

The Quranic Ethical Concepts In Environmental Conservation

Zamakhsyari bin Hasballah Thaib^{1*}

Islamic Education Study Program, Faculty of Islamic Studies, Dharmawangsa University

Keywords:

Qur'anic Ethical Concepts, Enviromental Conservation, Thematic Interpretation.

***Correspondence Address:**

dr.zamakhsyari@dharmawangsa.ac.id

Abstract: The purpose of this study is to discuss the five Qur'anic ethical concepts related to environmental conservation. This research method uses a qualitative method through literature study with content analysis. The discussion of this study includes environmental issues in the view of the Qur'an, and an explanation of the five ethical concepts of the Qur'an regarding environmental conservation, which include the concepts of *faqr*, *fikr* and *zikir*, *shabr*, *zuhud*, and *hubb*. This study concludes that these five ethical concepts of the Qur'an are able to provide a positive impact on environmental conservation efforts and are able to provide solutions to various problems related to the environmental crisis that is happening in the world today.

INTRODUCTION

The Qur'an as a source of Islamic teachings reveals many environmental issues (al-Qardhawi, 2002). Murad W. Hofmann (1993) even stated that externally many surahs of the Qur'an are named after animals or natural phenomena. Hofmann pointed to the names of surahs *al-Baqarah* (cow), *al-Ra'd* (lightning), *al-Nahl* (bee), *al-Nūr* (light), *al-'An'am* (livestock), *al-Naml* (ant), *al-Syams* (sun), *al-Qamar* (moon), and others. These names are environmental components that form the ecosystem. Although the names of these surahs do not provide details for environmental protection applications, they are strong enough to provide a spirit of human protection for the earth's environment.

A similar opinion was expressed by Mohammad Shomali (2009), who stated that there are more than 750 verses in the Qur'an related to nature. Likewise, there are a number of cases where Allah takes an oath using natural phenomena, such as: *'al-fajr* (dawn), and an oath by mentioning the fig tree and the olive tree. The words water (*al-mā'*), earth (*al-'ardh*), livestock (*al-an'ām*), sky (*al-samā'*) are also environmental themes that are often mentioned in the Qur'an. The data from these verses show very clearly that the Qur'an cares about the issue of environmental

protection as a place of glorification of Allah and a way to honor the Creator.

Regarding the universe, including the environment as verses of Allah, Fazlur Rahman (1980) said: "The Qur'an always urges us to be able to read these verses and to be able to understand the Qur'an correctly requires a mental-spiritual attitude certain things, so that we can really listen, really see, and really understand." Rahman (1980) linked Allah's signs or verses with Allah's mercy or grace which he called synonymous with creation. Rahman's alignment of the words mercy (*rahmah*) with creation (*khalq*) is very appropriate because the universe is a source of life and a source of goodness for all creatures, both human and non-human. So, there are moral and sacred consequences in humans' treatment of their environment.

Environmental aspects in the Qur'an other than those mentioned above, there are more verses that explicitly and specifically talk about the environmental crisis. Some of the main ones are QS. al-Rūm/30:41, QS. al-Waqi'ah/56:68-70, QS. al-A'raf/7:56, and QS. al-An'am/6:38. The four verses describe the environmental crisis that includes land components, seas, animals, and other types of creatures. The cause in the translated expression of the verse of the Qur'an is "because of human actions."

The four translations of the verses of the Qur'an above were chosen to show how the Qur'an specifically mentions the crisis or human treatment of the environment. In general, all four are often associated with the environmental crisis as mentioned by ecotinkers or climate change experts (Nasr, 1984). The first verse mentioned is a landmark of the Qur'an regarding environmental damage on land and at sea as a result of careless human actions. Amazingly, this landmark is confirmed by experts. The second verse is a landmark of the Qur'an regarding acid rain due to air pollution by the industrialization process, forest fires, nuclear waste, and others for centuries (Mc Cormick, 1991). The acid rain mentioned in the Qur'an finds its clear relevance in the phenomenon of the environmental crisis. This verse warns that if acid rain continues, it will cause damage to agricultural lands, damage to virgin forests as the lungs of the world, salty lakes as fish ecosystems, and so on.

While the third verse is a landmark of the Qur'an about humans as a factor in destroying the earth through irresponsible exploitation of nature (anthropogenic). This exploitation of the earth is not only to meet subsistence needs but more to meet the greed of modern humans which has been criticized as a spiritual crisis of

modern humans when they have left the divine spirit. The last verse is a landmark of the Qur'an about the increasing loss of species of creatures on earth because they consider birds, animals, and plants as pleasure items (Marsh, 1965). The importance of biodiversity in the verse is highly respected and has a moral imperative to maintain it.

In addition to the verses above, in the Qur'an there are still other principles related to environmental protection. For example, about the prohibition of wasteful living (QS. al-A'raf / 7:31 and al-Isra' / 17:26-27); managing the earth with full responsibility (QS. 6:165, 35:39), and others. In a different context, the attention of the Qur'an shows a green (ecological) vision that can be an ethical principle about saving the environment for the sustainability of life between generations. In addition to the Qur'an, the green vision is also found in many hadiths. The green vision version of the hadith comes from the words, actions, and provisions of the Prophet Muhammad SAW regarding environmental problems.

A hadith mentions that the Prophet Muhammad said: "There are three things that can refresh the eyes: looking at greenery, rainwater, and a beautiful face." This hadith provides an ethical basis for the need to maintain plants so that they show the greenery of the environment, manage water so that it is not polluted for the sake of survival, and maintain facial health which when interpreted as a manifestation of the image of a healthy person.

The hadith regarding ethics towards animals in slaughtering states: "...and be polite when slaughtering. Sharpen your knife (so that you) can help (ease the pain of) your slaughtered animal." (Hadits Narrated by Muslim). This hadith provides moral guidelines for treating animals, which in a broad sense means not to harm or hunt animals for pleasure. Killing stars is, in essence, prohibited until there is a justifiable reason. This order can help maintain biodiversity.

Another hadith states: "Whoever cuts down a tree (without a justifiable reason), God will send him to hell" (Hadits Narrated by at-Tirmidzi). According to Yusuf Qaradhawi (1977), this hadith is in the context of protecting natural resources and maintaining the balance between living things in the environment. Through the optics of ecot thinkers, plants, especially forests, are the lungs of the world that can balance or at least hold back the rate of pollution (Alikodra, 2008). Therefore, if this command is followed, it will have significant implications for

environmental conservation.

The Prophet Muhammad SAW also put forward a hadith that is no less emphatic, namely: "Preserve the earth because it is your mother". Ali bin Abi Thalib stated: "God has sent Adam to make the earth fertile with the help of his descendants", The term earth as mother is truly a very beautiful word and this emphasizes the Islamic concept of protecting the earth. Like a mother, the earth must be respected with all moral heights and destroying it is a most serious ethical violation. Other hadiths can still be mentioned. However, these hadiths, in the author's opinion, are sufficient to represent an ecological vision of Islam regarding environmental protection.

RESEARCH METHODS

This research is a qualitative descriptive study with a thematic interpretation approach. Data collection techniques are carried out through literature studies using primary books, namely the Qur'an and additional secondary sources in the form of interpretation books, papers, articles and writings related to the research topic. These works are then used as references and conclusions are drawn to build a complete discussion in the article.

RESULTS AND DISCUSSION

In the Qur'an, there are many ethical concepts related to aspects that are very constructive for environmental conservation. These aspects include: the aspect of *faqr* (poor due to religious reasons) or often translated as religious poverty, *fikr* and *dzikr* (contemplating, remembering Allah), *shabr* (being patient), *zuhd* (rejection of excessive material), and *al-hubb* (love) (Fakhry, 1983).

It is important to note that the Qur'an, as a whole, teaches morals or ethics, both ethics towards Allah, fellow human beings, and nature and its contents. The reflective depth of the Qur'an on the one hand encourages us to be wise in all things, while on the other hand, the Qur'an teaches morals which according to Ibn al-Qayyim are the essence of religion. Ibn al-Qayyim (1996) is reported to have said, "All the contents of religion are ethics, and whoever increases his ethics also increases his religion". The teachings of the Qur'an on ethics occupy an essential position for human behavior in Islam and have a theological connection with the

Hadith which means, "Indeed I was sent to perfect ethics or morals." (Hadiths Narrated by al-baihaqi and al-Hakim). The perfection of morals which is very close and inherent in the teachings of the Qur'an can be a pillar of ecological action.

Therefore, this highly ethical Qur'anic basis supports environmental conservation efforts, the concepts of which will be detailed in the following description.

1. Positive Energy Faqr Concept

Literally faqr means poor, needy, and lacking (Wehr, 1976). Although normally this meaning is negative or pejorative and reflects an unnatural condition, in the concept of Qur'anic ethics it marks an attitude of need or necessity for the help and approval or pleasure of Allah. This kind of attitude makes a person able to control themselves from excessive search for physical satisfaction and other material satisfactions. The important thing that is the goal of faqr is the approval of Allah itself. Al-Junaydî for example, greatly worships faqr by stating, "faqr is an ocean of suffering, but its suffering is a perfect victory." (Schimmel, 2003)

The usual criticism of the concept of *faqr*, especially by rationalists and even the West, is that this group depends on the generosity of others. Of course, this is only an excess, because a true Qur'anic person is someone who is independent and maintains his honor from dependence on others other than Allah. The 'beggar' type of faqr is actually criticized in the Qur'an and hadith, and is considered a stain (Schimmel, 2003). The excess of *faqr*, of course, is not relevant in discussions of environmental conservation. The aspect of environmental wisdom that can be taken from the concept of *faqr* in its true meaning lies in the potential for self-control over material things. This can be called an attitude of thrift, not being excessive, and an attitude that is far from hedonistic.

Thus, *faqr*'s contribution to environmental conservation lies in its potential to foster a person's ability not to be greedy, aggressive, and conquering of environmental resources. The greed of consumption and hedonism of modern humans through the concept of capitalist economics that is perfectly demonstrated by Western countries, actually has the potential to accelerate environmental crises. This kind of criticism, for example, at the forefront, was carried out by E. F. Schumaker (1973), Nicholas Stern (2007), and Peter L. Berger (2005). Meanwhile, from Islamic intellectuals, this kind of criticism, namely criticism of

the greed of modern capitalism, was carried out by Ali Shari'ati (1996), Seyyed Hossein Nasr (1990), M. Umer Chapra (1995), and Ziauddin Sardar (1984).

The concept of *faqr* in this context is not intended to encourage love and worship of poverty as the criticism has done so far, but to change it and place it in the framework of a wise and ethical attitude towards the problem of consumption, environmental conservation, and the development of a thrifty lifestyle that - borrowing the concept of environmentalism - reflects the vision of a sustainable society.

2. Fikr and Dhikr. A Reflective and Contemplative Concept.

The concept of fikr and dhikr reflects a reflective, contemplative, and respectful attitude towards nature and its creator. The relationship between God, nature, and humans in the context of this concept is not placed in a binary opposition frame, but in a harmonious framework that according to Sachiko Murata is called 'courageous intimacy' (Murata, 1996). This kind of view is called *anthropocosm* by Tu Wei Ming, namely that humans are part of nature, and God is the creator. Furthermore, according to the Qur'an, this universe was not created in vain, as mentioned in QS. Ali Imran/3: 191, QS. al-Anbiya'/21: 16, QS. al-mukminun/23: 115, QS. Shad/38: 27, and QS. al-Dukhan/44:38-39.

The consequence of this verse is that in a Muslim there is nothing neutral or futile in the heavens and on earth. Creation contains a purpose, and this purpose is closely related to the role of humans. According to Murata, a Muslim cannot be a Muslim and at the same time see the cosmos "objectively" and "scientifically", because that would imply distance and indifference, as if the universe were mute, without carrying any moral or spiritual message at all. So, to say that the cosmos reveals signs of God is to say that humans must view it in terms of the higher principles from which it originates.

Murata's explanation leads to the affirmation that fikr is an effort of deep contemplation that can lead to dhikr (remembering) to the entity behind it, namely Allah. Reflective and deep contemplation can produce awe and produce inner wisdoms, thoughts, and finally actions. That is why, contemplating or meditating for a moment according to a Hadith is considered better than worshiping for a year. There is even a hadith that states, "Thinking or contemplating for a moment is better than a thousand years of worship." (al-Jilani, 2006)

Regarding this hadith, al-Jīlānī (2006), explained, "Whoever meditates on divine wisdom (ma'rifah) with a strong will to understand Allah, then his contemplation is better than a thousand years of worship, because this is true knowledge." Although the validity of this Hadith is debated, the moral meaning is that reflective thinking and full of dhikr can produce great sparks of wisdom in both thoughts and actions. This kind of reflective attitude can produce attitudes of *îmân*, Islam, and *ihsan*. This three-dimensional attitude supports environmental conservation efforts.

The attitude of faith, for example, can encourage humans to respect Allah, the Being who is believed to be the creator of the universe. The attitude of Islam encourages an attitude of obedience, obedience, harmony, and awareness of maintaining His commands. While the attitude of *ihsān* gives birth to a wise attitude and ethical behavior or actions, including in matters of environmental preservation. Yusuf Qaradhawi (2001) - related to *ihsān* - stated that it can be used as an instrument for preserving the environment, because according to Qaradhawi, the word *ihsān* when connected with environmental conservation contains two meanings, namely: first, protecting and maintaining perfectly and second, meaning loving, caring for, and respecting.

The attitude of *ihsan*, therefore, has vertical and horizontal, private and social dimensions. According to Seyyed Hossein Nasr (2003) in his work *The Heart of Islam: Enduring Values for Humanity*, the attitude of *ihsān* symbolizes the beauty of the human soul. Nasr (2003) further said, "The person who has realized *ihsān* is fully aware of the centrality of the qualities of compassion and love, peace and beauty in the Islamic spiritual universe and is able to see with the inner eye the verse written on the Divine Throne." Sachiko Murata and William Chittick (1994) refer to *ihsān* as a form of sincerity that is born from the understanding of the Hadith which means, "You should worship Allah, as if you see Him. And if you do not see Him, Allah will see you." This Hadith of Gabriel shows a sincere attitude that will continue to be born from the depths of the heart because Allah is always watching.

The concept of *fikr* and *dhikr* that produces the three dimensions of *îmân*, *islām*, and *ihsan* becomes the building blocks of environmental conservation (Murata and Chittick, 1994). This kind of attitude makes the relationship between

Allah, nature, and humans intimate. People who have these three basic attitudes are protected from destructive traits towards the intimate relationship between Allah, nature, and humans. This is because these three attitudes lead their owners to the truth, which in the Qur'an is called *al-haqq*. *Al-Haqq* is one of Allah's attributes that reflects a haqiqat. The word "*al-haqq*" in the Qur'an is repeated 350 times, and repeatedly tells humans to act in accordance with and in harmony with it. This means that when a human being has approached *al-haqq*, then that human being gains the strength to hate its opponent, namely: evil or badness, including caring and being responsible for the environment.

The opposite of *al-haqq* is *batil* (unreality, error, or falsehood). *Batil* actions, therefore, reflect anti-God actions and when associated with environmental conservation are causing damage to the face of the earth (*fasad fi al-'ardh*), including polluting and/or damaging the environment. The verses of the Qur'an that present the word *al-haqq* and are related to the maintenance of the cosmos or environment include:

We did not create the heavens and the earth and everything between them for play. We created everything with reality (al-haqq). (QS. al-Dukhan/44: 38-39)

If what is real (al-haqq) were to follow their desires, then the heavens and the earth and all that is in them would surely perish. (QS. al-Mukminun/23:71)

The two verses that use the word *al-haqq* in the context of heaven and earth and its contents above show the command to humans to always be in the truth or *al-haqq* so that they can achieve *ihsān* to support conservative actions towards the environment and foster respect for nature as the image of Allah. The effort to achieve this awareness is by developing the concept of *fikr* and *dhikr* in its holistic meaning. *Fikr* as reflective thinking is an intellectual intuitive movement that in the Qur'anic perspective is based on *tawhid* so that it gives rise to *dhikr* which results in Islam, *îmān*, and *ihsān*.

3. Shabr Concept. Efforts to Make Humans More Efficient and Effective.

Shabr literally means firm, self-control, endurance, and strong stance (wehr, 1976). The concept of *shabr* in the teachings of the Qur'an is considered vital because it influences the success of a believer in remaining resistant to all temptations, disturbances, and lusts. Jalaluddin al-Rūmî (2000) mentions the word *shabr* in harmony with *shukr* (gratitude or thankfulness). Al-Rūmî (2000), for

example, quotes a Hadith which means, "When God loves His servant, He makes him suffer, if he is patient (*shabr*), He will choose him, if he is full of gratitude (*syukr*), He makes him chosen."

Furthermore, the concept of *shabr* is closely related to the concept of *tawbat*. When a person repents, it means that he must repent and promise not to repeat it again (al-Jilani, 2006). There is a role of *shabr* in *tawbat* that can strengthen humans to withstand the temptations of lust. This is characterized by a continuous struggle against lust, namely the lower self, the lowly instinct, which according to its meaning in the Qur'an is called "flesh" (Schimmel, 2003). The Qur'an mentions that believers have been warned to fear the place of their Lord and to block lust. "Because lust is the cause of reprehensible actions, sins, and low nature and by the Qur'an the struggle against lust is called "the greater Sabil War", because "your greatest enemy (lust) is between your two sides" (Schimmel, 2003).

The concept of *shabr* on the temptations of lust does not mean denying lust altogether, because it is needed to encourage the emergence of beneficial actions. This kind of lust is called *al-nafs al-muthmainnah*, namely a calm lust, which according to the Qur'an this condition is called having returned to its Lord. The concepts of *shabr* with all their ramifications of implications show ethical concepts that can present ethical and spiritual behaviors of humans in their interactions with the natural environment. Self-control or *shabr* can be extended to all human actions, both related to ethics towards Allah, the natural environment and towards fellow humans. Both in the fields of economics, industry, development, and in the field of education. The concept of *shabr* in the context of economic activities, for example, can be equated with efficiency, effectiveness, thrift, not being wasteful, and not being consumptive. Of course, this can significantly help the agenda of sustainable community development. The awareness of the need for a new paradigm of economics, industry, technology, and the like among Westerners and modern humans reflects spiritual, ethical, and transcendental awareness, the values of which can be found in the wisdom of Sufism, such as in the concept of *shabr* with all its variants of meaning.

4. The Concept of *Zuhud*: A Solution to Consumerist Culture

Zuhud linguistically means abstinence, renunciation (material), and asceticism (Wehr, 1976). One of the definitions of *zuhud* in the view of the Qur'an

is a hard effort to give up worldly pleasures even if they are permitted and ultimately to give up everything that can distance the soul from God (Schimmel, 2003). The meaning of this kind of *zuhud* changes and does not always have a strict meaning, namely completely abandoning worldly things and then not having any work for good in the world. Ibn Quddamah (2003), for one, rejected the strict definition of *zuhud*.

According to Quddamah (2003), asceticism is an attitude of directing better desires and trying to turn away things that are just mere pleasure. Therefore, the goal of *zuhud* must be that which is of greater value and if it is not of higher value then it cannot be called *zuhud*.

The more proportional expansion of the meaning of *zuhud* from Quddamah paves the way for the analysis of this concept of *zuhud* for environmental conservation efforts from a positive, frugal, and modest perspective. *Zuhud* here is not *zuhud* that ignores basic needs which in the fiqh tradition are referred to as *al-dharūriyyāt al-khams*.

The relevance of the concept of *zuhud* for environmental conservation lies in the world's efforts to look back at the wisdom of consumption and production that is more just, balanced, sustainable, and concerned with the preservation of environmental resources. As is known, the level of world consumption, especially the West and other developed countries, has experienced a very rapid revolution following the movement of the industrial revolution which continues to increase even though the earth's carrying capacity is limited. This causes a continuous increase in the production of goods and services to meet the wasteful demands of humans. The result is uncontrolled depletion of natural resources and harm to the environment.

Umar Chapra (1999) is right when he says that the view of economic materialism provides the basis for a commercial culture that has gone from strength to strength over the years and has multiplied desires far beyond the ability of existing resources to satisfy. This kind of criticism has been widely carried out by both Western and Eastern intellectuals. In addition, criticism of boun's consumerist culture has also been carried out from a cultural perspective, for example, as done by Peter L. Berger, E.F. Schumacher, and Herbert Marcuse (1964). They worry that if this kind of consumerist style is continued and without significant efforts to

change to a values-based economic perspective, the world will experience problems, especially if the world's population has increased to 12 billion, a number that is considered beyond the earth's capacity to support it (Brown, 1993).

Peter L. Berger (2004) mentioned that many Western scientists criticize unlimited economic growth, as a result of the consumerism-hedonism culture that is the opposite of the attitude of *zuhud*. According to Berger (2004), criticism of unlimited growth has joined some older criticisms of the costs in the socio-cultural field and even in the psychological field demanded by the ethos of "bigger and better". If the desire for growth continues with high consumption acceleration, then disasters, poisoning of food supplies, and finally the possibility of the end of life on planet earth are starting to become more real. Therefore, the teachings of *zuhd* wisdom can be one alternative to prevent the acceleration of the environmental crisis because consumption is carried out reasonably, economically, and production runs efficiently, taking into account real needs and not merely fulfilling the greed of human lust for satisfaction.

The Qur'an itself provides guidance for humans to be balanced in consumption, which is a variant of the concept of *zuhud*, namely: not being wasteful and excessive. The translation of the verse is "Eat and drink, but do not be excessive. Indeed, Allah does not like those who are excessive." (QS. al-A'raf/7: 31). This message of the Qur'an can be called a criticism of any excessive consumption style, including most importantly, in economic activities (production and consumption). Arguments about the environmental crisis caused by inefficient production-consumption activities encourage people to look at other spiritual wisdom. One of them is the attitude of *zuhd* which is a teaching of the Qur'an and can be an instrument of self-control against wasteful attitudes in its broad sense.

5. Hubb Concept: An Invitation to Love the Environment

Hubb or *mahabbah* is a word that means love and affection (Wehr, 1976). In the view of the Qur'an, this word is interpreted as a form of love for Allah in the sense of *ma'rifat*. Al-Ghazali stated, "Love without *ma'rifat* is impossible, people can only love something that is known" (Schimmel, 2003). In addition, in the study of *ma'rifat*, namely knowledge that is not achieved through intellectual or intellectual reasoning but is a higher understanding of the secrets of divinity, the concept of love or *hubb* like this is very positive for ethical actions and can be

directed into the concept of environmental conservation. Moreover, the concept of *hubb* is closely related to ma'rifat and obedience. Reynord Nicholson, for example, stated that in the teachings of the Qur'an the concept of *hubb* is often expressed through the expressions "loving God means loving obedience to God" and "true love is an act of obedience to the beloved" (Schimmel, 2003). These expressions show the wise attitude of a believer in interacting with God and its implications for nature and humans.

In the context of *hubb*, Jalaluddîn al-Rûmî, on the other hand, said that in *hubb* one can see everything "melting" and consider everything "present". The words "melting" and "present" imply a symbol of God's supervision that continues to be attached to the actions of a servant so that a person continues to present goodness for all, including the goodness of the environment. The development of the concept of *hubb* into environmental wisdom makes sense and this can be reflected in the respect of the tribes around the Amazon forest, the interior of Kalimantan (Dayak tribes) and the Tengger tribe in East Java, Indonesia, to the forest, trees, and water which are components of the environment.

Although love or *hubb* is basically directed towards God, it manifests itself in love for oneself, for others, and for the natural environment. Love for oneself demands every possible effort to make oneself good physically, spiritually, morally, intellectually, and economically. Love for others increases virtues, such as: sympathy, compassion, kindness, respect, generosity, and doing good deeds to others in every way and avoiding attitudes that harm them and their legal interests. Meanwhile, love for the natural environment demands that humans increase their sense of responsibility to care for, make the best use of, and prevent its damage. In short, love for goodness raises awareness of the badness of evil or destruction and creates hatred for it, as mentioned in QS. al-Nisa'/4: 135 and QS. al-Ma'idah/5: 8. Furthermore, love for God (the reality of truth and goodness) has a domino effect on love for justice, truth, compassion, and finally caring for the environment. This is very good for environmental conservation efforts.

The five concepts of the teachings of the Qur'an above are sources of wisdom that can help environmental conservation efforts from the perspective of Qur'anic ecosophy. The concept of ecosophy from the perspective of philosophy that explores wisdom can be complemented by these Qur'anic wisdoms. This type of

environmental conservation is actually deeper and perennial when viewed from its enormous influence on a person's psychology and mentality. Felix Guattari, one of the initiators of deep ecology, once stated that environmental conservation must be viewed from three dimensions: the natural environment, the social environment, and the mental environment (Drengson and Inue, 1995). The inner space, namely the spiritual and mental which are part of ecosophy and Qur'anic teaching, are very important for the path and motivation for environmental conservation.

Therefore, the development of Qur'anic ecosophy which in the teachings of the Qur'an is an integral value - will encourage the enlargement of spiritual and intellectual awareness capacity that is more permanent. The success of an environmental conservation project is actually determined first by the intellectual and spiritual dimensions. These two aspects are what drive a human's actions and determine the quality and motivation of his consciousness. Seyyed Hossein Nasr (2003) in his article "In The Beginning of Creation was Consciousness" calls consciousness as the first creation. Nasr further states, "Consciousness is, therefore, the most primary reality through which we know and judge every other reality." Nasr's assertion can be expanded in meaning to explain that all human actions, especially in environmental conservation, population control, and consumption only gain their strength when internally supported by intellectual and spiritual values, both of which are components of consciousness. Intellectual and spiritual values are the prime movers that operate human virtuous actions (Clayton, 2006).

Marshall G. S. Hodgson on the other hand uses the word conscience to explain the process of civilization creation. He titled his book "The Venture of Islam: Conscience and History in a World of Civilization."

According to Hodgson, Islam as a religion and social system is discussed as an event of inner, personal experience that creates an impersonal outer civilization. According to him, consciousness is created as an indescribable creative activity in the history of individual individuals for whom social, political and economic factors ('ecological situations') operate. Hodgson's thesis on the meaning of consciousness in the creation of the history of Islamic civilization can justify the wisdom of Qur'anic ecosophy for environmental conservation.

Based on the description of the ecosophy argument above, it can be concluded that the wisdom that arises from a view, ideology, philosophy, and

teachings of the Qur'an about the environment greatly helps environmental conservation efforts. Ecosophy as a wise foundation of thinking will produce real behaviors that are also wise. Both in the field of technology, social behaviors, culture, and in the field of norms, laws, and regulations related to environmental conservation.

CONCLUSION

The Qur'an, as the main guideline for Muslims, cares about the issue of environmental protection as a place of glorification of Allah and a way to honor the Creator. In the Qur'an, there are many ethical concepts related to aspects that are very constructive for environmental conservation. These aspects include: the aspect of *faqr* (poor due to religious reasons) or often translated as religious poverty, *fikr* and *dzikr* (contemplating, remembering Allah), *shabr* (being patient), *zuhd* (rejection of excessive material), and *al-hubb* (love). The five concepts of the teachings of the Qur'an above are sources of wisdom that can help environmental conservation efforts from the perspective of Qur'anic ecosophy. The concept of ecosophy from the perspective of philosophy that explores wisdom can be complemented by these Qur'anic wisdoms. This type of environmental conservation is actually deeper and perennial when viewed from its enormous influence on a person's psychology and mentality.

REFERENCE

- Rahmathulla, V.K. Das P.Ramesh, M. & Rajan, R.K. (2007). Growth Rate Pattern and Economic Traits of Silkworm *Bombyx mori*, L under the influence of folic acid administration. *J. Appl. Sci. Environ. Manage.* 11(4): 81-84
- Suharyanto, A. (2016). Pusat Aktivitas Ritual Kepercayaan Parmalim di Huta Tinggi Laguboti, *Jurnal Ilmu Pemerintahan dan Sosial Politik UMA*, 4 (2): 182-195.
- Alikodra, Hadi S. (2008). *Global warming, banjir, dan pembalakan Hutan*. Bandung: Penerbit NUANSA..
- Brown, Lester R. (ed). (1993). *Jangan Biarkan Bumi merana: laporan Worldwatch Institute*, translated Budi Kusworo. Jakarta: Yayasan Obor Indonesia.
- Chittick, William. (1991). "The concept of Human Perfection" in *The World and I*. New York: New World Communication.

- Drengson, Alan and Yuichi Inoue (Edts). (1995). *The Deep Ecology Movement: An Introduction Anthology*. Berkeley: North Atlantic Publisher.
- Fakhry, Madjid. (1983). *A History of IslamicPhilosopgy*. New York: Colombus University Press.
- Hodgson, Marshall G.S. (1999). *The venture of Islam: Conscience and History in a World Civilization*. Translated Maulyadhi Kartanegara. Jakarta: Paramadina.
- Hofmann, Murad. (1993). *Islam: The Alternative*. Maryland: Amana Publication.
- Ibn Qayyim al-jauziyyah, Muhammad. (1996). *Madarij al-salikin*. Beirut: dar al-Kitab al-Arabi.
- Mc. Cormick, John. (1991). *Reclaiming Paradise: The Global Enviromental Movement*. Bloomington: Indiana University Press.
- Mitchell, Bruce. (1997). *Resource and Environmental management*. Edinburgh, Harlow: Addison Wesley Longman Limited.
- Murata Sachiko. (1996). *The Tao of Islam*. Translated rahmani Astuti and MS Nasrullah. Bandung: Mizan.
- Murata, Sachiko and William C Chittick. (1994). *The Vision of Islam*. St Paul, Minessota: Paragon House Press.
- Nasr, Seyyed Hosein. (1984). *The Encounter of Man and nature*. California: University of California Press.
- Nasr, Seyyed Hossein. (1990). "Islam And Environmental Crisis" in Journal of Islamic research, vol. 4, no. 3.
- Nasr, Seyyed Hossein. (2003). *In The Beginning of Creation was Consciousness*, article delivered ini Duddleian Lecture in Sperry Room, Androver Hall.
- Qaradhawi, Yusuf. (2001). *Ri'ayatul Bi'ah fi Syari'atil islam*. Cairo: Dar al-Syuruq.
- Qaradhawi, yusuf. (1977). *As-Sunnah mashdaran li al-ma'rifati wa al-Hadharah*. Cairo: Dar al-Syuruq.
- Rahman, fazlur. (1980). *Major Themes of The Qur'an*. Minneapolis, Chicago: Bibliotheca Islamica.
- Rumi, jalaluddin. (2000). *Aforisme- aforisme jalaluddin Rumi*. Translated Anwar Holid. Bandung: pustaka Hidayah.
- Sardar, Ziauddin (ed.). (1984). *The touch of Midas: Science, values, and Environment in Islam and The west*. Manchester: Manchester University Press.
- Schimmel, Annemarie. (2003). *Dimensi Mistik dalam islam*. Translated sapardi Djoko Damono. Jakarta: Pustaka Firdaus.
- Shomali, Mohammad. (2009). *Aspect of Environmental Ethics: an Islamic Perspective*. London: Taurus Press.

- Schumacher, E.F. (1973). *Small is beautiful: economics as if People mattered*. Ney work:
Harper and Row.
- Syari'ati, Ali. (1996). *Humanisme: Antara mazhab Islam dan mazhab barat*. Translated
Afif Muhammad. bandung: Pustaka Hidayah.
- Wehr, Hans. (1976). *Dictionary of Modern Written Arabic*. New York: Spoken language
service.