



ISSN 2303-243X

HERITAGE OF NUSANTARA

International Journal of Religious Literature and Heritage

Vol. 5 No. 2 Desember 2016



Center for Research and Development of Religious Literature and Heritage
Office for Research and Development and Training
Ministry of Religious Affairs of the Republic of Indonesia

HERITAGE OF
NUSANTARA
International Journal of Religious Literature and Heritage

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Heritage of Nusantara specializes in religious studies in the field of literature either contemporarily or classically and heritage located in Southeast Asia. This journal warmly welcomes contributions from scholars of related disciplines.

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ENVIRONMENTAL PROTECTION FROM THE PERSPECTIVES OF SUFI, INDONESIAN AND UNITED KINGDOM MUSLIM ENVIRONMENTALISTS

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Abstract

The challenge posed by the world's current environmental crisis has elicited a response from mainstream world religions in the form of efforts to construct a system of environmental ethics, based on religious and spiritual values. Suggestions for protecting and conserving the environment are a very ancient and fundamental aspects of religious teaching. The author will explore the perspectives of a number of environmental thinkers: Fachruddin Mangunjaya of Indonesia, Hossein Nasr (as representative of Sufism), and Fazlun Khalid of the United Kingdom. The paper will go on to identify a number of different approaches that offer some measure of environmental protection and I will draw on structured and unstructured interviews with these thinkers in order to further explore their published works on nature conservation. From these sources, the author discovers an urgent need for religious communities to engage in the work of sustaining this planet. The author has also identified the means to utilize and empower religious doctrines for environmental conservation. From these three sources, we can learn strategies for elaborating productive Islamic values of environmental conservation and promoting a greater need of engagement and collaboration among them in initiating practical conservation projects.

Keywords : *environmental crisis, nature, protection, sufi, and Islamic values.*

Abstrak:

Tantangan yang ditimbulkan oleh krisis lingkungan dunia saat ini telah melahirkan respons dari agama-agama dunia dalam bentuk upaya membangun sebuah etika lingkungan berdasarkan pada nilai-nilai agama dan spiritual. Gagasan untuk melindungi dan melestarikan lingkungan adalah aspek yang sangat klasik dan mendasar dari ajaran agama. Penulis akan mengeksplorasi perspektif dari sejumlah pemikir lingkungan, termasuk Fachruddin Mangunjaya dari Indonesia, Hossein Nasr yang mewakili sufi, dan Fazlun Khalid dari Inggris. Makalah ini kemudian mengidentifikasi sejumlah pendekatan yang mereka tawarkan terkait perlindungan lingkungan dengan mengacu pada wawancara terstruktur dan tidak terstruktur dengan mereka dan kemudian mengeksplorasi karya-karya yang mereka publikasikan terkait dengan konservasi alam. Dari sumber-sumber ini penulis telah menemukan gagasan utama mereka tentang urgensi keterlibatan masyarakat agama untuk mempertahankan planet ini. Penulis juga telah mengidentifikasi beberapa strategi mereka dalam memberdayakan doktrin agama untuk konservasi lingkungan. Dari tiga sumber ini kita dapat mempelajari strategi elaborasi nilai-nilai Islam yang produktif untuk pemeliharaan lingkungan dan mempromosikan kerjasama di antara mereka dalam mengagendakan proyek-proyek konservasi praktis.

Kata kunci : *krisis lingkungan, alam, perlindungan, sufi, dan nilai-nilai Islam.*

A. Introduction

Environmental damage, as has recently been seen, has become a common phenomenon in almost all parts of Indonesia, and indeed the world over. Flood, earthquake, landslide, pollution, volcanic eruption, erosion, silting of rivers and lakes, scarcity of water (in both quantity and quality), and the uncertainty of the weather has become a frequent experience. Nature, which at the outset, is 'friendly' to humans, and even has been created by God for humans to a certain extent, now plays the role of an 'enemy'; it has become a serious threat to human life. The extreme climate changes that have accompanied these disasters indicate the failure of humans as good stewards of the Earth. Contemporary humans in the modern world are conducting a slow but certain destruction on the environmental system which should be supporting their very lives. If this environmental destruction continues, be it at the local or the global level, without specific local and global intervention, then humans certainly will have failed in their role as God's chosen creature to represent Him on earth. Human existence, for all intents and purposes, will have lost its meaning. (Fachrudin M. Mangunjaya 2005:78; 2014:8).

The current global environmental crisis, according to Fritjof Capra, is a result of a faulty human point of view and also of his greed towards nature. This greed may be brought about by poverty, ignorance, or also by a desire to accumulate personal wealth. Transcendental values, which exist in the human self no longer, may play the role of moral compass. There is a process of desacralisation of nature, as elaborated by Harvey Cox, which was started hundreds of years ago. The Greek thinkers, such as Democritus and Leucippus described nature as merely atoms revolving in empty space. This viewpoint contains the seed of the secularization of nature. This process of secularization was accelerated with the emergence of a number of thinkers in a variety of disciplines - astronomy, biology, psychology, sociology, and cosmology, in which religion plays but a small role in their overall theory. (Fritjof Capra 1996:78; Harvey Cox, 1966: 46).

Recently we have come to realize that the Earth's resources are finite and that we have the responsibility of protecting and preserving the Earth. This growing interest in establishing a harmonious relationship with the Earth is an indication of an awakening spirituality. Humanity has begun to view things in terms of a relationship. Instead of seeing everything as separate, unrelated entities, we are learning to see the interconnectedness of all things. Freed of the illusions of separateness, we can view the Earth and all living and non-living things with a new spiritual vision. (Whitney Bauman, 2014:9- 18).

Environmental crisis brought about largely by human activity, should not be seen as merely physical devastation but should also be seen as the destruction and devastation of a rather more "deep" and complex nature. Not merely destruction of land, water, air, ozone, or biological communities, but also of "mental structure", "social structure", and "spiritual structure" at a much deeper level. Even though religion teaches nature as the creation of God, in general, religious people's contribution towards the protection and conservation of nature is still very open to question. Much environmental destruction is done by religious people themselves or, at least, by people who claim to be religious. Creating awareness of an ability to heal the earth must be attempted through a variety of means. Not only through formal and structural means such as by the modification of some global

policies, but also by a more holistic means – the modification of an actual culture. One of these means would be to invoke the awareness of earth in theological discourse in order to awaken human awareness of the Earth - by appreciating and treating the environment as part of our sacred life. An effort to protect and conserve it could indeed be viewed as true worship. This is the true duty of religious people regarding the environment which could be put into effect immediately. (Fazlun Khalid and Ali Al-Tsani 2008: 65).

The concern of religious communities on the environment depends very much on how religious teachings regarding the environment are presented and then understood by the communities - especially their elite. In Islam, these elites come in the form of *ulama* (Islamic scholars) who have to come up with modern ecological idioms. In addition to being a topic of discussion in Islamic philosophy, the relationship between humanity, God, and nature has also been discussed in a traditional manner by Sufi scholars. However, the content of *sufism* with regards to the environment thus far has not been updated to suit modern times. For example, the concept of *mahabbah* (love), - well known in *sufism* throughout the world, needs to be expanded from a concept which is solely directed at the love of God to a concept which is also directed at the love of nature. Developing this *sufism* into a more systematic environmental spirituality is a must in the midst of the systematic ecological destruction which has been brought about by modern human greed and a reckless use of technology.

From the classical to the contemporary, Sufi traditions offer many expressions that convey a beautiful ecological meaning. The mystics emphasized the fundamental unity between the essence of the natural and the essence of the social phenomena in a dynamic manner. The author will strive to explore a view and principle of sufis regarding ecological wisdom such that we may learn from it how to really appreciate nature ourselves. The attempt to re-examine the attitude of the Sufis, especially in their relationship between humanity and nature is, in my view, an extremely important endeavour. We may find that true Sufis really do love the environment and nature. The development of arguments for the conservation of nature from the perspective of sufis and the actualization

of the values they possess could be a prudent option for us to take in the midst of systematic environmental crisis brought about by human greed and ignorance in the best use of technology. (Hossein Nasr 1996: 3).

One of the most outstanding Sufis, who has promoted great notions on environmental protection, is Hossein Nasr. He has said that the ecological crisis and a variety of the earthly devastations that have occurred over the last two decades have, at their root, the spiritual and existential crisis of modern man. In several of his books: *'Islam and the Plight of Modern Man'* (1975), *'An Introduction to Islamic Cosmological Doctrines'* (1978), *'Religion and the Order of Nature'* (1996), *'Man and Nature: The Spiritual Crisis in Modern Man'* (1997), Nasr elaborates the main reasons for the emergence of the environmental crisis in modern civilization and emphasizes the importance of reformulating the relationship between humanity, nature, and God based on spirituality and perennial wisdom. (Hossein Nasr, 1975, 1978, 1996, 1997).

Dr. Fachruddin Mangunjaya is an Indonesian Conservationist, author of several environmental books and academic papers. He has a PhD in Environmental Management and Natural Resources from Bogor Agricultural University (IPB).¹ He is also Climate Reality Leader and a voluntary fellow presenter on climate change trained by Al Gore. He taught Environmental Politics on the Post Graduate Program, Faculty of Political Science, National University as well as basic science subjects at the Faculty of Biology, National University, Jakarta. Recently he led an initiative, together with several conservation NGOs in Indonesia, all with the active support of the government of Indonesia, to initiate an edict (*fatwa*) from Indonesian Council of *Ulama* (MUI) to help the endangered species of Indonesia. The MUI released the Fatwa – “of Wildlife Protection for the Balance of the Ecosystem” - in 2014. (Facruddin Mangunjaya 2014: 150).

We may find dozens of outstanding voluntary organisations dealing with Environmental conservation in the UK. Muzammal Hussein was one of the earliest volunteers and he pioneered the establishment of local groups in the UK setting a trend with his experiment with the London Islamic Network for the Environment (LINE). Others followed his example and soon there was the Midlands Islamic Network for the

Environment (MINE) run by Rianne Ten Veen; Sheffield Islamic Network for the Environment (SHINE) run by Kate Fryer; Wales Environmental Link Creating Opportunities for Muslim Engagement (WELCOME) run by Masood Yusuf; Earth Guardians run by Ziad Logart in Leicester. There are some other outstanding people in the UK who have made huge contributions to environmental issues: Fazlun Khalid, Saleemul Huq and Harfiyah Haleem, for example.¹

In this paper the author will explore the perspectives of Sufi thought, as represented by Hossein Nasr, Indonesian environmentalists, represented by Fachruddin Mangunjaya, and United Kingdom environmentalists, as represented by Fazlun Khalid. We may learn from all three of these groups how better to appreciate the environment. It is hoped through this new appreciation of the environment, we may find the means to stop a variety of ecological crises.

B. The Concerns of Religious Communities Toward Ecological Crises

Our current ecological crisis is the most dangerous manmade disaster this planet has ever faced: accelerated climate change, species depletion, pollution and ocean acidification. A central but rarely addressed aspect of this crisis is our negligence of the sacred nature of creation, and how this affects our relationship to the environment. There is a pressing need to articulate a spiritual response to this ecological crisis. This is vital and necessary if we are to help bring the world as a living whole back into balance. (Llewellyn Vaughan-Lee (ed), 2014:23-29).

Mustafa Abu-Sway's work, "Towards an Islamic Juris-prudence of the Environment" : 'Fiqh al-Bi'ah fil-Islam', was presented at Belfast mosque in February 1998. This paper explains that Islam is the most comprehensive in its attention to the problems of man and his environment. He presents relevant verses of the Qur'an and Hadith to show how Islam is concerned with the environment. The concept of the caliphate, mentioned in Surah 2:30, would be meaningless if it were unable to perform the duties required in managing the environment. The five principles: the keeping of religious rights, life, intellect, lineage and property would not pertain if the environment were severely damaged. Therefore, according to Mustafa,

care for the environment ranks as the highest (objectives of syari'ah). With intelligent arguments, Mustafa Abu-Sway makes a radical advance in breaking away from the tendency of most other scholars who prefer long-winded addresses on such issues as worship and correct clothing in Islam.²

In Al-Gore's perspective, religious ethic is at the forefront of the earth saving agenda. Although this work does not directly review the ethics of Islam on the environment, it is very helpful in providing perspectives on comparative religions of the world. Al Gore, former vice president of the United States in 1993, and sympathetic enough to believe that Islam is able to support the rescue movement of the earth through its teachings, is very much concerned with environmental issues. Al-Gore quoted the word of God in the Qur'an, "We've created everything from water". This quote shows how Islam has a message on environmental care. In another part of Al-Gore's book, he quotes Teilhard de Chardin: "The fate of mankind, as well as of religion, depends upon the Emergence of a new faith in the future." Only with this kind of weapon, said Al Gore later, may we be able to take care of the Earth. The new faith in the future could mean new excavations of the texts of Scripture in order to bring new meanings. In Al Gore's perspective, the ethical values of religion are at the forefront of his agenda to save the earth. (Al-Gore, 1992: 261-263).

This primer explores the history of religious traditions and the environment, illustrating how religious teachings and practices both promoted and at times subverted sustainability. Subsequent chapters examine the emergence of religious ecology, as views of nature changed in religious traditions and the ecological sciences. Yet the authors argue that religion and ecology are not the province of institutions or disciplines alone. They describe four fundamental aspects of religious life: orienting, grounding, nurturing, and transforming. Readers then see how these phenomena are experienced in a Native American religion, Orthodox Christianity, Confucianism, and Hinduism. Ultimately, Grim and Tucker argue that the engagement of religious communities is necessary if humanity is to sustain itself and the planet. Students of environmental ethics, theology and ecology, world religions, and environmental studies will receive a solid grounding in the burgeoning field of religious ecology. Scientists and

policymakers are also recognizing the importance of religious and cultural values when discussing the environment (Belden C. Lane, 2007: 251-271).

We realize that saving the Earth is our individual responsibility and that we can't just pass it on to someone else or ignore the whole problem. By raising our own consciousness, we help raise the consciousness of others in society. This change of attitude becomes a powerful spiritual force which can heal the Earth and help us to preserve it for coming generations. As an individual, we can have an effect, either positive or negative, on the destiny of the whole human race. Attitude is essential. By changing our attitude we have already taken a big step. Realizing that we do not possess the Earth and can no longer continue to abuse it for our own personal benefit, we also help others to realize the same. When humanity changes its attitude toward the Earth, considering it as our Mother and Provider, everything else will change. This new attitude will lead to new actions. (John Michael Greer, 2012: 89-97).

To feel responsible is to realize that our individual effort can make a difference. Some may have the option of dedicating their capabilities and education to helping the Earth. There may be a time to choose a career which can directly help the Earth. But there is also a very important way in which we all, no matter what our situation in life, can concretely fulfill our commitment to the maintenance of a healthy Earth. This is by making little sacrifices everyday which reveal our consciousness of a united Earth. (Fazlun Khalid 1992: 65). The concern of religious communities with the environment depends very much on how religious teachings regarding the environment are presented and then understood by the communities themselves, especially their elites. In Islam, these elites come in the form of *ulama* (Islamic scholars) who have to come up with modern ecological idioms. In addition to being a topic of discussion in Islamic philosophy, the relationship between humanity, God, and nature has also been discussed in a traditional manner by sufi scholars.

'Islamic Environmental Ethics, Law, and Society' by Mawil Y. Izz Deen is a work that starts with the statement that, in the Qur'an, the earth (Al ard) is mentioned 485 times. In addition, "syari'ah" means "source of water". Izz Deen firmly rejects the view that human anthropocentrism

rules the Earth. This view can be misleading; it can damage the earth. Furthermore, he says: Islamic ecological ethics are derived from the belief that all of creation belongs to God, and not to man, and to assume that non-human animals and plants exist to benefit man leads to environmental destruction and misuse. If, as in Islamic belief, the component parts of nature are in continuous praise to God, human destruction of these parts prevents the earth's own natural and subtle means of praising God. The Qu'ran acknowledges that humans are not the only creatures to walk the earth. Muhammad was once asked whether there would be a reward for those who show charity to nature and animals. He replied, "for charity shown to any creature with a beating heart, there is a reward."

'Islam and Ecology: A Bestowed Trust' by Richard Foltz, Frederick Denny, and Azizan Baharuddin (Ed.) is another outstanding work on ecological studies. This work is an anthology resulting from the Conference on "Islam and Ecology" by the 'Center for the Study of World Religions' at Harvard Divinity School, in May 1998. It is written by several environmental and theological experts. Some prominent names such as Seyyed Hossein Nasr, Ibrahim Ozdemir, Mawil Izz Deen, S. Nomanul Haq, L. Clark and others all contributed their thoughts. Broadly speaking, this work reviews some aspects of Islamic teaching on the protection of the environment. Either koran or hadith essentially have given important messages dealing with harmonious relation between man and environment. Even in the works of Sufis like Ibn 'Arabi and Rumi we can find their fundamental doctrines on environmental conservation. Cosmological concepts of *Sufism* really helped us understanding the great relation between man and environment. Their works on nature is helpful to enrich the analysis of this paper. 'Towards an Islamic Eco theology' by L. Kaveh Afrasiabi could also serve as a great reference note on environmental protection as seen from an Islamic perspective. This work is to review of the relationship between Islam, religion, and the environment. In religious studies, ecology enters a central concept, namely the preservation and protection of natural movement. Religious meaning of ecological conservatism is a movement among religious groups and among religious thinkers and intellectuals, about the use of nature in modern civilization. He also takes in hand the

required custody and care of the balance of nature, by developing various interpretations in the several theological works. This book also discusses sides as shown environmental wisdom of the Qur'an attention on water issues, loved animals, taking care of hygiene in its broadest sense, and so forth. Islam actually has started an authentic concern towards environmental issues following the best possible management for the benefit and balance of nature. (L. Kaveh Afrasiabi, 2002: 65). As Ziauddin Sardar writes; "The roots of our ecological crises are axiomatic: they lie in our belief and value structures which shape our relationship with nature, with each other and the lifestyles we lead." Everything in the universe is created by God. It is God Who adorns the skies with the sun, the moon and the stars, and the face of the earth with flowers, trees, gardens, orchards, and the various animal species. It is again God Who causes the rivers and streams to flow on the earth, Who upholds the skies (without support), causes the rain to fall, and places the boundary between night and day. The universe together with all its richness and vitality is the work and art of God, that is, of the Creator. It is again God Who creates all plants and animals as gendered pairs, in this way causing their procreation. God created man subsequently to all these other creations. (Ziauddin Sardar 1985: 218). Ibn al-'Arabi could be a leading personage in the most esoteric dimension of *Sufism*. He explains the expansion of the univers and the motion of objects. Jabir ibn al-Hayyan's adherence to *Sufism* did not prevent him from founding algebra and chemistry. And Ibn Jarir al-Tabari, one of the most outstanding figures in Islamic jurisprudence, history, and Qur'anic interpretation, wrote about the winds' fertilizing clouds so that rain would fall. Ibrahem Haqqi of Erzurum, a well known seventeenth century Sufi master, was a brilliant astronomer and mathematician as well as a specialist in the occult sciences. There are many more such examples, but these are enough to show that Islam's hierarchy of knowledge and its possession of a metaphysical dimension have satisfied its followers' intellectual needs. And so they never sought to satisfy their thirst for causality outside of religion, as indeed happened in the West. (Said Nursi, 1958:56).

Human beings are amphibious beings: they inhabit two realms. One is the material realm; the other is the spiritual realm. The needs of each

dimension have to be satisfied in the realm proper to it. Today, we have tended to shut off our spiritual side. Sartre spoke of “the God-shaped hole” in the human soul. Only a spirituality that truly slakes our thirst will satisfy us. When that is not available, we try to substitute satisfactions from the material world. But even an infinite amount of material satisfaction cannot fill that hole. (Hossein Nasr 1992: 87).

Ecological crisis and environmental damage is part of a multidimensional crisis which have their root in existential crisis caused by the modern materialist and secularist worldview dominant today. The point is that because humans no longer know themselves (existential crisis) they no longer know God as the owner of the universe and all its contents. Nature ends up being merely an object of exploitation. Environmental crisis which has been mostly caused by human acts, could not merely be seen as destruction or devastation of the physical structure of nature and the environment, but should be seen as destruction or devastation of a rather more “deep” and complex nature. Not merely the destruction of land, water, air, ozone, or biological communities, but also the destruction of “mental structure”, “social structure”, and “spiritual structure” at a much deeper level. Throughout history, Islam has promoted an intimate connection between the metaphysical dimension of the tradition and the study of nature. Muslim scientists were Sufis. In the Islamic as in the Chinese civilization, observation of nature and even experimentation generally stood on the gnostic and mystic side of the tradition. In Islam, the indivisible link between humans and nature and between religion and the sciences lies in the Qur’an itself, the Logos or Word of God. “By refusing to separate man and nature completely, Islam has preserved an integral view of the Universe and sees in the arteries of the cosmic and natural world order the flow of divine grace,. Man can learn to contemplate it, not as an independent domain of reality but as a mirror reflecting a higher reality”. (Hossein Nasr 1992:98).

In *Sufism*, the mystical branch of Islam, humanity and the natural world are believed to be manifestations of God. In that sense, everything that we see, touch, smell or hear is sacred. Even our cities, which we think of as cut off from nature, with their malls, roads and skyscrapers,

still recognizably bear the soul of the earth, since they are made from the earth's natural resources. From a Western point of view, our cities are soulless because our popular view of the world is a disenchanted one. What is most important today is not the well-being of nature, but technological and industrial progress. Our modern lives are mechanic, our senses hungry. For the Sufis, all five senses need to be stimulated as a first step in the process of creation. It stirs the movement of thoughts and feelings towards the realization of truth. This movement parallels that of the cosmos, believed to follow a spiral movement, which makes it one of the most important forms in Islamic art. (Ziauddin Sardar, 1985: 218).

C. Hossein Nasr's Works on Ecological Crisis

Born in Iran, he studied physics and math at the Massachusetts Institute of Technology, obtained a doctorate in science and philosophy at Harvard, and then returned to Iran, where he eventually became chancellor of Aryamehr University. After the Khomeini revolution in 1979, he began teaching Islamic studies in the United States. Although most of his twenty-odd books focus on Islamic civilization, some deal with the spiritual crises facing humanity today, and all evidence his knowledge of Western and Eastern scientific and religious traditions. That is rooted in Western modern science and its domination of our view of nature, a view that separates nature from the sacred. Renaissance humanism gave rise to a world centred on man rather than on God. Human reason was no longer bounded by allegiance to anything beyond itself. Before, all civilizations looked beyond themselves to God to revelation. I'm not hostile to Western science but hostile to its claim to be the only valid science of the natural world. There are other ways of 'knowing.' Western science has become illegitimate because scientists and the rest of society fail to see the need for a higher knowledge into which it could all be integrated. The spiritual value of nature is destroyed. We can't save the natural world except by rediscovering the sacred in nature. (Hossein Nasr, 1996:49).

According to Hossein Nasr, ecological crisis and environmental damage are parts of a multidimensional crisis, which have their roots in existential crisis, caused by the modern materialist and secularist worldview

dominant today. He has stated that modern humans have become zombies, walking dead, without true-life spirit, wandering around as predators who prey on one another and on their own environment greedily without any awareness that they have done something terrible. The point is that because humans no longer know themselves (existential crisis) they no longer know God as the owner of the universe and all of its contents. Nature ends up being merely an object of exploitation. (Hosein Nasr, 1978: 97).

‘Religion and the Order of Nature’ is one of the most popular works written by Hossein Nasr. Even though this work does not specifically discuss the issue of environment under the perspective of Islamic Law, its content and analysis refers to Islamic tradition. This is understandable as Nasr is a Muslim intellectual, whose thoughts are deeply imbued with Islamic tradition as shown in many of his writings, including this work. The usage of other literature such as the Bible and philosophical books is to enrich his environmental perspective. Nasr, in this work, explains that our earth is suffering from the wounds caused by human actions harmful to its survival. A secular scientific and technological worldview detached from its spiritual and religious roots, has caused the earth to experience a crisis and come close to its point of destruction. Hence, religion needs to play its role to alleviate the crisis and prevent destruction. (Hosein Nasr, 1996:78).

According to him, the values of religion and moral wisdom are necessary to prevent nature from being in chaos. Nasr’s exhortation indicates that Muslims also need to contribute their thoughts in the preservation of the environment. This means that Muslims are challenged to formulate concepts on the conservation of the environment in the form of writings, which could later be used as moral guidance in life. He sees the crisis as the externalization of an inner malaise that cannot be solved without “the spiritual rebirth of Western man.” The human destiny, says Nasr, entails fulfilling the role of God’s vicegerent on earth and protecting the natural order, thus bearing witness to the truth that the whole of nature speaks of God. (Hosein Nasr, 1987: 68). Seyyed Hossein Nasr very intelligently says that the destruction of nature has roots in the Western philosophy of nature. The West separates knowledge and nature from the sacred or the divine.

Further, Nasr tells us: *"I'm not hostile to Western science but to its claim to be the only valid science of the natural world. There are other ways of 'knowing.' Western science has become illegitimate because scientists and the rest of society fail to see the need for a higher knowledge into which it could be integrated. The spiritual value of nature is destroyed. We can't save the natural world except by rediscovering the sacred in nature."*²³

The Renaissance led to the separation of philosophy from theology, reason from faith, and mysticism from gnosis. (The latter term Nasr uses not to denote 'a secret knowledge based on mystic revelation' but instead, it refers broadly to "illuminated knowledge.") In medieval times, Christianity, like Islam, was steeped in tradition. But as the West emphasized the rigid logic of Aristotelian thinking, the sense of the sacred diminished. By the seventeenth century the science of the cosmos was secularized. The scientific revolution mechanized the Western worldview, and, with the appearance of the nineteenth-century sociologist Auguste Comte, led to examining the person and society as elements that could be measured with the aim of manipulation and predictability. (Hossein Nasr, 1992:98).

Hossein Nasr attacks what he calls 'the hypothesis of evolution'. He uses the term not to mean modifications within a particular species (which do occur, he says, as a species adapts itself to changed natural conditions) but the belief that through natural processes one species is actually transformed into another. Nasr passionately criticizes this on a wide variety of grounds metaphysical, cosmological, religious, logical, mathematical, physical, biological, and paleontological building on arguments that are too complex to recapitulate here. His central concern is that what he calls "the deification of historical process" has become so powerful that in many souls it has replaced religion and veils the archetypal realities. (Hossein Nasr, 1978: 97).

Hossein Nasr noted that Islam is the universal order, the integral religion of harmony, and the unique system that harmonizes the physical with the metaphysical, the rational with the ideal, and the corporeal with the spiritual. Each dimension of our earthly life has its own place within Islam's matrix and thus can perform its own function, enable us to be at

peace with ourselves and our community and nature, and to gain happiness in both worlds. From a Western point of view, our cities are soulless because the popular view of the world is a disenchanting view. What is most important today is not the well-being of nature, but technological and industrial progress. Our modern lives are mechanic, our senses hungry. For the Sufis, all five senses need to be stimulated as a first step in the process of creation. It stirs the movement of thoughts and feelings towards the realization of truth. This movement parallels that of the cosmos, believed to follow a spiral movement, which makes it one of the most important forms in Islamic art. (Hossein Nasr, 1996: 59). Among his arguments is the contention that there is a remarkable unanimity that humankind descends from a celestial archetype but does not ascend from the ape or any other creature.

Hinduism, Jainism, Buddhism, Islam, and many other traditions do demonstrate awareness that other creatures have preceded humankind on earth and that the earth's geological configuration has changed. For example, over a thousand years ago, Muslim scientists knew that sea shells on top of mountains meant that mountains had turned into seas and seas into mountains, and that land animals had preceded humans on earth. But no sacred scriptures, whether they speak of creation in six days or of cosmic cycles enduring over vast expanses of time, speak of higher life forms as evolving from lower ones. (Hossein Nasr 1978: 97). A number of scientists have found difficulties with the theory of evolution. For example, the lack of fossils intermediate between the great groups requires explanation. Contrary to Darwinian Theory, each new species enters life quite suddenly, over an extended region, and with all its essential characteristics. A truly scientific statement would be that nature produces species that are constant and unchanging, but occasionally disappear.

For Nasr, Islam's elaborate hierarchy of knowledge is integrated by the principle of unity (*tawhid*), running as an axis through every mode of knowledge and being. There are juridical, social, theological, gnostic, and metaphysical sciences, their principles all derived from the Qur'an. Within Islamic civilization, too, there have developed philosophical, natural, and mathematical sciences that became integrated with the worldview of

Islam. On each level of knowledge, nature is seen in a particular way. For jurists it is the background for human action, for scientists a domain to be analyzed, and for metaphysicians the object of contemplation. Ultimately, all Islamic sciences affirm the Divine Unity. Nasr finds throughout Islamic history an intimate connection between the metaphysical dimension of the tradition and the study of nature. Muslim scientists were Sufis. In Islamic as in Chinese civilization, observation of nature and even experimentation generally stood on the gnostic and mystic side of the tradition. In Islam the indivisible link between humans and nature and between religion and the sciences lies in the Qur'an itself, the Logos or Word of God. "By refusing to separate man and nature completely, Islam has preserved an integral view of the Universe and sees in the arteries of the cosmic and natural world order the flow of divine grace, man can learn to contemplate it, not as an independent domain of reality but as a mirror reflecting a higher reality" In Islam, then, nature has never been considered profane. Someone like Avicenna could be both a physician and a philosopher who sought knowledge through illumination. That modern science did not develop in the bosom of Islam is a sign not of decadence, but of the Islamic refusal to consider any form of knowledge as purely secular and divorced from the ultimate goal of human existence. (Hossein Nasr, 1978:99).

One should learn to contemplate the world of nature as a mirror reflecting the Divine God, who is both transcendent and immanent. Trees are not only necessary to maintain life, they are a recurring symbol. The Qur'an compares the cosmos to a tree whose roots are firm in the heavens and whose branches spread to the whole of the universe, symbolizing the participation of the whole cosmos in prayer. In Islamic tradition, it is a blessed act to plant a tree even one day before the end of the world. Water has a fundamental reality which symbolizes Divine Mercy. In Islamic law, to pollute the water is a sin, and according to certain jurists, the person who does so can even be called a *kafir*, a condemnatory term for someone outside the pale of religion.

Ranging through a broad spectrum of the traditions of wisdom, Nasr pays homage not only to the two other Abrahamic faiths, but also to the spiritual traditions of Native Americans and Shintoists, for whom revelation

is directly related to natural forms. The American Indian, for example, sees the bear or eagle as a divine presence. All religious traditions, too, posit the hierarchical nature of reality as in the orders of angels described by Dionysius, or intermediate worlds in the cosmologies of Mahayana Buddhism. Thus we have many traditions, yet one, the Primordial Tradition, which always is. This lessens neither the authenticity nor the complete originality of each, which emanates as a direct message from Heaven and conforms to a particular archetype. From interfaith dialogue we should not expect the conversion of participants. Rather, we can gain understanding of another world of sacred form and meaning through preservation of our own tradition. (Hosein Nasr, 1987:78).

The geometric patterns in Islamic art reflect the archetypal world. Traditional Islamic architecture and city planning never sought to convey a sense of defiant human power over nature. Where there were hot deserts, the streets were narrow to prevent the sun from dissipating the cool night air. Slatted wind-towers on housetops caught the breezes that ventilated homes. Even religious architecture reflected harmony with nature. Light and air entered easily into the traditional mosque, and birds often flew around during the most solemn moments of a ceremony. The sun-heated buildings, wind-turned mills, and water provided energy for small technologies. In the Middle East, particularly Persia, the Muslims perfected the ancient system of *qanats*, elaborate underground channels that stored water and carried it long distances without danger of evaporation. Many are still being used today. (Hossein Nasr, 1978: 96).

In the traditional Islamic pattern of life, work is not separated from life, but reflects natural rhythms. An artisan's workday, for example, may last from dawn until long after sunset, but the work is done in the bazaar, the bosom of the community, and is interrupted by coffee-drinking with friends, dining at home with family, prayers at the mosque, or quiet meditation.

Nasr maintains, in the growing interest in ecology and a concomitant urge to rediscover the sacred. If the limitations imposed by a desacralized mode of knowing were removed, the sacred would manifest itself of its own accord, he tells us in *Knowledge and the Sacred*: "The light has not

ceased to exist in itself. The cosmos seems to have become dark, spiritually speaking, only because of the veil of opacity surrounding that particular humanity called modern”. For Nasr, “nature”, a symbol of a transcendent reality, teaches human beings about God. (Hossein Nasr, 1976: 115).

D. Fazlun Kholid’s Role on Ecological Conservation

Fazlun Khalid, a Muslim scholar and founder of the Islamic Foundation for Ecology and Environmental Science (IFEES)⁴, has long expounded the importance of making environmental observation central to Muslim awareness. He believes that environmental teaching is inherent to Islam To summarize, Fazlun shares the perspective that Islam provides a comprehensive system for teaching the fundamental aspects of environmental care. (Fazlun Khalid 1999:89).

Fazlun Khalid has a worldwide reputation as an indefatigable advocate of environmental protection rooted in religious traditions and is now recognized as one of fifteen leading eco theologians in the world. He appeared on the ‘Independent on Sunday’ list of the top 100 environmentalists in the UK in 2008 and is also listed amongst the “500 Most Influential Muslims in the World” by the Royal Islamic Strategic Studies Centre of Jordan. He was also the recipient of the Muslim News Awards for Excellence in Engineering, Science and Technology in 2004 for developing a scientific approach to Islamic environmental practice. He founded the Islamic Foundation for Ecology and Environmental Sciences which is now established as the world’s leading Islamic environmental NGO. IFEES is a UK based charity dedicated to the maintenance of the Earth as a healthy habitat for all living beings. Our exertions since the mid 1980s have been directed towards creating mass awareness and include research, the production of teaching materials, training and project development and we offer this work as a gift to our fellow humans whoever and wherever they may be. This is also a call to Muslims to live up to their responsibilities as guardians (Khalifa – Qur’an 6:167) of Allah’s creation and work towards leaving a live able earth for future generations. We network world-wide and invite collaboration from organizations and individuals of all persuasions who agree with our vision.⁵

Fazlun Khalid noticed that link between Islam and the environment is slowly gaining recognition amongst the wider public and The Islamic Foundation for Ecology and Environmental Sciences (IFEES) may have something to do with that. Over the last two decades, the UK-based organization has been reaching out to Muslims and non-Muslims alike about the role that faith can play in environmental protection. IFEES has worked particularly hard to highlight the Islamic teachings on nature and have set up their Eco-Islam newsletter and published various green guides with that aim in mind. The organization has also campaigned to end dynamite fishing in Zanzibar and encouraged tree planting in Indonesia through Islamic teachings. I caught up with Fazlun Khalid who had the charity and good nature to talk more. (Fazlun Khalid 2002:90).

Islamic Foundation For Ecology and Environmental Sciences (IFEES) is a multi-dimensional organization and its objectives include:

- Setting up a centre for researching Islamic conservation practice.
- Compiling a database and acting as an information exchange on environmental affairs.
- Producing teaching materials, books and journals.
- Training on practical and theoretical subjects. This will comprise weekend courses and some medium and long term programmes.
- Training modules will be based on the principles of the *Syaria*. A range of subjects covering the environmental sciences will be taught.
- The setting up of an experimental project focusing on land use and organic farming. Practical training will include sustainable land resource management and non- industrial, traditional farming techniques as a practical demonstration of self-sufficiency. IFEES will be drawing on the expertise already developed in the field.
- Developing alternative low energy, low cost technology. It will function as a demonstration centre for such technology and will participate in their promotion.
- Acting as a consultancy to various international NGO's, funding agencies and academic bodies.⁶

This project started more than 25 years ago; IFEES has been around since 1994. What Fazlun Khalid does is to project the specifically Islamic teachings about the environment this isn't to say that he doesn't work with secular groups or other denominations; he does, because ultimately what he is facing is a common problem. Since the eighties, he has been researching Islamic texts, the Qur'an and *Syariah* on environmental issues and we have put that together to train people amongst the international community IFEES is used for Islamic training on the environment in Nigeria, Tanzania, Kenya, Indonesia, Madagascar and Malaysia. Fazlun Khalid is also trying to educate the Islamic leaders and *ulamas* about the environment and the direct link to the Qur'an and *Syariah* and how they can implement projects based on these teachings. So it's quite real and practical work.⁷

These following principles have been incorporated into the "Islam and Conservation" training workshops which Fazlun Khalid has conducted in various parts of the world with an encouraging degree of success and here they are in outlined:

1. *Tawhid* the principle of "Divine Unity" and related discussions on the nature of the Creator, His creation and the importance of its conservation.
2. *Khalq* how the Qur'an deals with matters relating to the environment and conservation through verses relating to "*khalq*" ("creation").
3. *Mizan* the principle of "balance," and how the earth remaining in a stable balance is a step toward conserving the environment.
4. *Ihsan* - the knowledge that Allah created humankind in a state of "goodness" or "beauty," and understanding our place in *fitra* (the Qur'anic term for an original state of nature).
5. *Fasad* - knowing the capacity of human species for destructive behavior ("corruption," or *fasad*), which leads to the destruction to the environment.
6. *Khalifa* - knowing our human responsibilities as guardians of the environment, as expounded in the Qur'an, including our treatment of other sentient beings. (Fazlun Khalid 2008:90)

According to Fazlun Khalid, the single most important link between Islam and the environment that is the principle of *Khalifah*, which says that we have a profound responsibility as creations of Allah to keep the environment in good order. There is a verse in the Quran which says that we will corrupt the land but god will show us the error of our ways and give us a second chance. So we must accept our mistakes and seize the second chance that god has given us.⁸ Fazlun Khalid feels that Islam has the best teachings on the environment, the whole framework is there and sadly, we are so besotted with wealth, money and position and wanting to copy everything that the West does, that we don't recognize the diamond that we have in our hand. (Fazlun Khalid, 1999:87).

One thing that Muslim can do is learn what Islam has to say about the environment and work with organizations such as Greenpeace, Friends of the Earth and other local organizations. Muslims also need to be approaching their Imams and chairmen at their local mosques and telling them about environmental problems and asking them what Islam has to say about it. Challenge them, we need to challenge them and ask them why they aren't doing Friday sermons on these issues.⁹

E. Fachrudin Mangunjaya's works and Engagement on Environmental Protection

Fachruddin Mangunjaya, is a Lecturer at the National University of Indonesia, Fellow of The Climate Project Presenter, environmentalist and Independent consultant. Graduated with a bachelor's degree from the Faculty of Biology at the National University (UNAS) in Jakarta, and with a master's degree in conservation biology from the University of Indonesia, and PhD from Post Graduate Program Environmental Management and Natural Resources (PSL), Bogor Agricultural University. He is very interested in bringing religion to bear to help conservation goals. One leading eco-activist in the Muslim world and elected as one of four Muslim Eco-Warriors. A member of the Forum on Religion and Ecology and International Society for the Study of Religion Nature and Culture (ISSRNC), environmental journalist and columnist. Treasurer Yayasan Orangutan Indonesia (Yayorin). Advisory and founder of Borneo Lestari Foundation, Central Kalimantan.¹⁰

According to Fachruddin, efforts to protect or preserve Indonesia's natural environment are critically important and will require a strong and innovative approach. Many conventional attempts in the past that have corresponded to government policies have, in general, followed a structural approach. This approach often represents a "top-down" process that is not socially inclusive. These policies may give the impression that local populations do not have the capacity to constructively engage in the process, particularly when the establishment of conservation areas requires the alteration of traditional rights that have been locally observed for generations. In Indonesia, conflict over the use of natural resources has often arisen due to conservation areas being unilaterally established by the government on land that local communities have already been using, or over which their ownership has been claimed, albeit often without official government approval or formal registration. When the government extends permission for a conservation area or a land use concession and a boundary dispute subsequently arises, conflicts may escalate that result in restriction of resource use rights, expulsion of the local population, or even bloodshed. (Fachruddin Mangunjaya, 2014:65).

Fachruddin Mangunjaya, working in collaboration with Fazlun Khalid, has led numerous workshops aimed at advancing religious understanding of environmental themes found within the text of the Qur'an. For example, Mangunjaya led various workshops in Indonesia including Aceh, Padang, Mandailing Natal, North Sumatra, Bogor, Bandung, Cirebon, West Java and Waigeo Island, Papua. During these workshops hundreds of participants including *ulama* (religious scholars), *ustadz* (Islamic teachers), *imam* (religious leaders) and *khatib* (preachers) from all over Indonesia read the Qur'an repeatedly together and sincerely to adjudicate its ecological teachings. In addition and with authorization from Fazlun Khalid, Mangunjaya also presented this methodology and approach to hundreds more religious scholars, not only in Indonesia (Java and North Sumatra) but also as far as Kano in Nigeria.¹¹

In April 2010, in Bogor, Indonesia, Muslims convened the First International Conference on Muslim Action on Climate Change and reached an agreement at the conference which yielded, among others results, the

following recommendations that were sent to the Organization of Islamic Conference and all country members for follow-up and implementation:

1. To promote the re-integration of science and Islamic teaching into both policy-making and education systems for sustainable development across the Muslim World and the formation of the Organization of Islamic Conference to take a leading role in protecting Muslim countries from climate change impacts through promotion of coherent climate change policy, environmentally benign technology and corporate practices and adoption of a lifestyle in accordance with Islamic values.
2. To promote and conduct community and grassroots actions to respond to climate change with mitigation and adaptation efforts and to develop various hubs of cooperation for exchange of knowledge and best practices. This would focus on rehabilitation and revitalization of local natural resources that increases resilience; quality of life and the development of mosques as community and education centers to disseminate the sustainability message should be prioritized.
3. To recognize and celebrate successful efforts from governmental policies to sustainable corporate practices to community actions at all levels, to encourage learning and exchange of knowledge and best practice across the Muslim World e.g. Award programs and *Eco-Pesantren* (Environmental Islamic Boarding School) jamborees, to promote pro-environmental ethics and practices.
4. To train religious leaders about climate change issues and best education practices using locally relevant systems, e.g. the *pesantren* system in Indonesia and enhancing and replicating the *Eco-Pesantren* program a model to promote best environmental education practices elsewhere.

There are some popular productive works of Fachruddin Mangunjaya in overcoming the environmental crisis as followed:

1. One of facilitator in requiring of Fatwa MUI on protection of Endangered Species to Maintain the Balanced Ecosystem. Fachruddin himself personally was moved and got touched, because this is apparently the bridges that I've seen in a dream, my

dream really come true bridging of science learned in conservation biology and faith. It turned out to be a form of interpretation and succeed to be done. He noted, because of the hard work and support network around the world, our intention, as expressed in the Plenary Assembly of the MUI's Fatwa The fatwa was spread on the World, seems to be very successful. Thus, we may also say, "This is the contribution of Indonesian Muslims to the World and our planet Earth."¹²

2. Designer of *Eco-Pesantren*. Fachruddin succeeded in popularizing and motivating of *Eco-Pesantren* Design on the Framework of Sustainable Development through his works. (Fachruddin Mangunjaya 2014). According to him, developing environmental awareness among Muslims in Indonesia is an important effort and should continue to get attention. There was no resistance in the Islamic scholars in Indonesia when talking about environmental issues, because they had seen very severe environmental damage and disasters in Indonesia. This dissertation tries to formulate a design for the environmentally friendly Islamic Boarding School Program (*Eco-Pesantren*) on the framework of sustainable development. The research conducted in purposive sampling to the three *Pesantren* in West Java and Banten Province, was done at the leading *pesantren* (*Pesantren Induk*) in both provinces: Daar El Qolaam, Banten, Al Musaddadiyah, Garut and Pesantren Buntet, Cirebon. The research was conducted using complex pairs of research series such as Participatory Action Research (PAR), Institutional Development Framework (IDF). Fachruddin recognized many Islamic environmental activists have begun trying to impart the "spirit" of environmental protection based on these old traditions of Islam. *Eco-Pesantren* program is a strategic program that will encourage increased knowledge, awareness, awareness and active participation of citizens' boarding school for the efforts of environmental preservation based on the teachings of Islam. The program is expected to be applicable programs and activities with the real action in addressing environmental issues through religious channels. Through *Eco-Pesantren* program is also expected to open up opportunities for synergy among various stakeholders to save the earth. There are many leaders of *pesantrens*

who have pioneered “green” efforts. Tuan Guru Hasanain Juaini, leader of *Pesantren al-Haramain*, Nusa Tenggara Barat Province for example, has distinguished his *pesantren* from others by establishing a social forestry project that involves students and their families in environmental conservation and economic empowerment. The project has succeeded in reforesting thirty-one hectares land crops motivated by live stock runs for short-term needs and each family is allocated one hectare in which to plant, nurture and harvest trees according to a business plan. Leaders from many other Islamic schools have also begun planting trees to raise funds for their own *pesantrens*. For example, K.H. Husen Muhammad has planted thousands of teak trees, *jabon* trees.¹³

3. Fachruddin Mangunjaya is one of the most popular Figure who reviving an Islamic approach for environmental conservation in Indonesia. According to him, efforts to protect or preserve Indonesia’s natural environment are critically important and will require a strong and innovative approach¹⁴. Many conventional attempts in the past that have corresponded to government policies have, in general, followed a structural approach. This approach often represents a “top-down” process that is not socially inclusive. These policies may give the impression that local populations do not have the capacity to constructively engage in the process, particularly when the establishment of conservation areas requires the alteration of traditional rights that have been locally observed for generations¹⁵. In Indonesia, conflict over natural resource use often arises due to conservation areas being unilaterally established by the government in land that local communities have already been using, or over which their ownership has been claimed, albeit often without official government approval or formal registration. When the government extends permission for a conservation area or a land use concession and a boundary dispute subsequently arises, conflicts may escalate that result in restriction of resource use rights, expulsion of the local population, or even bloodshed¹⁶.

F. Conluding Remarks

Hossein Nasr, as a Sufi, has adopted many views on nature from previous figures such as Ibn Arabi, Ikhwanussofa, Mulla shadra, and

Tabataba'i. His fierce attacks against secular epistemology have established him as a modern Sufi. In his several works on nature, Nasr caused his study on an epistemological and spiritual approach. Humans must reevaluate their secular views of nature while reconsidering the spiritual spaces in their hearts. A heart full of spiritual content would strengthen the God-like qualities contained in the soul such that it acts wisely towards God, towards fellow humans, and towards nature respectively. The natural disasters which have continued to befall humanity lately in ever worsening forms indicates a certain loss of this wisdom. A further glance at past history shows that the ecological philosophical and spiritual frameworks are not anything new, but something that has been formulated and reformulated time and time again for as long as humans have been known to live.

Nasr states that the correspondence between microcosm and macrocosm, and the study of the gradation of beings, forms the background for scrutinizing the various forms in nature. Humankind stands at the pinnacle of this hierarchy. But man cannot gain an awareness of the sacred aspects of his nature without discovering the sacred within him or herself. According to Nasr, the environment should be so conducive that the *salik* (seeker of the sublime truth) is driven towards attaining his state of oneness with nature. Furthermore the effort to fulfil this need is an integral part of the relationship between mankind and God, between people as well as between mankind and the environment. He noted that by appreciating and treating the environment as part of a sacred life, and then the further effort to maintain that environment, is an indicator of the closeness between creations and their Creator.

While Fazlun Kholid as a founder of the Islamic Foundation for Ecology and Environmental Science (IFEES) and Fachruddin Mangunjaya as a motivator of *Eco Pesantren* Design and the most popular Figure who reviving an Islamic approach for environmental conservation in Indonesia-although their views on nature have been influenced to some extent by Hossein Nasr-they have not focused too greatly on the epistemological and spiritual level. Both of them are environmental activists who are committed to protect the environment in the form of productive workshops and applicable training for environmental protection. At the most basic

level, Fachruddin Mangunjaya and Fazlun Khalid have aimed to convey in their teachings the commands and goals stated in the verses of the Qur'an, which pious Muslims read and study every day. Their goal is to enhance and enrich discussions on what may be intended by the verses, in terms of environmental themes and with actual examples found in present day realities. The essential point in offering these exercises and workshops is to harness the motivation to change the behavior among Muslims to better guard the environment.

Endnotes

- ^{1.} Some of Fachruddin's works such as: Developing Environmental and Conservation Awareness through Islamic Teaching. *Oxford Journal of Islamic Studies*. 22 (1): 36-49 (Oxford University Press, 2011), Reviving an Islamic Approach for Environmental Conservation in Indonesia. *Worldview* 16 (2012) 286-305 (Brill the Netherland), Islam and Natural Resources Management. In J.M. McKay (Ed). *Integration Religion Within Conservation: Islamic Belief and Sumatran Forest Management*. Darwin Initiative Case Study. Durrel Insitute of Conservation and Ecology. University of Kent, UK. Pages 11-20 (Book, 2013), Understanding Natural Resource Use Management in Nagari Pakan Rabaa Timur: A Participatory Rural Appraisal Approach. In J.M. McKay (Ed). *Integration Religion Within Conservation: Islamic Belief and Sumatran Forest Management*. Darwin Initiative Case Study (Durrel Insitute of Conservation and Ecology. University of Kent, UK. Pages 65-69), Solving the Problem: Youth Response to the Sustainable Development. *Constelation Journal*. January 2013 Online: International Muslim Association of Scientist and Engginer (IMASE). www.imase.org, McKay, J.E., F.M. Mangunjaya, Y. Dinata, S. R. Harrop, F. Khalid. 2013. Practice what you preach: a faith-based approach to conservation in Indonesia. *Journal Oryx* 48 (1): 23-29 (Journal University of Cambridge Press), Developing environmental awareness and conservation through Islamic teaching *Journal of Islamic Studies* (2011) 22 (1), 36-49, Reviving an Islamic approach for environmental conservation in Indonesia *JE McKay Worldviews: Global Religions, Culture, and Ecology* 16 (3), 286-305, Practise what you preach: a faith-based approach to conservation in Indonesia *JE McKay, FM Mangunjaya, Y Dinata, SR Harrop, F Khalid Oryx* 48 (01), 23-29, *Khazanah alam: menggali tradisi Islam untuk konservasi FM Mangunjaya Yayasan Obor Indonesia, Islam and Natural Resource Management FM Mangunjaya Integrating Religion Within Conservation: Islamic Beliefs and Sumatran , Faiths from the Archipelago, FM Mangunjaya, ISL Tobing, A Binawan, E Pua, M Nurbawa, Worldviews: Global Religions, Culture, and Ecology* 19 (2), 103-122, *Eco-Pesantren design on the framework of sustainable/ development FM Mangunjaya IPB (Bogor Agricultural University), Part IV–Understanding Natural Resource Management in Nagari Pakan Rabaa Timur: A Participatory Rural Appraisal Approach J Suhendri, FM Mangunjaya Integrating Religion Within Conservation: Islamic Beliefs and Sumatran, Integrating Religion Within Conservation: Islamic Beliefs and Sumatran Forest Management Y Dinata, R Febriamansyah, N Firmansyah, SR Harrop, EC*

Kartika, Indonesian Moslem Responding to the Environmental Crisis: Notes to Nature Conservation1 FM Mangunjaya, J Supriatna, and ecetera. He also serves as executive editor of Conservation International Indonesia's TROPIKA Indonesia Magazine. Editor and Author of several books: Konservasi Alam Dalam Islam -Nature Conservation in Islam (YOI, 2005), Hidup Harmonis Dengan Alam (Living Harmoniously with Nature), YOI 2006, Menanam Sebelum Kiamat (co Editor), -(YOI 2007), Editor Fiqh al Biah (Fikih Lingkungan), (INFORM 2005) Bertahan Di Bumi: Gaya Hidup Menghadapi Perubahan Iklim (YOI 2008) and several children books: Keluarga Gajah, Orangutan Pesta Buah Durian dan Kancil Millenium. Khazanah Alam: Menggali Tradisi Islam untuk Konservasi (YOI 2009), Islam Peduli Lingkungan, Suplemen Modul untuk SMK/SMK/Aliyah. He has authored more than 200 articles for popular science on environment and conservation in the national Indonesia media. <http://bukufmangunjaya.blogspot.com/2012/03/islam-peduli-lingkungan.html> accessed on Jan 25, 2016.

2. <http://www.ifees.org.uk/about/our-story> accessed on January 25, 2016.
3. Mustafa Abu-Sway, *Towards an Islamic Jurisprudence of the Environment: Fiqh al-Bi'ah fil Islam*, <http://homepage.iol.ie/afifi/Articles/environment.html> accessed on Jan 25, 2016.
4. See the article of Marjorie Hope and James Young in <http://www.crosscurrents.org/islamecology.html>, accessed on Jan 25, 2016.
5. IFEES is a multi-dimensional organisation and we are proud of our achievements as our successes (link to Celebrating Achievement below) have come from mainly voluntary endeavour. We welcome the support of visionaries who would like to see this work rapidly multiplied. IFEES networks world-wide with NGOs, international organizations, academic bodies and grass roots organizations and invites collaboration from institutions and individuals from all persuasions who are also dedicated to the maintenance of the Earth as a healthy habitat for future generations of humankind as well as other sentient beings. (Interview with Fazlun Khalid on December 5, 2015, see also <http://www.ifees.org.uk/muslim-scholars-unite-in-combating-cimate-change/>) accessed on Jan 25, 2016. IFEES is a multi-dimensional organization and we are proud of our achievements as our successes (link to Celebrating Achievement below) have come from mainly voluntary endeavour. We welcome the support of visionaries who would like to see this work rapidly multiplied. IFEES networks world-wide with NGOs, international organizations, academic bodies and grass roots organizations and invites collaboration from institutions and individuals from all persuasions who are also dedicated to the maintenance of the Earth as a healthy habitat for future generations of humankind as well as other sentient beings. (Interview with Fazlun Khalid on December 5, 2015, see also <http://www.ifees.org.uk/muslim-scholars-unite-in-combating-cimate-change/>) accessed on Jan 25, 2016
6. <http://www.ifees.org.uk>, http://islamicclimatedeclaration.org/speaker/fazlun_khalid/ accessed on Jan 25, 2016.
7. Interview with Fazlun Khalid December 5, 2015.
8. Interview with Fazlun Khalid December 5, 2015.
9. Interview with Fazlun Khalid on December 5, 2015.

10. Interview with Fazlun Khalid on December 5, 2015.
11. Interview with Fachruddin Mangunjaya, on Jan 25 2016. See also <http://essaysf.mangunjaya.blogspot.co.id>, accessed on Jan 25, 2016.
12. Interview with Fachruddin Mangunjaya, on Jan 25, 2016.
13. Interview with Fachruddin Mangunjaya, on Jan 25, 2016.
14. Interview with Fachruddin Mangunjaya, on Jan 25, 2016.
15. Fachruddin Mangunjaya, *Journal Oryx* 48 (1): 23-29 (Journal University of Cambridge Press), Developing environmental awareness and conservation through Islamic teaching *Journal of Islamic Studies* (2011) 22 (1), 36-49, Reviving an Islamic approach for environmental conservation in Indonesia JE McKay *Worldviews: Global Religions, Culture, and Ecology* 16 (3), 286-305, Practise what you preach: a faith-based approach to conservation in Indonesia JE McKay, FM Mangunjaya, Y Dinata, SR Harrop, F Khalid *Oryx* 48 (01), 23-29
16. Interview with Fachruddin Mangunjaya, on Jan 25, 2016.

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Heritage of Nusantara is a peer reviewed journal using bilingual (English and Arabic). journal is the areas covering Indonesia, Malaysia, Brunei, Southern Part of Thailand (Patani), Singapore, Timor Leste dan Southern Part of the Philipines (Sulu).The aim is to introduce the richness of the Heritage of Nusantara in particular, to show its relations and contributions to the world heritage as well as to offer a wide variety of analysis on how to preserve and develop the richness of the Heritage of Nusantara. Therefore, the Journal welcomes the papers from the scholars and expert from all disciplines of humanity, social sciences and religious studies related.

The article submitted should be original based on academic works. The article submitted is never published before in any journal or is being reviewed for possible publication. All the articles submitted will be reviewed by certain editors, editorial board as well as blind reviewers appointed by the journal. Any article does not meet the requirement of the guidelines will not be considered and will be declined.

The number of the words is between 10000 to 15.000 words. References, tables, figures, appendices and notes are included in those words. As for the abstract is 150 words with 5 key words. The articles

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خير القواد يوسف

مدير التحرير:

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Enlivening Cultural Environments through Sharing and Gotong Royong (Mutual Cooperation)

محور هذه المجلة هو تزويد القراء بمعلومات حول خطة إندونيسية ودولية في تطوير المؤلفات والتراث الديني من خلال نشر المقالات والتقارير البحثية ومراجعات الكتب.

تركزت هريتيج اوف نوسانتارا للبحث في المؤلفات الدينية سواء كانت معاصرة أو قديمة، والتراث الديني الواقع في جنوب شرق آسيا، وترحب بمساهمات المثقفين والعلماء المتخصصين في هذا المجال.

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Kutipan Keputusan Kepala Lembaga Ilmu Pengetahuan Indonesia
Nomor 1215/E/2015 Tanggal 30 Oktober 2015

Nama Majalah : Heritage of Nusantara: International Journal of Religious Literature and Heritage
ISSN : 2303-243X
Redaksi : Center for Research and Development of Religious Literature and Heritage,
Ministry of Religious Affairs of The Republic of Indonesia,
Gedung Kementerian Agama RI, Lt. 18, Jl. M.H. Thamrin No. 6, Jakarta Pusat

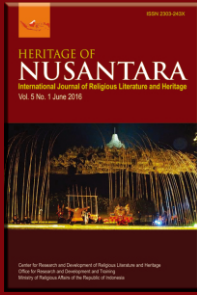
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Akreditasi sebagaimana tersebut di atas
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(دراسة تحليلية على كتابه آداب المعلمين)

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ISSN 2303-243X



9 772303 243101