

HOW ISLAMIC ECONOMICS VIEW ON ECOLOGY?

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Abstract

As ecological problems become more apparent, public awareness of their dependence on nature is increasing. This then raises the urge to care about ecological issues. In line with this, there was also a movement that blended ecological issues with religious issues. So, there arose a scientific interest in studying religion in relation to ecology, including in Islam. In this case, the discussion will focus on how Islamic economic views about ecology.

By using qualitative methods, the discussion is focused on getting an overview of the Islamic economic view of ecology. Islamic economic bases its value on the concept of tauhid, so it views ecology as a unified relationship between God, man, and nature. Al-Quran, as the main source of sharia values, explains a lot about the nature and ecological crises that can occur if humans do damage. Islamic economics is full of moral values, in exploring nature, the human must uphold the prevailing moral values and pay attention to the principles of maslahah and maqashid sharia.

Keywords: Ecology, Islamic economics, maqashid sharia.

1. INTRODUCTION

The increasing feeling of environmental problems has made people begin to realize how much they depend on the environment and nature for various ecosystem services. These services, which include soil protection, pest control, and clean water provision, are largely provided by natural and semi-natural ecosystems which in the past were thought to have had little or no economic significance (Peter J, 1998). In this case, one of the consequences of the environmental crisis is that biodiversity is increasingly recognized as an important resource but is decreasing in number. Whereas in the economic definition concerning the efficiency of scarce resources, the formulation of the concept of ecosystem services is a deliberate attempt to draw ecological processes into the economic domain (Peter J, 1998).

And then, it has created pressure to resolve the chronic environmental crisis problems that have occurred in various parts of the world. This has led to a combination of religion and ecological movements in the 21st century among environmental experts (Asmanto, 2015). Even in the last three decades, religious communities have contributed to the development of the wisdom of environmental values as a form of imagination of self-spirituality awareness in the environment based on primordial values that have existed in the traditions of world religions (Asmanto, 2015).

Recent scientific interests in religion and ecology reaffirm the importance of religious models in understanding the place of humans in nature (Sanjotis, 2012). In Islam, the approach to the environment is holistic and assertive. The Al-Qur'an and Hadith are the main sources of environmental ethos (Sanjotis, 2012), explaining nature and natural phenomena beyond verses related to commands and sacraments (Rizk, 2014).

In line with that, Islamic Economics as an economic system that bases its value on sharia (Islamic law) certainly has an ecological view that is different from the

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conventional economic system. For example, in contrast to conventional economics which assumes that resource is something that is limited (scarcity), Islamic Economics believes that the resource has been created with the levels of its size (QS. Al-Qomar: 49). In this case, the Islamic economy has its perspective in relation to ecology.

Therefore, this paper will review related journals on ecology, Islamic economics, and ecology from an Islamic economic perspective. By using the content analysis method, this research is focused to get an overview of the theoretical concept of the Islamic economic view of ecology.

2. LITERATURE STUDY

a. Economics and Ecology

As homo economicus, humans cannot be separated from efforts to meet their growing needs by utilizing limited resources. In this case, the economy is closely related to the availability of resources, including natural resources.

In relation to natural resource management, humans are often faced with ecological problems (Syarifudin, 2006). These problems, for example, are in the form of climate change, soil degradation, threatened ecosystem and biodiversity preservation, and environmental pollution (Cahyandito, 2010) which is often caused by human activities in meeting their needs. For example, related to climate change, increased levels of emissions from greenhouse gases caused by human activities in utilizing energy sources derived from fossils and deforestation and land conversion. Likewise soil degradation, threatened ecosystems, and pollution (Cahyandito, 2010).

Whereas in language, both economics and ecology have the same root term, namely from the word Oikos which means household or habitat. Thus, if economy means household management, then ecology means the study of households/habitats. However, the two things tend to be positioned as opposites. In this case, the economy focuses on production, distribution, and consumption of goods or services which ultimately leads to industrialization to respond to problems that develop in society (Gayatri, 2017). Meanwhile, ecology focuses on sustainability and biodiversity. (Gayatri, 2017)

The turmoil of understanding that separates the relationship between ecology and economics ultimately creates a conflicting definition. The development of thought and the expansion of the human community requires meeting needs and creating the following three things:

First, is the discovery of advanced technology that allows the processing of natural resources extensively, thus enabling large-scale production through the industry. At the same time, economic growth theories were found to increase productivity, such as the division of labor, the use of technology, and free competition. (Syarifudin, 2006)

Second, is the development of a secular lifestyle that reduces the influence of religion in people's lives. Where in the process there is desacralization or profanization of nature which allows them to exploit and dominate nature. In addition, the reduced influence of religion also has an impact on consumer behavior. (Syarifudin, 2006)

Third, the problem of urbanization, the increasing prevalence of urbanization is considered to affect agricultural production, in this case, urbanization is the movement of people from villages to cities where settlements are concentrated so that it does not allow them to farm. (Syarifudin, 2006)

In other words, the economy is thought to lead to development and change, whereas ecology leads to the conservation of nature and the environment. Many environmentalists consider that economic growth and development often result in disasters for ecology,

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while on the other hand, economists consider the environment to be anti-economic growth and development (Gayatri, 2017).

b. Ecology in Islamic Perspective

Ecological spiritual conceptualization is needed to answer a sustainable need to raise a spiritual awareness of nature as God's creation that must be kept sacred through awareness in attitude and ethics (Asmanto, 2015). A great deal of study interest in religion and ecology has recently reaffirmed the importance of religious models in understanding the place of humans in nature.

In this case, Islam has provided detailed ethical principles about the environment (Saniotis, 2012), there are Al Quran and Prophet's Hadith which are the main sources of environmental values and ethos integrated into Islamic fiqh which are well known (Saniotis, 2012). In addition, there are also ijthad and analogical deduction (qiyas) as mechanisms that offer the flexibility needed to cope with the changes and needs of a dynamic society (Rizk, 2014).

In terms of ecology, the verses of the Koran that describe nature and natural phenomena are more than verses related to commandments and sacraments. Of the approximately 6,000 verses there are about 750 verses, or one-eighth of them, advising believers to contemplate nature, to study the relationship between living organisms and their environment, to use the best of intellect, and to maintain the balance and proportion God has built into creation. (Rizk, 2014)

In addition, many of these rules also come from the second source of law, namely the sunnah/hadith. A hadith can address issues that the Qur'an does not address, and is authoritative in showing whether the interpretation of the Koran is definite or only possible, or it can show an appropriate analogy (Hallaq, 1997).

In this respect the Islamic approach to ecology is holistic. Everything in creation is related to something else; anything that affects one thing ultimately affects everything. Humans are created from the essence of nature and are thus firmly attached to it. (Rizk, 2014)

The resources of the earth, land, water, air, minerals, and forests are available for human use, but these gifts come from God with certain ethical restrictions imposed on them. We can use them to meet our needs, but only in a way that doesn't upset the ecological balance and doesn't interfere with the ability of future generations to meet their needs. (Rizk, 2014)

3. RESEARCH METHODOLOGY

This research is qualitative research with a type of literature study where the discussion is focused on a review of the related literature. The analysis method used is content analysis. In this case, content analysis is used to find the overview of the Islamic economic view about ecology.

4. RESULT AND DISCUSSION

As an economic system that bases its value on sharia rules, Islamic economics is an integral part of Islam. In other words, Islamic economics follows the values that exist in Islamic teachings in every aspect (Fauzia & et al., 2014). There are three fundamental aspects in Islamic teachings, namely faith (tauhid), law (sharia), and morals (Fauzia & et al., 2014). In this case, most discussions about the philosophical pillars of Islamic sharia often begin with discussions related to the principle of tauhid (akidah) (Rizk, 2014), including in Islamic economics. With this principle, all economic activities carried out by

humans are in the framework of worshipping Allah. (Fauzia & et al, 2014) It is related to ecology, with this principle a universe is a connected unit and Allah is the unifier outside of creation. This implies the equality of all creatures in the worship of the creator and the recognition of respect for the interdependence and interconnection between all (Lubis, 2000).

In other words, tawhid implies unity (unity) between God, man, and nature, so that the relationship between the three must be balanced and harmonious. Thus the elimination of one of the roles will result in disharmony, for example, the elimination of God's role which will lead to secularism as an ecological basis (Rodin, 2017). This aspect of tawhid has become a worldview on Islamic economics. So with this worldview, Islamic economics also looks at ecology, where every economic activity that is carried out related to ecology must be based on the belief in the oneness of Allah, which among the signs of His greatness is the creation of nature and all its contents according to its level. With this concept, humans know their role as caliphs. The Caliph has the mandate to prosper the earth, so that he will protect, care for, and be held accountable for it. Not as a ruler who can exploit the earth and all its contents.

The next aspect is the legal or sharia aspect. In an Islamic economy, a person must walk by the signs set by Allah in His sharia (Fauzia & et al., 2014). However, in economic terms, the rule applies that everything in muammalah is permissible unless there are arguments against it. This implies that all economic actions that bring benefit and there are no restrictions in it can be done. The things that are prohibited are things that are generally detrimental and cause harm to humans (Fauzia & et al., 2014). Thus, Islamic economics prohibits economic activities that are ecologically detrimental. Many verses explicitly advise believers to contemplate on nature, to study the relationship between living organisms and their environment, to use their best intellect to maintain the balance and proportionality that Allah has created into His creation (Syarifudin, 2006).

Al-Quran also explicitly discusses the environmental crisis by using several terms, including facade (damage) for 50 times, Halaka (destruction) for 68 times, and sa'a (the effort to do damage) as many as 30 times (Rodin, 2017). In this case, the Al-Qur'an as the main value source of sharia, allows humans to take advantage of nature but provides limitations in its use. However, the role of economics, in this case, is actually closely related to the environment.

For example in QS. Al-A'raf verse 31, Allah says which means: *O son of Adam, wear your good clothes every time you enter the mosque, eat and drink but don't overdo it. Truly Allah does not like people who are excessive* (Surah Al A'raf: 31). In this verse, Allah commands mankind to wear good clothes, eat and drink. In this case, the three activities are part of economic activity in the form of consumption. The verse is then closed with a prohibition to do israf (exaggeration). If you pay attention, the verse illustrates that in economic activity (using clothes, eating, and drinking for example) one must still pay attention to the ecological aspects, in this case, not to overdo it.

The aspects that become the basis of the next Islamic economy are aspects of morality (morals). All kinds of teachings contained in the Al-Quran and Hadith relating to Islamic economics are to uphold morals. In this case, morals are a very important point in Islamic economics. (Fauzia & et al, 2014). Unlike conventional economics which bases its value on individual action and rationality in order to achieve satisfaction, in Islamic economics, economic actors must consider the norm and Islamic ethics in every activity. In other languages, these morals are the spirit in Islamic economics.

In this case, Islamic economics is a social science as well as a religious science, of course, it is not free from moral norms and values (Adinugraha, 2013). So in relation to

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ecology, Islamic economics responds to it by sticking to the moral values of Islamic economics, so that its exploration activities uphold the principles of benefit and *maslahah*.

This explains why Islamic environmental ethics tend to focus on issues of preservation and conservation, which correspond to the dynamics of their predecessor's past, while usually finding little explanation for global warming, ozone depletion, genetically modified organisms, and another biodiversity (Jenkins, 2005). On the other hand, some environmental ethicists see opportunities for *birr* (benevolence) and piety (piety) to underline the important role of spirituality in observing environmental protection (Jenkins, 2005).

From these three aspects (*tauhid*, *sharia*, and morals) Islamic economics cannot be separated from the *maqashid sharia* paradigm, which consists of religious maintenance (*hifdh ad-din*), maintenance of the soul (*hifdhu an-nafs*), maintenance of reason (*hifdhu al-aql*), maintenance of offspring (*hifdhu an-nasl*) and maintenance of property (*hifdhu al-maal*).

Concerning ecology, protecting nature by not creating damage in it is part of a religious order, so that in carrying out economic activities one must also consider the environmental aspects in it as an effort to carry out religious orders (*hifdhu ad-din*). In addition, environmental pollution caused by industrial activities often endangers life safety (Utama, Muhtadi, Arifin, & Mawardi, 2019), so protecting the environment can also be an effort to protect the soul (*hifdhu an-nafs*).

In terms of maintaining reason (*hifdhu al-aql*), a healthy environment can help humans to think clearly and positively (Utama, Muhtadi, Arifin, & Mawardi, 2019). So in carrying out economic activities in an Islamic economy, one must always protect the environment. Islamic economics strongly prohibits exaggeration, including the use of natural resources, this is closely related to the preservation of these natural resources so that they continue to exist until the next generation, so in this case, economic activities that pay attention to ecology are part of the maintenance of offspring (*hifdhu an-nasl*).

Regarding the maintenance of assets (*hifdhu al-maal*), the majority of scholars agreed to determine assets in the last order of *kulliyah al khamsah*, in contrast to the triple bottom line concept in conventional economics which places profit first (Utama, Muhtadi, Arifin, & Mawardi, 2019). This shows that in economics, Islamic economics does not only seek profit but also four other aspects. So it is very inappropriate if only to maximize profits, humans are willing to damage their environment.

Furthermore, Yusuf Qardhawi added one main element, namely *hifdhu al-bi'ah* (preserving/conserving the environment). so that Imam Syatibi's *maqashidu sharia* increases to six main elements which are perfected, namely by adding environmental elements as part of an important issue in today's globalization (Nurhayati, 2018).

Islamic economics also has basic principles, including the following: First, resources are seen as God's mandate given to humans, so that their utilization will be accounted for in the afterlife (Suprayitno, 2005). In contrast to the conventional economic view that considers resources as mere factors of production, in an Islamic economy, resources are a mandate that must be maintained. This has a consequence that in an Islamic economy, resources including ecology are something that must be preserved so that their use should not be carried out carelessly which can lead to ecological damage. In addition, in an Islamic economy, natural resources are created at an appropriate level so that the scarcity of natural resources is recognized as only relative due to the inability of humans to manage them.

The recognition of private ownership is recognized but within certain limits which are in the interests of the community (Suprayitno, 2005). Islamic economics avoids the

concentration of wealth only on a handful of rich people regardless of the fate of those who are less fortunate. If it is related to ecology, in this case the Islamic economy protects the sustainability of the ecology by preventing the privatization of forests and public spaces which are a common need. Islamic economics also recognizes community / public ownership (Suprayitno, 2005). In the Islamic economy, there are several things that cannot be owned personally because they are the livelihood of many people, such as grass, fire, and water. It is related to ecology, then this proves that the Islamic economy pays great attention to conservation, especially on these three things, so that not all things can be privatized for profit.

Islam guarantees individual freedom, but this freedom should not be used to violate Allah's rules (Suprayitno, 2005). Thus human freedom cannot be used as an excuse for the destruction of nature which is clearly prohibited by Allah. The Islamic economy also has its own characteristics in its economic activities, both in terms of distribution, production, and consumption. In this case, the distribution is intentionally written at the beginning because in Islam distribution is not only done post-production but also pre-production distribution.

What is meant by pre-production distribution according to Baqir As-Sadr's concept is the distribution of natural resources which are natural production factors such as land, raw materials, water, and other resources (Sadr, 2008). With this pre-production distribution, there is a division of ownership both state property rights, community property rights, or private property rights.

With this pre-production distribution, the Islamic economy is not like a capitalist economy which ignores the distribution of the sources of production and simply leaves it to the control and authority of the strongest under the slogan of economic freedom that serves the strongest and paves the way for monopolistic exploitation of nature and whatever contained therein (Sadr, 2008). Whereas in terms of production, according to capitalist thinking, economic problems arise due to the scarcity of production and the neglect of nature, where nature is not exploited enough to meet human needs, the solution is to increase production and the maximum exploitation of nature and its wealth to meet human needs. (Sadr, 2008) In contrast to this, according to the Islamic economy, wealth is not the main goal as well as its search, that Islamic economics also does not see an increase in production based on total wealth that is separate from distribution (Sadr, 2008).

In an Islamic economy, these natural resources are sufficient to meet human needs and desires, even sufficient to fulfill everything that humans ask for. As for the economic problem is arising by humans themselves, namely injustice and their denial of Allah's favor by exploiting nature arbitrarily to create life misery, therefore it is necessary to create a good relationship between distribution and mobilization of resources to prosper nature (Sadr, 2008).

In terms of consumption, Islamic economics has provided clear guidelines by prohibiting exaggeration. Exaggeration here applies both ways by prohibiting too extravagant and too restrictive (hunks). Thus, consumption ethics in Islam is to take the middle way according to the proportions. With the prohibition of this excessive attitude, of course, this will have a positive impact on the sustainability of resources because exploitation is carried out in proportion.

5. CONCLUSION

From the above discussion, it can be concluded that Islamic economics views ecology by using 3 basic aspects of Islamic economics, namely faith, sharia, and morals. From the

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aspect of faith, Islamic economics bases its value on the concept of monotheism, so that in looking at ecology, Islamic economics sees it as a unified relationship between God, man, and nature, which cannot be separated. In this case, man as the caliph of Allah has the mandate to prosper nature, so that he is obliged to make it prosperous, not dominate it.

From the aspect of sharia, the Al-Quran as the main source of sharia values has explained a lot about nature and the environment, as well as related to ecological crises that can occur if humans do damage. Therefore, in carrying out economic activities, we must pay attention to the ecological aspects. From a moral aspect, Islamic economics is an economy that is full of moral values. So natural exploration must uphold the prevailing moral values and still pay attention to the principles of benefit and maslahah.

The Islamic economy also has its own characteristics in its economic activities, both in terms of distribution, production, and consumption. In this case, the distribution is intentionally written at the beginning because in Islam distribution is not only done post-production but also pre-production distribution.

In addition, in Islamic economics, it cannot be separated from the maqashid sharia as the paradigm. So in carrying out economic activities related to ecological aspects one must pay attention to kulliyah khamsah, namely religious maintenance (hifdh ad-din), maintenance of the soul (hifdhu an-nafs), maintenance of reason (hifdhu al-aql), maintenance of offspring (hifdhu an-nasl) and maintenance of property (hifdhu al-maal). Qardhawi then added to the six main elements that were perfected, namely the addition of environmental elements as part of an important issue in today's globalization.

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