethos arise from the social relationships that exist in people's lives, and this plays an important role in shaping behavior, interactions and social structures. Ideology refers to a set of beliefs, values, and principles that form the basis of behavior and policies in a society. Social ethos, on the other hand, refers to the norms, attitudes, and spirit that characterize a social group. In the Islamic context, ideology and social ethos also influence values, behavior and social interactions.

### Article

Peaceful coexistence is a constant struggle for all humanity. Based on real experiences as humans, encounters between humans and other people are created through the presence of intermediaries and media. There are two media of human encounter. The first is the medium of the body/physical world which is directly accessible to humans. the second is the transcendental medium<sup>16</sup>.

Togetherness as applied above illustrates that essentially humans always live in togetherness and are interconnected with each other. But what is the nature of this togetherness? In the history of philosophical thought, there are various answers given by thinkers and these answers often cause controversy between one or the other. among them; Existentialism<sup>17</sup>: This flow emphasizes the core of human life and experience, namely direct and subjective consciousness. The essence of life includes the state of the heart, worries and decisions. For this reason, this school opposes all forms of objectivity and impersonality in the field of modern science and industrial society. Human togetherness is determined in various statements

by experts including: saying that the starting point of relationships with other people are the two basic words "I-thou" and "I-it" Martin Buber (1878-1965)<sup>18</sup>, relationships with other people in concrete situations that are not separated from basic human experience Gabriel Marcel (1889-1973)<sup>19</sup>. People's position cannot be separated from others (Emmanuel Levinas)<sup>20</sup>, and togetherness and relationships with other people are absolute elements in human life. Jean-Paul Sartre (1905-1980).<sup>21</sup>

With regard to this togetherness, we are familiar with the term community, in the context of the two meanings which have different meanings but have a very close relationship. In connection with this community, in social philosophy it is called communitarianism<sup>22</sup>. Communitarianism as a group-focused philosophy or ideology began in the late 20th century. Although he rejected the philosophy of classical liberalism and capitalism, he defended phenomena such as civil society.

Communitarianism focuses on prioritizing communities and society rather than prioritizing individuals. When addressing social issues such as health, abortion, multiculturalism, inflammatory speech and messages, and misinformation, we need to identify community issues, both individual and societal<sup>23</sup>.

Communitarianism emphasizes the need to balance individual rights with the rights of society as a whole, and states that individuals (or nations) are shaped by society's culture and values. Furthermore, communitarianism emphasizes individual dependence and involvement in the community. Liberalism, with its individual

<sup>16</sup> Ainiyah, Zainuddin, dan Hasanah, "Komunikasi Transendental Dan Epistemologi Islam ( Persepektif Empiris-Metodis : Burhani Dan Irfani )."

<sup>17</sup> Dian Ekawati, "Eksistensialisme," *Jurnal Ilmiah Pendidikan* 12, no. 1 (2017): 137–53.

<sup>18</sup> Izhar Salim, "Aliran Filsafat Eksistensialis," *Jurnal Pendidikan Sosiologi Dan Humaniora* 1, no. 2 (2010): 183–90.

<sup>19</sup> Lalu Abdurrahman Wahid, "Filsafat Eksistensialisme Martin Heidegger dan Pendidikan Perspektif Eksistensialisme," *Pandawa* 4, no. 1 (2022): 1–13, <https://ejournal.stitpn.ac.id/index.php/pandawa/article/view/1403>.

<sup>20</sup> Heru Juabdin Sada, "Manusia dan perspektif agama islam," *At-Tadzkiyyah: Jurnal Pendidikan Islam* 7 (2016): 129–42.

<sup>21</sup> Sada.

<sup>22</sup> Ridha Aida, "Liberalisme dan Komunitarianisme: Konsep tentang Individu dan Komunitas," *Jurnal Demokrasi* IV No. 2 (2005): 95–106.

<sup>23</sup> Geovani Meiwanda Dkk, "Komunitarian Masyarakat Nelayan Indonesia: Kawasan Pesisir Rupert Utara," *Kebijakan Publik* 10 (2019): 2–9.

autonomy, is thought to transcend the human, making it independent and separate from the existence of the community. According to communitarianism, individuals are attached or bound to social conventions, not everyone can always distance themselves from these various social practices<sup>24</sup>.

### Humans and the Environment

All life on Earth can be considered as a form of life that is able to support the Earth's atmosphere to meet all the needs of life. In other words, as Harold Morowitz said (1927–2016) “Life is a characteristic of our planet Earth, not just a characteristic of all living organisms<sup>25</sup>. For this reason, Lovelock and his colleague Lynn Margulis later refined the Gaia theory and came to the view that there is a close connection between the living parts of the earth, such as plants, animals, and microorganisms, and the rest of the earth<sup>26</sup>. Living things such as coral, oceans, and the atmosphere are not included. These relationships sustain and enable life. Therefore, for Lovelock and Margulis, life creates the conditions for its own continuation. According to Gaia theory, “The earth's surface, which we always think of as a living environment, is actually part of life<sup>27</sup>. Life actually creates, shapes, and changes the living environment. On the other hand, life is constantly changing and active. , growing and developing within the living environment. Cyclic interactions continue. Gaia theory states that, like the earth itself, the living environment is actually life. And it is not a dead physical environment. This is a truly lively environment<sup>28</sup>.”

When an organism and its environment interact, reciprocal interactions and influences occur between the external and internal worlds<sup>29</sup>.

The environment has interaction patterns that interact with patterns that occur within the organism<sup>30</sup>.

This explains why patterns detected in the environment are based on and influenced by patterns that actually occur in organisms. In other words, the material pattern reflects the pattern of the soul or spirit, which is colored by all subjective emotions, all subjective experiences and values lived by the subject. All aspects that exist in the soul, from the first perception and perception of an object, influence and determine the subject's perception of it as an object. Recent developments in the field of philosophy called “environmental philosophy” or “environmental ethics” focus on how best to provide a philosophical basis for addressing the environmental problems we face. It is characterized by various theoretical controversies. Many hope that a new environmental ethic will emerge that embodies a set of principles that will help address humans' relationships with animals and nature in a way that bypasses traditional ethical theory.

Aldo Leopold (1887–1948) discussed with 19th century conservationists whether nature should be conserved solely for economic and practical benefit to humans, or whether nature offered more value than simply providing natural resources. He emphasized the importance of the relationships between things in nature and championed a holistic perspective that plays an important role in ecological knowledge. He argues that environmental ethics must focus on systems, not just individuals. Human dependence on nature cannot be understood without a thorough ecological study of life. Rachel Carson's famous 1962 book *Silent Spring*, which was so important in stimulating environmental awareness, is a good

<sup>24</sup> Ya Lan Chang, “Communitarianism, Properly Understood,” *Canadian Journal of Law and Jurisprudence* 35, no. 1 (2022): 117–39, <https://doi.org/10.1017/cjlj.2021.21>.

<sup>25</sup> CAROL L. LANGER AND CYNTHIA A. LIETZ, *APPLYING THEORY TO GENERALIST SOCIAL WORK PRACTICE*, ed. oleh WILEY, *simultaneously in Canada*, 1 ed. (New Jersey. Published: John Wiley & Sons, Inc., Hoboken, New Jersey, 2015).

<sup>26</sup> Luciano Onori dan Guido Visconti, “The GAIA theory: From Lovelock to Margulis. from a homeostatic to a

cognitive autopoietic worldview,” *Rendiconti Lincei* 23, no. 4 (2012): 375–86, <https://doi.org/10.1007/s12210-012-0187-z>.

<sup>27</sup> Onori dan Visconti.

<sup>28</sup> Onori dan Visconti.

<sup>29</sup> Djohar Maknum, *Ekologi: Populasi, Komunitas, Ekosistem mewujudkan kampus hijau, asri, islami dan ilmiah*, ed. oleh Ahmad Zaini, Pertama (Cirebon: Nurjati Press, 2017).

<sup>30</sup> Maknum.

example of this approach to conservation. Since Leopold's initial contributions, the field of environmental philosophy has expanded with many new minds entering the debate about where we stand in relation to nature, and what metaphysical and ethical principles shape our thinking.

Some thinkers, such as J. Baird Callicott (1941) and Holmes Rolston III (1932), have attempted to develop and clarify Leopold's insights, whereas others, such as Bryan Norton (1955) and Paul W. Taylor (1923–2015), have put forward their own approach. They highlight three challenges facing environmental philosophy that have emerged from recent debates. The first is the struggle to overcome the anthropocentric view of nature. The second challenge is how to define humans' place in nature

In a philosophical view, building a community in relation to the environment involves important aspects in human life. According to the Islamic view, humans must value and respect every life and species in the ecological community. In the human-ecological view, humans must consider the nature and essence of humans and their position in the universe, as well as what humans must do to maintain and develop their lives and their environment. Therefore, development requires an anthropo-ecological-philosophical framework of thought (human ecology) that can accommodate various dimensions in human existence and other existences according to the measure of humanity within itself.

### **Empowerment Towards Sustainable Development**

Capra's work in his book *Web of Life and Hidden Connection* is very interesting as a reference for the ideas of ecological principles and a sustainable living agenda. One of the reasons why the Earth and the universe have been able to

support life for millions of years, even today, is because nature has and follows the principles of life in its ecosystem. This principle is the basis of natural wisdom. Therefore, if people want to live sustainably, they should not learn from natural wisdom as the main guide<sup>31</sup>.

The term sustainability or sustainability (sustainability or *mustadamah*) is a technical term in the field of ecology and the environment which is defined as "a biological system that is permanent and capable of supporting unlimited biodiversity and productivity" or "one that means resilience to processes". For example, tropical forest ecosystems can survive throughout the year in a certain pattern. The earth is a collection of accumulated ecosystems, and all living creatures and humans must survive to continue. This shows the importance of the concept of biodiversity, namely ecological diversity and its interrelationships. Achieving this goal requires interdisciplinary integration, as there are elements that must be covered, including ecology, economics, politics, and culture<sup>32</sup>. If ignored, one of them could threaten the survival of life on Earth. These four are the starting points for the MDGs (Millennium Development Goals) and SDGs (Sustainable Development Goals) programs. Because of this complexity, the term sustainability is often used in conjunction with other terms such as 'sustainable development.

In the Islamic *Khazanah*, ecological principles and ideas of sustainability are actually incorporated into the main concepts of the field of environmental protection (*ri`ayah al-bi`ah*) such as *Khilafah*, *Taskhir*, *Al-Haqq wa Al-Wajib*, *Al manhaj wa al-binik*, *imirah* and others (Al-Juwaishy, 1434; Al-Qaradlawi, 2001; C. Foltz, 2003; Jum'ah, 2009; Muinul Islam, 2004)<sup>33</sup>. All of these concepts are not only limited to human and environmental elements, but also refer to Allah

<sup>31</sup> Althien John Pesurnay, "Intelegensi Manusia Sebagai Proses Hidup: Tinjauan Filsafati Atas Pemikiran Fritjof Capra," *Jurnal Filsafat Indonesia* 4, no. 1 (2021): 14–22, <https://doi.org/10.23887/jfi.v4i1.28449>.

<sup>32</sup> Burhanuddin, "Integrasi Ekonomi dan Lingkungan Hidup dalam Pembangunan yang Berkelanjutan," *Kinabalu* 11, no. 2 (2015): 50–57.

<sup>33</sup> Suardi Nursalam, *Klasik, Modern, Posmodern, Saintifik, Hermeneutik, Kritis, Evaluatif dan Integratif Editor*, ed. oleh Tenri (Jakarta: Perpustakaan Nasional, 2010).

SWT as the creator of the environment. For Raghīb al-Uṣfahānī (d. 502 AD), the idea of sustainability is related to other human duties, such as managing the earth (imarat al-al-dol), worship and duties (khilafah) (al- • Uṣfahānī, 2007)<sup>34</sup>. From the opinions of Nursi, al-Uṣfahānī, and other scholars, it is clear that the idea of sustainability does not only represent the sustainability of Unsiq and also the sustainability of the West. But this idea also helps the continuation of life in nature after Earth. This is a new conclusion that strengthens the previous opinion that the basis of Nursi's ideas about sustainability is philosophical and spiritual and that it is an embodiment of Asma Ul Husna. The inclusion of taudi in Husna (Khosin, 2020; Zarkasyi, 2018) (deep Tauhid) is the overall conceptual basis (Isammudin, 2020)<sup>35</sup>.

The environment is part of the integrity of human life, so the environment must be viewed as one component of the ecosystem that has the value of being respected, appreciated and not harmed. Every human behavior can affect the environment around it. Positive behavior can cause the environment to remain sustainable and negative behavior can cause the environment to become damaged. This also causes humans to have a responsibility to behave well with the life around them. Natural damage is caused from a natrocentric human perspective, which views humans as the center of the universe, so that nature is seen as an object that can be exploited simply by satisfying human desires.

Humans as ecological creatures certainly cannot be separated from ecological Sharia (Nursi in Parid)<sup>36</sup>. All rules and laws are beneficial and must be obeyed. Violation of this will certainly have negative consequences. Punishment (al-iqab) or reward (al-jazak), Sharia Fiqh applies specifically to the afterlife. In relation to natural law, there are

separate rules that guarantee the continuity of life in the universe, including human welfare. When this natural law is violated, the world's punishment takes the form of imbalance in the universe. The impact endangers the survival of ecological organisms (Nursi a, 2013). Regarding this matter in the Al-Quran, letter A-Ruum verse 41:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ  
لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

“There has been visible damage on land and at sea caused by the actions of human hands, so that Allah will make them feel part of (the consequences of) their actions, so that they will return (to the right path)”<sup>37</sup>.

In outlining ideas about natural laws that differ from the ideas of traditional biologists and ecologists (Capra, 2002; Lirquin, 2003; Paul Lanza, 2010)<sup>38</sup>. The nuance of tajalli or manifestation as an important term in Sufism is very clearly defined. He explained that natural law is a manifestation of the characteristics of Allah, especially the characteristics of al-Qudra and al-Irada. As a small element of the Creed, Earth has a connection with other realms. Later in , the al-Mur dynasty assigned angels to maintain the continuity of these laws. And conventional ecological figures do not include the Tajalli dimension in these natural laws. These patterns are arranged by themselves, which Nursi calls blind mushadafah. That is, this law is completely devoid of essential power.

In connection with the above, Nursi and environmental science pioneer Rachel Carson believe that the destruction caused by humans will have a negative impact on their survival. When nature is destroyed, humans instead wonder, “How could intelligent beings attempt to control a small number of unwanted species? Is this a way to pollute the entire environment and bring disease

<sup>34</sup> Nicola Mountford, “Towards a flatter ontology of institutional logics: How logics relate in situations of institutional complexity,” no. September 2020 (2023): 363–83, <https://doi.org/10.1111/ijmr.12313>.

<sup>35</sup> tolle, *the power of now a guide to spiritual enlightenment*.

<sup>36</sup> Fakultas Ushuluddin dan Adab Humaniora, “Agama Sebagai Kesadaran Ideologis : Refleksi Perubahan Sosial ‘ Ali Syari ’ ati Imam Bonjol Juhari,” *Altabriri* 16 (2016): 120.

<sup>37</sup> Adz-Dzikir, *Al-Quran dan Terjemah*.

<sup>38</sup> Masruri, “Pelestarian Lingkungan dalam Perspektif Sunnah.”

and death even to our own society?” (Carson, 2002).

The position of humans as caliphs on earth is to carry out their mission in protecting nature and the environment. The relationship between humans and nature is not static. In the sense that the interaction between humans and their environment is not something that must be accepted, but a quality that can be reflected on voluntarily. Nature and the environment must be treated ethically and respectfully. When nature is polluted, it becomes very difficult for humans to create wealth and prosperity. Therefore, it is the collective responsibility of humanity to protect and preserve natural ecosystems.

The relationship between humans and nature will become stronger if humans realize the importance of maintaining the balance of nature. Nature and humans are actually the same and constitute one complete system. Imbalance occurs when one of the system components is damaged. The same applies to nature and humans. Humans and nature also need each other, humans need natural products, and nature needs human care, but if there is an imbalance between the use and maintenance of nature then this will greatly determine the survival of humanity. The interaction between nature and humans must be balanced. Because nature and humans can worship Allah, namely nature, by providing benefits to other creatures, apart from utilizing and preserving it, while humans can fulfill their obligations as caliphs which include preserving nature.

### **Ideology of Nature and Environmental Management for Sustainable Development**

Sustainable development is still a dilemma for environmental observers and based on the analysis carried out, the emergence of the concept of sustainable development cannot be separated from modernity and all the problems that accompany it. In concept mapping, sustainable development can be categorized into a constructive postmodernist model. The basis of the debate on sustainable

development is the creation of conditions for balance between the needs of current generations and the needs of future generations. The two evaluation models in considering the phenomenon of sustainable development are divided into two perspectives, namely the perspective of traditional society and the perspective of modern society.

First, in traditional society, nature is considered to be the determinant of reality, so that humans are subjects of natural forces. The existence of this internal space suggests that a person can create internal unity, a center of power and freedom, so that he is no longer an object and is more aware of his subjectivity. Demanding, meaning that a person realizes that he must have a sense of self. Develop. As a result of this human reality, one will see the human condition as something “higher,” that is, “innermost,” “deeper,” “profound,” and “more

familiar.” “Lesser” means “outer,” “outside,” “more superficial,” or “less intimate.” Therefore, the higher the level of existence, the bigger, richer, and better this world will be. If we assume the existence of a higher being than humans, namely God, then it is natural that God is aware of everything. (In mysticism: Spiritual experience is the most profound experience that provides a profound reverence for life. Reverence for life is the theological basis of Albert Schweitzer's (1875-1965) environmental consciousness<sup>39</sup>. Both modern societies are more positive. Modern society believes that the power to control reality lies not in nature but in humans themselves.

In modern society, everything that happens in nature can be explained scientifically through empirical evidence without relying on metaphysical entities (Abidin, 2002). From this debate emerged ideologies regarding environmental management which led to the debate between anthropocentrism and ecocentrism.

Anthropocentrism, in the context of environmental management, places humans at the center of the universe system. Assuming that

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<sup>39</sup> Maknum, *Ekologi:Populasi, Komunitas, Ekosistem mewujudkan kampus hijau, asri,islami dan ilmiah.*

humans are the center of the universe system. Humans with their various interests are the most decisive parties in the order of ecosystems and policy making related to nature management. In this point of view humans dominate the resource management model which tends to be exploitative and only profit-oriented and Ecocentrism places all subjects in the universe ( biotic and abiotic) both will be bound to each other in an ecosystem. This means that the school places the entire ecological community (biotic and abiotic) as subjects that have value. And the scope of value does not only apply to humans. Furthermore, this school believes that nature is not merely instrumental, namely as a means of fulfilling human needs, but more than that, nature has intrinsic value (whether it provides benefits or not to humanity).

Analysis of the two schools above, humans are the unity of physical and spiritual. So here it is very important to understand how human experts reduce everything to the physical level. nature is no longer seen as a large order or Chain of Existence. Nature is seen simply as an accidental combination of atoms; and man, traditionally seen as a microcosm reflecting the macrocosm, is no longer seen as a cosmos: a creation full of meaning, although full of mystery, but as the materialistic sciences say, only a collection of atoms. Ecology's explanation that humans are self-conscious creatures gives the understanding that at the human level there are no limits. Self-awareness is the difference between humans and animals, which makes them have a power whose potential is unlimited, a power which not only makes humans human, but also gives them the possibility, even the necessity, to become insan kamil (perfect human) who is full of respect for life (reverence). for life). This means that humans are the best creatures who ultimately become caliphs on the surface of the earth. Q.S Al-Isra' verse: 70

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْوَبْرِ وَالْبَحْرِ وَرَزَقْنَاهُمْ  
مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا﴾

“And indeed We have glorified the children of Adam, We carried them on land and in the sea, We gave them good fortune and We gave them perfect advantages over most of the creatures that We have created<sup>40</sup>”.

### Conclusion

The principles of sustainable development are closely related to and strengthen the meaning of the human view of Islam which is also proof of the importance of religion. From here, environmental experts, including religious experts, integrate aspects of sustainable development with theology in a holistic manner.

Regarding the sustainable development crisis which is related to the current global crisis, experts who care about the environment and sustainable development, including Said Nursi, represent the universal view that humans cannot be separated from natural or fitri laws in general and the principles of environmental conservation in particular. To achieve a sustainable life, human society must comply with the rules of Sharia Fitri. If human communities do not follow these principles, they will suffer retribution. humans in the form of disasters, loss of natural balance. At the same time, human society must learn from the wisdom of nature which is applied in ecological principles and applied in various sectors of life. General theory that can be conceptualized from this research. The results of this research show that the sustainability of life is directly proportional to the application of the principle of balance, without the application of this principle life will be threatened. This implementation is realized by the actualization of al-asma al-husna in humans.

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<sup>40</sup> Adz-Dzikir, *Al-Quran dan Terjemah*.



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