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(IJIIS)



The Indonesian Journal of Interdisciplinary Islamic Studies, published biannually by the Doctoral Program in Islamic Law, Islamic University of Indonesia, serves as a platform for intellectual exchanges and interdisciplinary studies on various aspects of Islam including, but not limited to, theology, law, education, economy and politics and how they are historically and contingently embedded, expressed and articulated in a variety of historical contexts. The journal welcomes contributions from scholars and researchers of various disciplinary backgrounds in the form of original (theoretical or empirical) research articles on various issues related to Islam in both its normative and historical dimensions.

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## EDITORIAL

We are very pleased to present the Indonesian Journal of Interdisciplinary Studies (IJIIS) Volume 3, No. 1, 2019. This issue mainly consists of selected papers presented in a special seminar held by the Indonesian Journal of Interdisciplinary Islamic Studies (IJIIS) on “*Fiqh of Culture: Texts, Locality and Globality*” later this year.

The first article by Nur Khaliq Ridwan discusses the Qur’anic perspective on the other culture as the normative foundation for Muslims in dealing with diversity and differences. The second article by Aguk Irawan NM then looks at the historical practice of art in the time of Prophet to show the early empirical Islamic response to literature and fine arts. Following this, Addiarrahman’s article discusses the urgency of new *fiqh* paradigm in supporting sustainable development. This is followed by Widodo Brontowitono’s article on the actualization of the Javanese ecoculture and Islamic eco-theology as one of possible efforts toward sustainable development. In the fifth article, Elizabeth Inandiak reveals some interesting messages in the famous Serat Centhini on green local culture, the duty to remember and recognition of beauty. The last article by Azrial, Pipin Armita and Muh. Rizki then examines the tradition of *Balimau Kasai* in Kampar as an example of integration of Islamic values and local culture.

It is hoped that this publication will encourage further research and discussion on various issues concerning Islam and Muslim societies from various disciplinary backgrounds.

Editor in-Chief

# ACTUALIZATION OF JAVANESE ECOCULTURE AND ISLAMIC ECOTHEOLOGY TOWARDS SUSTAINABLE DEVELOPMENT

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## **Abstract**

*In line with development dynamics, environmental degradation continues and threatens development sustainability. The concept of sustainable development with economic, social, and environmental pillars requires actualization across aspects. Amongst the important aspects are culture and religion which are fundamentally inherent in every human being to drive behavior. The values of longstanding Javanese culture emphasize environmental conservation teachings, including Hamemayu Hayuning Bawono, Hamengku Buwono philosophy, Satriya attitude, and the forecasts saying kali ilang kedunge, pasar ilang kumandange, wong wadon ilang wirange, and wong lanang ilang kawibawane. Ecoculture actualization requires several strategies. First, government policy should further consider environmental dynamics. Second, earth-related and environmental education should be intensified formally, informally, and non-formally. Third, society should be informed and invited to actualize local wisdom. Islamic values should be further optimized as a fundamental strategy in environmental conservation. Islam views nature as Allah's blessing, and the logical consequence is being grateful by continuously preserving it. Several important measures can promote ecological piety. First, the Islamic education curriculum in boarding schools, madrasahs, Islamic forums, and*

*formal schools should reinforce environmental theology and its applications. Second, religious organizations should facilitate intensive communication among stakeholders. Third, commitment is proven through tangible actions.*

**Keywords:** Javanese ecoculture, Islamic eco-theology, sustainable development

## **A. Introduction**

Environmental issues started to gain attention since the emergence of the environmental harmony movement in the 1960s, particularly in developed countries, with survival as the main issue.<sup>1</sup> Meanwhile, Soemarwoto stated that environmental issues began to attract global attention in the 1950s when the environment became an impact of the use of modern technology detrimental to human beings.<sup>2</sup> In 1962, a monumental book, *The Silent Spring* by Rachel Carson, was published for the rise of environmental awareness. This book reminded the world that there would be various kinds of diseases, extinct birds, and calamities in the future.

The environment has increasingly become a major world concern since the United Nations Conference on the Environment in Stockholm in 1972. The conference opening day, 5 June, was even commemorated as World Environment Day. One of the conference results was to recommend the establishment of the United Nations Environmental Program (UNEP). The agency was then based in Nairobi, Kenya. Meanwhile in Indonesia, concern about the environment has also appeared since the 1960s. Many western countries were in the spotlight, particularly relating to environmental pollution. However, it only began to emerge in the 1970s, exactly before the road to UN Conference on the Environment in Stockholm in 1972.

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1     M. Soerjani, *Pemahaman Konsep Lingkungan Perkotaan* (Jakarta: PPSML UI, 1986)

2     Otto Soemarwoto, *Ekologi, Lingkungan Hidup, dan Pembangunan* (Jakarta: Penerbit Djambatan, 2001)

The conference also introduced a new concept of sustainable development. The background was triggered by global concerns over prolonged poverty and increasing social injustice, coupled with food needs and global environmental issues as well as awareness of the very limited availability of natural resources to support economic development.

The concept of sustainable development was not immediately accepted internationally. It was only in the Brundtland Commission Report of 1987 that Sustainable Development was stated as a development to fulfill current needs without compromising the ability of future generations to meet their own needs.

The concept of Sustainable Development in Indonesia became part of the fourth amendment to the 1945 Constitution on 10 August 2002. One of the concepts is stated in Article 33 paragraph (4) of the 1945 Constitution in which “The national economy is organized based on economic democracy upholding the principles of togetherness, the efficiency with justice, sustainability, environmental awareness, self-sufficiency, and by maintaining the balance, progress and unity of the national economy”. In the World Culture Forum in Bali on 10-14 October 2016 with ‘Culture for an Inclusive Sustainable Planet’ as the theme, President Joko Widodo stated that the Indonesian government agreed that sustainable development is a global commitment which must be cooperatively achieved through continuous collaboration and exchange of experience.

Along with development dynamics, environmental degradation remains to pose a threat to the environment of various regions. The concept of sustainable development with three pillars, i.e. economy, society, and environment, requires cross-sectoral actualization to achieve. Two of the essential aspects to be optimized are culture and religion. Both aspects are fundamentally inherent in every human being, and they direct human behavior. Their concept is important to explore, but the most important is the optimization of actualization strategies.



## **B. Literature Review**

### **1. Environmental Management**

In general, the environment can be divided into three types, namely natural, artificial, and, social environments.<sup>3</sup> The natural environment is defined as an area of the environment that is not dominated by human beings or the human ecosystem. Such an environment still has a comprehensive unitary order among all the environmental elements from natural components that influence each other through the process of the material, energy, and information systems. This environment is believed to remain 'virgin' from human touch or only a small amount of human touch.

The artificial environment is the opposite of the natural environment. It is an area where human has developed technology, or in other words, it is referred to as the artificial environment of which the ecosystem is more dominantly man-made. Some examples of such an environment are mining areas, ports, industrial forests, and plantations. The natural environment can still have interaction, adaptation, and selection with the artificial environment through an exchange of material, energy, and information.

The social environment is defined as an area in which interhuman relationships take place with characteristics and systems where structural and functional relationships between them develop, establishing the so-called socio-ecosystem. All these three forms of the environment are inseparable as they intersect with each other.

Environmental management has a broad scope with a variety of methods. Law No. 32 of 2009 on Environmental Protection and Management stated that environmental protection and management is a systematic and integrated effort, undertaken to preserve environmental functions and prevent environmental pollution and/or environmental damage, which includes planning, utilization, control, maintenance, supervision, and law enforcement.

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<sup>3</sup> Suritohardoyo. 2012. *Pengelolaan Lingkungan Sosial* (Yogyakarta: Fakultas Geografi UGM, 2012)



Like an ecosystem, a region has resulted from a process of interaction between human beings and the environment. In line with the development process, various environmental issues emerge, for example in urban areas. The pattern of urban planning in Indonesia is dualistic, which is partly controlled following the formal plan as well as partly formed through an informal process.<sup>4</sup> If an environmental issue arises to date, it is more often associated and approached only with a biogeophysical aspect. Another approach to consider should be the human factor because changes come from the value system and human behavior.

Cultural and social group diversity has led to variations in adaptation strategies.<sup>5</sup> Adaptation strategies reflect a cognitive form learned through a process of socialization from the advocates of a culture. Spradley explained that culture, which is defined as a set of rules, strategies, and instructions, is the embodiment of cognitive models that are used by human beings to deal with their environment.<sup>6</sup>

The diversity of environmental adaptation patterns that exist in the community and is passed down from generation to generation becomes the guidelines for utilization of natural resources and the environment, which is known as local wisdom. Keraf asserted that local wisdom is defined as any form of knowledge, beliefs, understanding, or insight as well as customs or ethics that guide human behavior to live in the ecological community.<sup>7</sup> All forms of local wisdom are lived in, practiced, taught, and passed down from generation to generation while at the same time forming the patterns of human behavior towards others, nature, as well as the supernatural.

Local wisdom does not only stop at ethics but it also reaches norms, actions, and behavior; therefore, it can be similar to a religion

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4 Hari Poerwanto, *Kebudayaan dan Lingkungan dalam Perspektif Antropologi* (Yogyakarta: Pustaka Pelajar, 2000)

5 Ibid

6 J.P Spradley, *Foundations of Cultural Knowledge* (San Francisco: Chandler, 1972)

7 Sony Keraf, *Etika Lingkungan* (Jakarta: Penerbit KOMPAS, 2006)

that gives human guidance to behave and act in the context of both daily life and determination of future human civilization. Consumptive lifestyle can erode the norms of local wisdom in society. To avoid this, environmental-conservation related norms that are enforced in society and inherited from generation to generation should be preserved. Local wisdom is challenged by the urge to fulfill the growing basic needs and to support the lifestyles in the society with the ongoing influence from the adoption of technological innovation, the market economy, and political policies. The utilization of natural resources by local communities is also influenced by the aspects of utilization, preservation, community knowledge, and government policies all of which will affect the community's decision to determine their actions that is at the same time also a decision whether or not the local wisdom should be maintained.

Public awareness to preserve the environment can be grown effectively through a cultural approach. If such awareness can increase, it will become an enormous power in environmental management. In such a cultural approach, reinforcement of social capital, such as socio-cultural institutions, local wisdom, and norms related to environmental conservation, becomes essential.<sup>8</sup>

Local wisdom embodies the efforts to manage natural resources and the environment, which is also a manifestation of conservation by the community. Nababan described the principles of conservation in traditional natural resource management as follows:<sup>9</sup>

- a. Respect that encourages harmony of human relationships with the surrounding nature. In this case, a traditional society tends to view itself as part of nature.
- b. A sense of belonging that is exclusive for the community to

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8     Suhartini. Kajian Kearifan Lokal Masyarakat Dalam Pengelolaan Sumberdaya Alam dan Lingkungan (*Prosiding Seminar Nasional Penelitian, Pendidikan dan Penerapan MIPA, Fakultas MIPA, Universitas Negeri Yogyakarta, 16 Mei 2009*).

9     Nababan, *Kearifan Tradisional Dan Pelestarian Lingkungan Di Indonesia (Jurnal Analisis CSIS: Kebudayaan, Kearifan Tradisional dan Pelestarian Lingkungan Tahun XXIV No. 6 Tahun 1995*

a certain area or type of natural resources as a communal property resource. This sense of belonging binds all community members to maintain and safeguard these shared resources from outsiders.

- c. Local knowledge system that gives the community the ability to solve the problems they face in utilizing limited natural resources.
- d. Adaptability in using simple technology that is efficient and (input) energy-saving following local natural conditions
- e. A system of allocation and enforcement of local customs that can secure shared resources from excessive use by both the community itself and outside the community (migrants). In this case, a traditional community already has local customs and customary laws that govern all aspects of their social life in one particular social unit.
- f. A mechanism of uniform distribution of crops or shared resources that can prevent extreme inequality in a traditional society. Non-existent social jealousy or social outrage will prevent thefts or misuse of resources based on local customs.

## 2. Sustainable Development

Sustainable development is a development process with the principle of satisfying present needs without compromising the need fulfillment of future generations.<sup>10</sup> The accomplishment of sustainable development is determined by the efforts to preserve the environment and repair environmental damage without sacrificing economic needs and social justice.

The Brundtland Commission Report of 1987 stated that Sustainable Development is a development that meets present needs without sacrificing the ability of future generations to fulfill their own needs. Based on this report, the basic principles of Sustainable Development can be categorized as follows:

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<sup>10</sup> Brundtland, *Report of the World Commission on Environment and Development: Our Common Future* (United Nations, 1987)

- a. Public Trust: The state is required to manage the natural resources entrusted for the benefits of society.
- b. Circumspection: This principle is an action to prevent irreversible damage or damage that cannot be recovered, and the prevention cannot be postponed only because of the limited knowledge of science.
- c. Intergenerational Equity: The future generation must not be harmed or adversely affected by the decisions made today.
- d. Subsidiarity: Decisions must be made or taken by considering the decision or feedback from the lowest level of institutions and stakeholders following their capacity.
- e. Polluter Pays: The cost of environmental damage/disruption must be borne by the parties who are responsible for the damage/disruption.

Several other additional principles also pay attention to the efforts to tackle the problem of prolonged poverty and social injustice amongst the nations in the world. The survival of present and future generations remains to lie at the heart of the debate about sustainable development. Public trust and participation of the central and regional governments also become the basic principles of this development concept.

Current environmental conditions pose several threats to the sustainability of development. First, a variety of anthropogenic disasters caused by environmentally-unfriendly human beings continues to occur. The dry season also leads to droughts and water crisis while the rainy season causes floods, landslides, and others.

The second threat is waste problems. Plastics become the most dangerous type of waste in a massive volume. It is a dilemma for human beings in this modern life because existence is needed but the waste is dangerous. Therefore, optimum management is the key. When managed well, waste can change from a disaster into a blessing. This requires a comprehensive approach starting from individual awareness to political commitment.

Indonesia is ranked second in the world as a country that throws away the largest amount of plastic waste to the sea. The first rank is China with 262.9 million tons of plastic waste. The amount of plastic bag waste continues to increase significantly in the last 10 years. The Ministry of Environment and Forestry estimated that the volume of waste in Indonesia in 2019 will reach 68 million tons. Of this figure, 14 percent or approximately 9.52 million tons are plastic waste. Around 9.8 billion pieces of plastic bags are used by Indonesian people every year. As much as 95 percent of these plastic bags only end up as waste that is difficult to decompose in the environment.

Air pollution becomes the third threat. A large number of urban areas have been struggling with air pollution. The worst condition occurs in Jakarta, and it is even the worst in the world. Jakarta is often nominated as the most polluted city in the world based on AirVisual data. Jakarta's Air Quality Index (AQI) is in the range of 188, which means that the air quality in Jakarta is unhealthy. Air quality is also polluted in areas with forest fires and their surroundings, such as in Kalimantan and Sumatra.

The fourth is poverty. Geographically, the largest number of poor people live in the island of Java with 15.31 million while the rest is spread in Sumatra (6.31 million people), Bali and Nusa Tenggara (2.18 million people), Sulawesi (2.19 million people), Maluku (1.53 million people), and Kalimantan (0.99 million people). Approximately 63 percent of Indonesians live below the poverty line in rural areas, and the majority of them are farmers and fishermen. Poverty is partly caused by the low carrying capacity of the environment.

Hoff argued that sustainable development requires socio-cultural transformation, particularly in terms of values and behavior. In this case, it is important to change and shift towards a culture of preserving and improving the environment.<sup>11</sup>

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11 E. Hoff, *Language Development* (CA: Wadsworth, 2005).



### 3. Javanese Ecoculture

Culture is a comprehensive system of ideas, actions, and results of human work in the context of community life that belongs to humans by learning.<sup>12</sup> Culture contains noble values and beliefs as a guide, planned behavior, and basis for solving problems between generations. This value reinforces the concern of culture for environmental sustainability (ecoculture).

In Javanese culture, Sri Sultan Hamengku Buwono I established the foundation of *Hamemayu Hayuning Bawono* philosophy for the life of the community. It means a commitment to developing the beauty and sustainability of the earth. The vision of living in harmony with the environment is further elaborated in *Hamengku Buwono* mission, which means preserving the earth. The practical application of such philosophical value is the formation of *Satriya* attitude. This attitude brings out responsible, consistent, trustworthy, dynamic, and obsessive behavior.

Javanese ecoculture is also evident in its tangible heritage. Yuwono stated that the position of the palace (*kraton*) with all its supporting sites is of great significance for cultural, religious, philosophical, environmental, and technical values that have a strong influence on policymaking.<sup>13</sup> This is proven in Kraton Surakarta and Yogyakarta.

Javanese culture also encourages the planting of trees in houses and around the palace, such as Beringin (*Ficus benjamina*), Asem (*Tamarindus indica*), Gayam (*Inocarpus edulis*), and Tanjung (*Mimusops elengi*). Beringin (Weeping Fig) can absorb Carbon dioxide (CO<sub>2</sub>) and produce oxygen (O<sub>2</sub>), and the crown of Beringin bush becomes an effective air filter. Asem (Tamarind) is an absorbent of Lead (Pb) while Gayam (Tahitian Chestnut) can store water and preserve springs; additionally, Tanjung (Spanish Cherry) can absorb dust.

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12 Koentjaraningrat. 1985. *Pengantar Ilmu Antropologi* (Jakarta: Aksara Baru, 1985)

13 Yuwono, *Pelestarian Warisan Budaya Jawa dan Lingkungan Hidup Untuk Mendukung Industri Pariwisata di DIY*, paper presented at Simposium Lingkungan Hidup dan Pariwisata BAPEDALDA DIY-Kyoto Prefecture, Yogyakarta 18-19 Juli 2005.

The aforementioned ecoculture is a strong capital for the efforts to preserve the environment. There are many gaps between these cultural values and daily behavior. Sairin explains that behavior culture has moved away from the aspired idealistic culture (expected culture).<sup>14</sup> The effect is warned in Surah Ar-Rum (Paragraph 41) of the Qur'an, stating that environmental damage occurs because of human activities.

Human beings naturally have four models of environmental culture, which are damaging, ignoring, maintaining, and improving.<sup>15</sup> Cultural models that ignore and damage the environment are more likely to occur in a rational culture. On the other hand, the culture of maintaining and improving the environment takes place in traditional culture. Human behavior towards the environment will be responded to according to the cultural model.

A major challenge has laid ahead. The flows of globalization containing modern culture are increasingly unstoppable to come to Indonesia. Environmentally-friendly local wisdom is in a state of emergency and threatened to be eliminated. A materialist-hedonist lifestyle has shifted the attitude of harmony with nature.<sup>16</sup> This has also been predicted by the Javanese poet Joyoboyo. The prophecy warns this nation about an era of misery or *kolobendu* if the signs (phenomena) visibly appear in all regions. The signs include *kali ilang kedunge*, *pasar ilang kumandange*, *wong wadon ilang wirange*, and *wong lanang ilang kawibawane*. The eco-cultural context of these phenomena is *kali ilang kedunge* or rivers losing their reservoirs. This means that river water conservation is in trouble, proven by floods that occur everywhere due to river overflow in every rainy season. The ratio of river water in the dry season and the rainy season is deteriorating.

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14 Sjafrin Sairin, *Perubahan Sosial Masyarakat Indonesia "Perspektif Antropologi"* (Yogyakarta: Pustaka Pelajar, 2009)

15 Tasdiyanto. *Budaya Lingkungan Akar Masalah dan Solusi Krisis Lingkungan* (Yogyakarta: Ecologia Press, 2010)

16 Koesnadi Hardjosoemantri, *Hukum Lingkungan* (Yogyakarta: Gadjah Mada University Press, 2006)



#### 4. Islamic Eco-theology

Al-Qardhawi asserted that environmental issues are moral issues; thus, the effective solution is to revitalize moral values, justice, hospitality, and others.<sup>17</sup> One parameter that deserves to be included as the main parameter to assess these is human consciousness. Consciousness is a proactive action or reaction from human morals as the basis for further actions.

Giddens argued that modern civilization today shows a state of danger that comes from the inside (internal factor), which is extremely more powerful than external influence. Real facts indicate that the more modern the life, the more complicated the damage and problems.<sup>18</sup>

Material civilization can no longer be maintained to date, so a new outlook will arise to underlie the upcoming civilization, which includes religion and philosophy of contemporary life. Spiritualism exists as an oasis for the droughts of morality and the psychology of modern human beings. Such a thesis further underpins the argument to position religion as a fundamental basis in environmental management or the so-called eco-theology.

Eco-spiritualism is acknowledged in the teachings of various religions. The teachings of Islam require followers to foster respectable relationships with the environment. Taoist teachings emphasize the concept of harmony and perfection of nature in viewing human beings and nature as a whole. Hinduism teaches that nature as a human prison can be defeated through knowledge of its structure. Christianity also emphasizes love and compassion in interactions, including the environment.

Human beings are required to be able to learn the lessons while reading the dynamics of the environment (reading the words,

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17 Yusuf Al-Qardhawi, 2002. *Islam Agama Ramah Lingkungan* (Jakarta: Pustaka Al-Kautsar, 2002)

18 Anthony Giddens, *The Third Way: Jalan Ketiga Pembaruan Demokrasi Sosial* (Jakarta: PT. Gramedia Pustaka Utama, 2001)

reading the world) (Baiquni and Susilowardani, 2002).<sup>19</sup> This can be accomplished if human beings are capable of becoming *ulul albab* (individuals as thinkers) who always read (*iqra'*) any phenomena. This is an important point where Muslims should be literate or have eco-spiritual intelligence (Ecospiritual Quotient). The eco-spiritual quotient is defined as the ability to harmonize with and preserve the nature and environment through motivation and actions based on Islamic spiritual values. The environmental aspect must be juxtaposed with economic, social, cultural, political, and other aspects of contextual worship

Human beings tend to dominantly intervene in the balance of nature exploitatively. Islam has reminded its followers about the perceived implications when wise and sustainable natural resource management is abandoned (Surah Ar-Rum: 41). Floods, landslides, droughts, declining mineral reserves, and other phenomena are the prices to redeem because of human actions.

Islam gives guidance about intellectual property that is applicable in all respects, such as the conservation of water resources. Islam presents the concept of water resource conservation to achieve a balance of input-output, present - future, and availability anywhere in the universe. History has recorded how Islamic civilization proved it. For example, Ustman bin Affan RA addressed the thirst of the Arab people who could not afford to purchase water monopolized by a Jew. His religious awareness and intelligence responded through gradual strategies until he was eventually able to buy the Raumah well and donate all the water for free to the community. To date, Raumah well reportedly remains to have an economic value of around 200 billion rupiahs/year which is all earmarked for religious and social activities. Water resources should be utilized as needed and not excessively. Water affordability and sustainability should also be considered. Both demands represent the implementation of the justice principle in water resource management.

19 M. Baiquni dan Susilowardani, *Pembangunan yang Tidak Berkelanjutan: Refleksi Kritis Pembangunan Indonesia* (Yogyakarta: Transmedia Global Wacana, 2002)

As the primary need of every human being, water is a shared resource, and the right to use it belongs to every individual without the possibility of being monopolized, damaged, and canceled by anyone, be it individual or community. This has been confirmed by Prophet Muhammad, “The three items that belong to public property are water, pasture, and fire.” (Hadith by Ibn Majah).

Islam views nature as a favor from God the Creator. Therefore, the logical consequence is to be grateful by continuously preserving its sustainability for future generations. Generosity, compassion, prioritizing others, and other good deeds become emphasized ethics. Prophet Muhammad explained that after death, all human deeds are automatically cut off, except for three entities: devout children, valuable knowledge, and ongoing charity.

### **C. Discussion**

#### **1. The actualization of Javanese Ecoculture**

The sustainability of development is threatened if the environment is damaged. The consequences of this phenomenon require cultural revitalization efforts to drive sustainable development.

First, the government policy must carefully consider environmental dynamics through its conservation programs. Hamengku Buwono X emphasized that development problems arise due to policy factors that are not based on existing cultures. Various efforts should be made by the government, such as through environmentally-friendly cultural campaigns, cultural festivals to protect the environment, public space facilities with Javanese cultural characteristics, and others.

Second, earth-related and environmental education must be intensified formally, informally, and non-formally. This is intended to introduce sustainable development to the younger generation who will inherit the development program. The conceptual framework can adopt the concept of Education for Sustainable Development. An

educational concept needs to include the Javanese cultural content that applies to environmental conservation. Such a concept of education is important to be taught to early-aged students up to college students.

Third, the community needs to be informed and invited to actualize local wisdom to protect their environment. The principal aim is to make the community capable of interacting with and adapting to the environment as well as ensuring the sustainability of its functions. Artists, cultural figures, religious leaders, community leaders, and all elements must be empowered as the drivers of the implementation of ecoculture.

All parties and all means must be ecologically literate to guarantee sustainable development. Leaders must be committed to optimizing the cultural potential for environmental conservation. Indonesia has a great opportunity to be the Tiger of Asia and become the major destination for world tourism if ecoculture is optimized to achieve sustainable development.

## 2. The actualization of Islamic Eco-theology

Mismanagement of the environment has the potential to cause vulnerability to disasters, such as floods and droughts. Disasters always give lessons to learn to everyone who thinks. The community, victims, residents of disaster-prone areas, and the public should respond to disasters wisely through among others a theological framework. Most disasters occur because of human negligence that causes environmental degradation. The logical consequence is that disasters should raise the awareness and motivation of human beings to improve themselves to become individuals with ecological piety.

Islamic theology measures the quality of human beings through piety indicators. Piety is multidimensional both vertically and horizontally. The vertical dimension will form ritual piety as well as social piety. The horizontal dimension is not only related to fellow human beings but also all God's creations including nature and the

environment. In this case, the relationships between human beings and nature should begin to develop (*hablum min 'alam*).

Disasters continue to lurk this country. All components in the society, be it the bad ones or good ones, will be affected by disasters. They occur largely because of human ecological sins. Human negligence has caused a lot of environmental degradation. The logical consequence of every disaster is increasing awareness and motivation to make improvements.

God has guaranteed forgiveness or amnesty for sins, except for the great sin of shirk or polytheism. Most ecological sins are not classified as shirk, so forgiveness is open if human beings realize, repent, and repair it. The process of repentance and improvement is most relevant through the implementation of eco-theology. The output is to develop individuals and communities who are ecologically devout or aware of the environment.

Environmental or ecological piety should be emanated from the implementation in everyday life. Implementing ecological piety is important to permeate by Muslims and the general public.

Islamic education curriculum in *pondok pesantren* (Islamic boarding schools), *madrasah diniyah* (Islamic early childhood education), *TPA* (Al-Qur'an learning centers), *majelis taklim* (Islamic forums), formal schools, and others are important to strengthen environmental theology and its applications. The implementation of *eco-pesantren* and *eco-masjid* must be prioritized to be a role model for the surrounding environment while at the same time increasing the performance and quality of worshipers. Islamic boarding schools and mosques must also appear as centers for the movement of environmental awareness, at least in the surrounding areas. Social interaction with the outside environment is important to be intensified to protect the environment. A special training or short-term boarding related to environmental theology and its applications can be conducted



for religious teachers (*ustaz*), Islamic preachers, mosque management boards, or others around Islamic boarding schools.

Several real actions can be performed to apply ecological piety, such as creating a green environment in catchment areas and springs, harvesting rainwater, building environmentally-friendly facilities, saving water, reducing waste, implementing 3R (reduce, reuse, recycle), and other activities relevant to the conditions of each community. The period of flooding could be momentum for all parties to reflect that Islam is very wise and concerned about the environment. Islam has concepts and strategies to preserve the environment. All of this has highlighted that as part of religious teachings, preserving the environment should be an inseparable part of the process of *da'wah* and worship.

Islam sees the earth and even the universe as blessings from God the Creator, then it becomes a logical consequence to be grateful by continuously preserving sustainability. Prophet Muhammad once explained that after death all human deeds are automatically terminated except for three matters, namely pious children, useful knowledge, and constant charity. Pious children can be interpreted as children who are environmentally aware, useful knowledge is achieved by preaching the environmentally-friendly Islamic teachings normatively as well as applicably, and constant charity becomes a concrete effort to allow future generations to enjoy natural resources.

For non-Muslim environmentalists, hopefully, it will stimulate the will to immediately find out how their respective religions provide solutions to such problems. Eco-spiritualism is acknowledged in the teachings of any religion. Theological reflection is a powerful tool to raise religious followers' consciousness to increasingly care for a sustainable environment.

Various groups such as religious organizations must emerge to facilitate intensive communication among stakeholders. The *da'wah*

approach will result in environmentally pious stakeholders. The unification of each stakeholder's vision and potential is a great capital to save the earth amid the impasse of overcoming environmental issues and disaster mitigation. Also, for natural disasters, theological reflection can be conducted by strengthening the quality of vertical as well as horizontal worship.

“*Unorganized good deeds will be defeated by organized crime,*” Sayyidina Ali bin Abi Talib RA advised. The forms of exploitation of water resources for the benefit of the capitalistic economy today have become a fairly neat and systematic network through political collusion, cultural invasion allies, and others. They have come together as enemies of the good. Inter-stakeholders, inter-regions, and inter-nations need to sit together in one vision to manage water resources to fulfill the aspects of social and ecological justice. Intensive communication among stakeholders should involve ulema/clergy who have been forgotten.

Ecotheology will present scholars who also consider the interests of ecology, religious followers, leaders, scientists, and other stakeholders who have ecological awareness in a spiritual framework. The unity of vision and potential of each is a powerful capital amid the impasse in overcoming environmental issues, including water resources, to achieve justice as well as avoid floods and droughts.

#### **D. Concluding Remarks**

The concluding remarks are as follows:

1. Javanese culture as one of the oldest cultures in the archipelago has values that contain the teachings of environmental conservation. Some of them are the philosophy of *Hamemayu Hayuning Bawono*, *Hamengku Buwono*, the attitude of *Satriya*, and the forecasts of *kali ilang kedunge*, *pasar ilang kumandange*, *wong wadon ilang wirange*, and *wong lanang ilang kawibawane*. Javanese ecoculture also appears in real concrete forms.



2. The actualization of ecoculture requires several strategies. First, the government policy must pay attention to the dynamics of the environment with its conservation programs. Second, earth-related and environmental education must be intensified formally, informally, and non-formally. Third, the community needs to be informed and involved to actualize local wisdom to protect their environment.
3. As the majority religion in Indonesia, Islam has values that must be optimized as the fundamental strategy in environmental conservation. Islam views nature as a favor of the Creator. The logical consequence is being grateful by continuing to preserve the environment through ecological piety.
4. Some important factors to consider in actualizing ecological piety are, first, the Islamic education curriculum in Islamic boarding schools, early childhood education, Al-Qur'an learning centers, Islamic forums, formal schools, and others is important to strengthen environmental theology and its application. Second, various groups such as religious organizations must appear to facilitate intensive communication between stakeholders. Third, proving is achieved through tangible and simple actions, for example by planting trees in catchment areas, harvesting rainwater, building environmentally-friendly facilities, etc.

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