

# Environmental Protection from the Perspectives of Sufi Indonesians and United Kingdom Muslim Environmentalists

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*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 an environmental ethics, based on religious and spiritual values. Suggestions for protecting and conserving the environment are a very ancient and fundamental aspect of religious teaching. The author will explore the perspectives of many environmental thinkers, including Fachruddin Mangunjaya of Indonesia, Hossein Nasr as a representative of Sufism, and Fazlun Khalid of the United Kingdom. The paper draws on structured and unstructured interviews with these thinkers and on exploration of their published works on nature conservation. From these sources the author has realized the urgency for religious communities to engage in sustaining the 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, Islamic values.*

## I. INTRODUCTION

Environmental damage as we have often seen recently has become a common phenomenon in almost all parts of Indonesia, and even the world (Mangunjaya, 2005). Floods, earthquakes, landslides, pollution, volcanic eruptions, erosion, rivers and lakes silting, water scarcity (quantity and quality), and weather uncertainty have become a frequent experience (Odum, 1983; Chapel & Tucker, 2000). Nature, which in the beginning is 'friendly' to humans, and even has been created by God for humans to a certain extent, now plays the role of an 'enemy' which has become a serious threat to human life. Extreme climate changes which have accompanied these disasters indicate the failure of human as vicegerents on earth. Humans in this modern age are conducting a slow but certain destruction of the environmental system which supports their life. If this environmental destruction continues, be it at a local or global stage, without specific local and global intervention, then humans certainly have failed in their role as God's chosen creature to represent Him on earth, and human existence for all intents and purposes has lost its meaning (Tucker & Grim, 1994; Foltz, 2002).

Recently we have come to realize that the Earth's resources are finite and that we have the responsibility to protect and

preserve 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 relationships. 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 nonliving things with a new spiritual vision (Turner, 2000).

The current global environmental crisis, according to Fritjof Capra, is a result of a faulty human viewpoint and greed towards nature. This greed can be caused by poverty, ignorance, or desire to accumulate large amount of personal wealth. Also, transcendental values which exist in the human self no longer play the role of moral compass. There is a process of the secularization 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 around an empty space. This viewpoint contains the seed of the secularization of nature. This process of secularization was accelerated with the emergence of several thinkers in a variety of disciplines, such as astronomy, biology, psychology, sociology, and cosmology, in which religion plays very little role in their theories (Kartanegara 2003; Cox, 1966).

Environmental crisis's which has been mostly caused by human acts, could not merely be destruction or devastation of the physical structure of nature and the environment, but should be destruction or devastation of a "deeper" and complex structure. Not merely destruction of land, water, air, ozone, or biological communities, but also "mental structure", "social structure", and "spiritual structure" at a much deeper level (Cox, 1966).

Even though religion teaches nature as the creation of God, in general religious people's contribution towards the protection and conservation of nature could still be questioned. Many environmental destructions are done by religious people, or people who at least claim that they are religious. Creating awareness to heal the earth must be attempted through a variety of means. Not only through formal and structural means such as by changing global policies, but also through a more holistic means such as by changing culture. One of these means is to invoke the awareness of earth in theological discourse to awaken human awareness of earth. By appreciating and treating the environment as part of sacred life, the effort to protect and

conserve it could be viewed as true worship. This is the true duty of religious people regarding the environment which could be done immediately (Khalid 1999; Turner, 2000).

The concern of religious communities about the environment depends very much on how religious teachings regarding the environment are presented and then understood by the communities especially their elites. In Islam, these elites come in the form of *ulama* (Islamic scholars) who should come up with modern ecological idioms. In addition to being a topic of discussion in Islamic philosophy, the relationship between humans, God, and nature has also been discussed in a traditional manner by sufi scholars (Turner, 2000).

However, the content of Sufism with regards to the environment thus far has not been updated to suit the modern age. For example, the concept of mahabbah (love), which has been very well known in the Sufism world, needs to be expanded from a concept which is only 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 during systematic ecological destruction caused by human greed and reckless use of technology.

Humans must reevaluate their secular views of nature while reconsidering the spiritual spaces in their heart. A heart full of spiritual content would strengthen the God-qualities contained in the soul such that it acts wisely towards God, fellow humans, and nature. Disasters which have continued to befall humans lately in ever worsening forms have indicated the loss of this wisdom. A further glance at history has shown that the ecological philosophical and spiritual frameworks are not something new, but something that have been formulated time and again if humans have been known to live (Nasr, 1997).

Classical to contemporary sufi tradition offer much expression which convey a beautiful ecological meaning. The mystics emphasized the fundamental unity between the essence of natural and social phenomena in a dynamic manner. The author would explore the view and principle of the sufi regarding ecological wisdom such that we could learn how to appreciate nature. The attempt to reexamine the attitude of the Sufis especially in their relationship between human and nature is viewed as a very important endeavor. We would find that they 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 to take during systematic environmental crisis caused by human greed and ignorance in the usage of technology (Nasr 1996).

One of the most popular Sufis who has given great ideas about environmental protection was Hossein Nasr. He said that ecological crisis and a variety of earth destruction which has occurred since two decades ago has its roots in the spiritual and existential crisis of modern man. In several of his books such as, *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 elaborated on the main reasons for the emergence of the environmental crisis in modern civilization, and emphasized the importance of the reformulation of relationship between human, nature, and God based on

spirituality and perennial wisdom (Nasr, 1975, 1978, 1996, 1997).

Dr. Fakhreddin Mangunjaya is an Indonesian Conservationist, author of several environmental books and academia. He has a PhD in Environmental Management and Natural Resources from Bogor Agricultural University (IPB). He is also a Climate Reality Leaders voluntary fellow presenter on climate change trained by Al Gore. He taught Environmental Politic at Post Graduate Program, Faculty of Political Science at Universitas Nasional, as well as some basic science subjects at Faculty of Biology Universitas Nasional, Jakarta. Recently he led an initiative together with conservation NGOs in Indonesia as well the support of Government of Indonesia to require an edict (fatwa) from Indonesian Council of Ulama (MUI) in helping the Indonesian endangered species, and MUI released the Fatwa of Wildlife Protection for the Balance of Ecosystem in 2014 (Mangunjaya, 2014).

We find dozens of popular voluntary organizations dealing with Environment 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 popular people in the UK who have given huge contribution in environmental issues such as: Fazlun Khalid, Saleemul Huqand Harfiyah Haleem. (Khalid, 1992)

In this paper the author will explore the perspectives of Indonesian environmentalists, represented by Fachruddin Mangunjaya, Sufi thinkers, represented by Hossein Nasr, and United Kingdom environmentalists, represented by Fazlun Khalid, regarding the protection and conservation of the environment. As such, we could learn from the three groups how to appreciate the environment. It is hoped through this appreciation of the environment we could find the means to stop a variety of ecological crisis.

## II. CONCERN OF RELIGIOUS COMMUNITIES TOWARD ECOLOGICAL CRISIS

Our current ecological crisis is the most dangerous man-made disaster this planet has ever faced—it is accelerating climate change, species depletion, pollution and acidification of the oceans. A central but rarely addressed aspect of this crisis is our forgetfulness 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. (Vaughan-Lee, 2014; Grim and Tucker, 2005).

Save the Earth is no longer an empty motto for us, we are all here together on the same boat, floating out there in space. What we do to our planet will not only affect our immediate environment, but the environment and destiny of the whole

planet. We begin to ask what will happen if climate change continues unabated and if we run out of the Earth's precious resources, when there is no longer air that we can breathe or water to drink. We realize that our own survival is dependent on the survival of our home planet. We may think that the responsibility belongs to big business that is destroying the Earth with its greediness for profits, or the developing countries that do not have the luxury to care. But it helps no one if we simply judge and criticize society, placing the blame outside of ourselves. Society is not someone out there: it is all of us, for we are all an integral part of the whole (Al-Rawi Munim, 2002; Al-Samarrai Qasim, 2002).

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 (Haleem and Harfiyah, 1998). 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 (Haleem and Harfiyah, 1998).

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 all 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 that we can no longer continue to abuse it for our own personal benefit, we also help others to realize this. When humanity changes its attitude toward the Earth, considering it as our Mother and Provider, everything will change. This new attitude will lead to new actions (Ali, 2001; Agwan, 1997).

When we feel responsible, we 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 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 every day which reveal our consciousness of a united Earth (Denny, 1998; Khalid, 1992).

The concern of religious communities about the environment depends very much on how religious teachings regarding the

environment are presented and then understood by the communities especially their elites. In Islam, these elites come in the form of ulama (Islamic scholars) who must come up with modern ecological idioms (Gottlieb, 1995). In addition to being a topic of discussion in Islamic philosophy, the relationship between humans, God, and nature has also been discussed in a traditional manner by sufi scholars.

Ecological crisis and environmental damage is part of a multidimensional crisis which have their roots in existential crises caused by the modern materialist-and-secularist worldview that is dominant today. The point is 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, cannot merely be destruction or devastation of the physical structure of nature and the environment, but should be destruction or devastation of a "deeper" and complex structure. Not merely destruction of land, water, air, ozone, or biological communities, but also "mental structure", "social structure", and "spiritual structure" at a much deeper level.

Islamic history justifies an intimate connection between the metaphysical dimension of the tradition and the study of nature. Muslim scientists were Sufis. In Islamic and 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, or barakah. Man can learn to contemplate it, not as an independent domain of reality but as a mirror reflecting a higher reality" (Nasr, 1992).

In Sufism, the mystical branch of Islam, humanity and the natural world are believed to be the manifestation of God. In that sense, everything that we see, touch, smell, or hear is sacred. Even our cities, which we think are cut off from nature, with their malls, roads, and skyscrapers, are recognized to still bear the soul of the earth, since they are made from the earth's natural resources.

### III. HOSSEIN NASR'S WORKS ON ECOLOGICAL CRISIS

Born in Iran, Nasr 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 crisis facing humanity today, and all demonstrate his knowledge of Western and Eastern scientific and religious traditions (Nasr 1978, 1987).

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 centered on man instead of 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 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 (Nasr, 1978, 1987).

Ecological crisis and environmental damage is part of a multidimensional crisis which have their roots in existential crisis caused by the modern materialist-and-secularist worldview dominant today. Seyyed Hosein Nasr has stated that modern humans have become zombies, the 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, 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 (Nasr, 1978, 1987, 1976).

Religion and the Order of Nature is one of the most popular works written by Seyyed 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 that are harmful to its survival. A Secular scientific and technological worldview, detached from spiritual and religious roots, has caused the earth to experience crisis and becoming close to its destruction point. Hence, religion needs to play its role to alleviate the crisis and prevent destruction (Nasr, 1996).

According to Nasr, 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 to 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 (Nasr, 1978, 1987).

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 (Nasr, 1978, 1987).

The Renaissance led to the separation of philosophy from theology, reason from faith, and mysticism from gnosis. (The latter term Nasr uses not to designate a secret knowledge based on mystic revelation but to refer 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 (Nasr, 1990, 1987).

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 arguments 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 (Nasr, 1976).

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 an 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 (Nasr, 1976).

For Nasr, Muslims are a kind of "middle people," geographically and metaphysically located between other Oriental traditions and Western Christianity. 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, or barakah. . . . Man can learn to contemplate it, not as an independent domain of reality but as a mirror reflecting a higher reality" (Nasr, 1978). 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.

The correspondence between microcosm and macrocosm, and the study of the gradation of beings form the background for scrutinizing the various forms in nature. Humankind stands at the pinnacle of the hierarchy, but "man cannot gain an awareness of the sacred aspects of nature without discovering the sacred within himself or herself," Nasr once told an interfaith conference on "Spirit and Nature," which was recorded for a program produced by Bill Moyers (Nasr, 1978, 1987).

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 wisdom traditions, 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 (Nasr, 1978, 1987).

The geometric patterns in Islamic art reflect the archetypal world. Traditional Islamic architecture and city planning has 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 (Nasr, 1976).

In the traditional Islamic pattern of life work is not separated from life, but rather it 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.

Today, concern for a greater reality in the contemporary world can be observed 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" (110). For Nasr, "nature," a symbol of a transcendent reality, teaches human beings about God (Nasr, 1976).

#### IV. FAZLUN KHALID'S ROLE ON ECOLOGICAL CONSERVATION

Fazlun Khalid, a Muslim scholar and founder of the Islamic Foundation for Ecology and Environmental Science (IFEES), has long expounded the importance of making environmental conservation central to Muslim awareness. He believes that environmental teaching is inherent to Islam (Khalid, 1992, 2002). Many other scholars have held a similar view including: Seyyed Husain Nasr (2003), Yusuf Qardhawi (2006), Mustafa Abu Sway (2005), Ziauddin Sardar (1985), Mawil Izzi Dien (1992; 1997), and Alie Yafie (2006). All of these scholars share the perspective that Islam provides a comprehensive system for teaching the fundamental aspects of environmental care.

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 wherever 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 livable earth for future generations. We network world-wide and invite collaboration from organizations and individuals of all persuasions who agree with our vision.

IFEES is a multi-dimensional organization and we are proud of our achievements as our successes have come from mainly

voluntary endeavors. 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 December 5, 2015).

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 EcoIslam newsletter and published various green guides with that aim in mind. The organization has also campaigned to end dynamite fishing in Zanzibar, and encourage tree planting in Indonesia through Islamic teachings. I caught up with Fazlun Khalid who established the charity to talk more (Khalid, 1999, 2002).

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

- Setting up a center 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 of weekend courses and medium and long-term programs.
- Training modules will be based on the principles of the Sharia. A range of subjects covering the environmental sciences will be also 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 center for such technology and will participate in their promotion.
- Acting as a consultancy to various international NGO's, funding agencies and academic bodies (Interview with Fazlun Khalid December 5, 2015).

This work started more than 25 years ago as IFEES has been around since 1994. What Fazlun Khalid do is project the specifically Islamic teachings about the environment, however this isn't to say that he doesn't work with secular groups or other

denominations which 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 Shariah, 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 also trying to educate the Islamic leaders and ulamas about the environment and the direct link to the Qur'an and Shariah and how they can implement projects based on these teachings. So it's quite real and practical work (Interview with Fazlun Khalid December 5, 2015).

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 outlined as follows:

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. (Khalid, 2008).

According to Fazlun Khalid, the single most important link between Islam and the environment 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 (Interview with Fazlun Khalid December 5, 2015).

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 the West and everything that the West does that we don't realize that we have a diamond in our hand. One thing that Muslims 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 khutbahs on these issues (Interview with Fazlun Khalid December 5, 2015).

#### V. FACHRUDIN MANGUNJAYA'S WORKS AND ENGAGEMENT ON ENVIRONMENTAL PROTECTION

Fachruddin Mangunjaya, is a Lecturer at Nasional University of Indonesia, Fellow The Climate Project Presenter, environmentalist, and Independent consultant. He Graduated with a bachelor's degree from the Faculty of Biology at the National University (UNAS) in Jakarta, a Masters degree in conservation biology from the University of Indonesia, and earned a 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-Warrior. 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). Adisior and Founder of Borneo Lestari Foundation, Central Kalimantan (Interview with Fachruddin Mangunjaya, Jan 25 2016).

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 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 bloodshed (Mangunjaya, 2005).

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), ustaz (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 (Interview with Fachruddin Mangunjaya, Jan 25, 2016).

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: (Mangunjaya and J. E. McKay, 2012).

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 grassroot 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.

Some of the popular productive works of Fachruddin Mangunjaya in overcoming the environmental crisis are as follows:

1. One of facilitators in requiring of Fatwa MUI on protection of Endangered Species to Maintain the Balanced Ecosystem. Fachruddin himself personally was moved and 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." (Interview with Fachruddin Mangunjaya, Jan 25, 2016).

2. Designer of Ecopesantren. 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 (Ecopesantren) on the framework of sustainable development (Fachruddin Mangunjaya 2014). 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. Along with those already documented in Mangunjaya et al. (2010), 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. The 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 provide applicable programs and activities with the real action in addressing environmental issues through religious channels. The Eco-Pesantren program is also expected to open up opportunities for synergy among various stakeholders to save the earth. Along with those already documented in Mangunjaya et al. (2010). (Mangunjaya, F.M., Wijayanto, I., Supriatna, J., Haleem, H., and Khalid, F. 2010) 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

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## VI. CONCLUDING REMARKS

Hossein Nasr, as a Sufi, has adopted many views on nature differing from previous figures such as Ibn Arabi, Ikhwanussofa, Mulla shadra, Tabataba'i. His fierce attacks against secular epistemology have established him as a modern Sufi. Sufi doctrines have huge potential to influence their followers. Sufis can take a leading role in raising environmental awareness. Keeping the environment and nature healthy and green helps followers of the Sufi path so that they do not feel detached from the environment. In fact, the environment should be so conducive that the salik (seeker of the sublime truth) is driven towards attaining the state of oneness with nature. Theoretically, this paper contributes to understanding of Sufi studies, considering protection and conservation of environment has not entered mainstream Islamic studies. It could also increase the capacity of Sufi educators, practitioners, and followers in protecting and conserving the environment. The need to expand the capacity of sufism to accommodate environmental issues is not a foreign and strange intellectual fad. The effort to fulfill this need is an integral part of the relationship between mankind and God, between people as well as between mankind and the environment. The care of the environment in the context of sufism means the admission and recognition of the environment as God's creation which reflects purity and sanctity. By appreciating and treating the environment as part of a sacred life, then the effort to maintain the environment is an indicator of closeness between creations and Creator.

While Fazlun Kholid and Fachruddin Mangunjaya's views on nature have been influenced to some extent by Hossein Nasr - they have not focused too greatly on the epistemological level. Both of them are environmental activists who are committed to protect the environment through 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.

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