

# ENVIRONMENTAL THEOLOGY IN ISLAM AND CHRISTIANITY

## (A study of the thoughts of Mujiyono Abdillah and Robert P. Borrong)

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### ABSTRACT

*It is an undeniable fact that environmental crisis take place everywhere. It causes environmental damage in various spheres This crisis demands some awareness from the society. Therefore, it is not surprising that many activists of environment create concepts, both secular and religious nuance, to reduce the crisis. In the last few years, concept of theology of environment started to appear. This concept is relevant to be discussed, as it could bridge the secular and theological theory of environment. This research aims to look what is the environmental theology ideas of Mujiyono Abdillah and Robert P. Borrong. Also, this research identifies the similarities and differences between Abdillah's and Borrong's thoughts as well as how their theories could contribute to solve the environmental crisis. This is a library research and the primary source of this study is a book entitled Agama Ramah Lingkungan - Perspektif Al-Qur'an (Eco-Friendly Religion - Perspective of the Qur'an) by Mujiyono Abdillah work and Borrong's work entitled Etika Bumi Baru (Neo-Eco Ethics). The data is analyzed by the hermeneutic theory of Hans-Georg Gadamer. The research found out that environmental theology of Abdillah includes proportional theology and meta-social-system theory. While Borrong also constructs two theories of environmental theology: theocentric inclusive theology and new earth ethic. Through these theological theories, Abdillah and Borrong expect to awaken people minds so that they could restructure their relationship with the environment. Both of the authors employ different methods. While Abdillah only utilize theology as the basis of his argument, Borrong benefits from both theology as well as biblical ethics. These theories provide an invaluable contribution to be part of the solution to the environmental crisis as they could be the alternative environmental theory which change the attitude of the community in treating the environment.*

**Keywords:** *Environmental theology, Proportional theology, Meta-social-system theory, Theocentric inclusive theology, New earth ethic*

### INTRODUCTION

Crisis of the environment has become a global issue and it takes form in many different spheres. This includes physical crisis like crisis of water, earth, air, and climate, as well as crisis of biological environment such as the extinction of precious rare plants and animals. Hunting and trading of wild animals are indicated as the main reason of this crisis of biological environment. The root of the problems could have linked to the economic needs of human being. As Th. Sumartana explains

that there is relationship between economy and environment (ecology) which becomes the main concern of this paper. This is because problem of ecology is resulted in by the economic activities. These economic activities as the main supporter of the development which, to some extent, turns out to be the priority of the state, leads to spoiling and lack of control, and their "disobedient" were ignored (See Sumartana and J.B. Banawiratma, et al. (eds.), 1994). Furthermore, the effects of environmental exploitation without considering

of supporting resources have been emerged. Different kinds of disasters have taken place that gave rise to destructions of environment and sadness of the community (Susilo, 2008: viii).

Considering from the above facts, it is clear that this current environmental crisis requests awareness and concerns from all elements in the societies, which not only limited to activists of environment but also all members of society such as common people, academics, religious scholars, as well as the governments.

Fortunately, this call receives the answer. There are activists of environment who create new concepts and theories, both secular and religious, to reduce the current problems of environment. In the last few years particularly, there are many concepts of theology of environment started to appear in the academic literature. In Islam, there are scholars who argue that theory of theological environment has been existed in the Islamic literature itself for ages (Yafie, 2006). However, the Muslim society did not aware of it. Therefore, in order to make them aware and understand about this important issue, the scholars need to write the theory of theological environment. Similarly, it is also the case in the Christian community. The Christian scholars are expected to make theory of environment based on values of their religion and the sacred book (Borrong, 2003) The concept of theological environment is highly relevant to be discussed; this is because this concept based on the religious values which could bridge the gap with the so called secular theory of environment. So, the people could start thing of religion and theology to support the preservation of the environment. Thus, it is crucial to study and to examine theological environment thoughtfully. This research concerns not only on one religion, but two religions, Islam and Christianity. To carry out the goal, this paper focuses on the ideas offered by Mujiyono Abdillah and Robert P. Borrong with special attention to their written works *Agama Ramah Lingkungan - Perspektif Al-Qur'an* by Mujiyono Abdillah and *Etika Bumi Baru* by Robert P. Borrong (Abdillah, 2001; Borrong, 2009).

Those two scholars were selected based on the reason that their works are considered as representations of theory of environment based on the values in Christianity and Islam respectively. In addition to the above, the books were written by activists of environment that have both theological knowledge and religious backgrounds. Mujiyono Abdillah is an expert of Islamic studies and Robert P. Borrong is a priest.

This research inquiries several important questions: What is the concept of theological environment in Islam and Christianity according to Mujiyono Abdillah and Robert P. Borrong?; What are the similarities and differences between Abdillah's and Borrong's ideas in terms of the theological environment as well as how could their theories contribute to solve the environmental problems?; Also, this study will analyze the position of their thoughts in the general trend on environmental theology of Islam and Christianity? In addition to the above, this research examines their underpinning reasons that influence their thinking on the theological environment.

## **RESEARCH METHOD**

This research employs the hermeneutic theory of Hans Georg-Gadamer. The term of 'hermeneutic' is originally comes from the Greek word, *hermeneuein*, which means interpreting. The noun form, *hermeneia* is defined as an interpretation or semi-interpretation as part of the European philosophy, and it is one of the topics that mostly have been debated in the contemporary philosophy study. The Greek term usually refers to mythological figure named Hermes, a delegation which has a task to send Jupiter's messages to human being. He translates some messages from God in Olympus mountain to a language that is understood by human being. Thus, he should translate the messages into the language of the audience. Hence, hermeneutic is defined as a process to change of something or situation from incomprehensible to comprehensible. This general limitation is agreed by classical and modern scholars on defining the

hermeneutic as a research approach (Blecher, 1980: 1, see also Schleiermacher, 1998: viii).

In general, the task of hermeneutic can be implied as an effort to understand classical text or an uncommon text that belongs to a distinctive time and place with various cultural backgrounds. In the hermeneutical tradition, a text has many possibilities of meaning or understanding based on the selected perspective and theory. Furthermore, the hermeneutic attempts to look for the right meaning of the text which comes to us as a strange assumption. Understanding a strange text is similar to interrogating an unknown strange person. In another word, hermeneutic tries to find a picture of the right meaning which took place in the history that was brought by a text. Then, during the process of understanding the meaning, an interpreter needs an intuition, alert, and suspicious for the reason that they should not be deceived by symbol and grammatical structure of the language on the surface which sometimes makes the objective meaning unclear (Hidayat, 1996: 16).

For Hermeneutic of Gadamer, understanding is a circle process. It means that when someone pursues to reach an understanding, he or she should refer to pre-definition/pre-understanding stage. For example, when someone wants to know a text, he or she should understand the pre-definition about that text. This method is called by Gadamer as a circle hermeneutic (Gadamer, 1975: 321). Furthermore, Gadamer explains that every understanding involves history, dialogue, and language. One key to understand is openness, not manipulation or controlling. Gadamer suggests that hermeneutic relates to dialectics not a methodology. Moreover, he argues that a method is not a way to reach rightness, because a method is able to disclose a rightness that embedded in the method itself. Meanwhile, to know the interpretation in the dialectical system, Gadamer mentions four factors that need to be considered; (1) *bidung*, forming of way of thinking, (2) *sensus communis*, a good practical consideration or a community's perspective, (3) consideration, and (4) taste (Gadamer, 1975: 10).

Gadamer states that understanding or interpreting a text is not a reproductive activity on text, but it produces a text instead. The gap between the interpreter and the author is not seen as a negative aspect, but instead it is seen as a variety of understanding. In this sense, the interpreter or the reader might enhance their understanding by comparing between their own understanding and the writer's understanding. Thus, Gadamer named this activity as a creative process (Gadamer, 1975: 321).

As mentioned in the hermeneutical discourse, the ideas of theology of environment offered by Mujiyono Abdillah and Robert P. Borrong in their books, *Agama Ramah Lingkungan* and *Etika Bumi Baru* will be read critically and will be placed as a guest who needs to be interrogated. During this process, there will be an openness between text and the interpreter; therefore, it will lead to productive understanding (Gadamer, 1975: 321). In addition to applying Gadamer's theory of hermeneutic, this research also utilizes other theories such as the epistemology in order to analyze the origin and how the author found their knowledge during constructing their thoughts.

This is a qualitative study employing a library research. This study is based on the documentary data, including books, journal articles, mass media and other sources related to the topic on theology of environment in the Islamic and Christian perspective (Surachmad, 1994: 251-263). To complete the data collection, the researcher used a direct interview and interview using the Internet. The interviews are conducted with the two figures, Abdillah and Borrong. In addition to the above, this is a philosophical research, especially a study on the history of a figure. Data was analyzed and explained using related theory. To process the data, researchers utilized the following pattern: (1) Interpretation, meaning the works of a person is scrutinized in order to grasp the meaning of his or her intent, (2) Historical continuity, it is a method that will see the relationship in the development of thinking of a person being studied, such as his or her relationship with his or her environment. Furthermore, as an internal

background, the researcher argues that the special circumstances experienced by someone under studied is important, such as socio-economic, political, cultural and philosophical aspects. As for the internal background then the researcher will examine the life history of a person who is studied, his or her education, the influence he or she received, the relationship with his or her contemporaries, and all sorts of experiences that shape his or her views (Bakker and Zubair, 1990: 63-64). The pattern of data analysis that researcher chooses is descriptive-analytical. At a later stage, the results of the description will be analyzed using Gadamer's hermeneutic theory.

## RESULT AND DISCUSSION

### Intellectual Biography of Mujiyono Abdillah

Mujiyono Abdillah was born in Bansari village, Parakan sub district, Temanggung district, Central Java, on February 15, 1959. He grew up in a religious devoted family. His father is Haji Abdullah and his mother is Hajjah Fatimah Painten. They both work as tobacco farmers as most of the villagers in that are do. One can say that Abdillah's family is a lucky one because they grow a rare tobacco variety, one of the most expensive tobacco products in the village, 'srintil'. Not all farmers in the village can grow 'srintil' (Interview with Mujiyono Abdillah, December 29, 2013).

Although Abdillah's parent is farmers, they do care about their children's education. His father did not study at formal school at all. Neither did he study at *pesantren* (Islamic boarding school). His father learned Islam at home. Meanwhile, his mother only graduated from an elementary school (*Sekolah Rakyat*). Nevertheless, they both said to Abdillah, "*Kowe sekolaho sak duwur-duwure, asal iseh ono sekolahan, sekolaho*". This message asked Abdillah that he should pursue higher education. Whenever there is still higher education, he should continue his study until the highest level. This advice has motivated Abdillah to achieve the highest degree in education

(Interview with Mujiyono Abdillah, December 29, 2013).

Before studying at university in Yogyakarta, Abdillah started his informal lesson in his village. He studied Islamic sciences like reading the Qur'an, reciting *al barzanzi* and other subject of Islamic sciences to a *kyai* (a respected religious scholar) at a mosque in his village. His formal education started at an Islamic elementary school (*Madrasah Ibtidaiyah*) in his village where he graduated in 1970. He continued his study at *Pendidikan Guru Agama Negeri* (PGAN) for six years in Parakan where he graduated in 1976. After that, he studied at a State Institute for Islamic Studies (IAIN) Sunan Kalijaga, Yogyakarta, majoring at language and Arabic literature and he graduated in 1983. Abdillah said that during his study at the undergraduate program in Yogyakarta, he was a *mbeling* (ill-discipline) student. Abdillah told a story about his *kembelingan* (ill-discipline) during his time in the university. He often missed the lectures and classes. But he was lucky to find a lecturer who understood his potentials out of his ill-discipline attitude (*kembelingan*). He was Prof. Taufik Dardiri who later became his supervisor for his undergraduate thesis project. In addition, Prof. Taufik also taught him some additional knowledge and life skills. Thus Abdillah recognized Prof. Taufik as his teacher for everything (Interview with Mujiyono Abdillah on December 29, 2013).

On the other hand, Abdillah is very creative and he also has a great expectation in life. For instance, he always wanted to be a young professor. Abdillah's expectation is not a fake. He is keen to work hard to make his dream into reality. He finally appointed as the youngest professor at State Islamic University Walisongo, Semarang where he works as a lecturer. He is the ninth professor and the youngest one who achieved the prestigious academic recognition from the university at the age of 44 years of old (Interview with Mujiyono Abdillah on December 29, 2013).

After graduating from the undergraduate level, he continued his study at post-graduate level

at the State Institute for Islamic Studies (IAIN) ar-Raniri, Aceh, majoring in Islamic law. He graduated in 1993. After that, he took a doctorate program at State Islamic University (UIN) Syarif Hidayatullah, Jakarta, majoring in Islamic studies where he graduated in 2000. As part of his long-term concern on the environmental issues, he wrote his doctorate thesis on this topic of environment, entitled *Teologi Lingkungan Islam* under academic supervisory of Prof. Harun Nasution. When Prof Harun Nasution passed away, Dr. Komaruddin Hidayat replaced him for the supervisory role. At the time of supervision, Komarudin Hidayat was a Doctor, and currently he is a professor and a former rector of the State Islamic University, Syarif Hidayatullah, Jakarta. Abdillah says that he learned a great deal of knowledge from the late Prof Harun Nasution, especially on how to build a rational thinking. Nasution gave a great influence on his intellectual development. As mentioned by Abdillah, Prof. Nasution is an expert on Islamic theology, Tasawuf and Philosophy. Prof. Nasution was a humble person and he talked firmly (Interview with Mujiyono Abdillah on December 29, 2013).

In addition to Prof. Harun Nasution and then later Dr. Komaruddin Hidayat, Prof. Budhisantoso gave supervision on ecology of culture for Abdillah's doctorate thesis. Budhisantoso is an anthropologist from University of Indonesia (UI). When he supervised Abdillah, he was a lecturer at UI and was a Deputy III of Ministry of Environment. Therefore, Abdillah affirmed that he was supervised by the experts in theology and environment studies. Besides that, Budhisantoso made Abdillah more *mbeling* on his thought. This *mbeling* attitude of Abdillah seems to continue in the recent time when he composed a modern *tahlil*. This modern *tahlil* is aimed to be practiced by some Islamic groups' members and organizations like Al-Irsyad, Muhamadiyah, Majlis Tafsir Al-Qur'an, and others who usually do not apply the *tahlil* as part of their rituals. This idea is aimed to bridge the gap between supporters of *tahlil* and the anti *tahlil* groups which are often in conflict. In addition, he also

initiated the *sholat* (prayer) for sun and produced his ecological interpretation on several verses of Qur'an (Interview with Mujiyono Abdillah on December 29, 2013).

Abdillah also claims that he is influenced by Hassan Hanafi's thought. He read Hanafi's work on theology of earth. Besides that, he also studied some environmental issues with Emil Salim a former Minister of Environment of Republic Indonesia. Abdillah wrote some books and articles which cover the topics of theology and environment, among others, *Fiqh Lingkungan Hidup; Panduan Spiritual Berwawasan Lingkungan, Fikih Pemanasan Global, Konseptualisasi Fikih Lingkungan, Rekonstruksi Teologi Lingkungan dalam Pembangunan Masyarakat Madani, Agama Ramah Lingkungan Perspektif al-Qur'an* (Interview with Mujiyono Abdillah on December 29, 2013).

### **Intellectual Biography of Robert P. Borrong**

Robert Patannang Borrong was born on December 24, 1954 in Sandana, Mamuju, South Sulawesi. At the time of Borrong was born, Sandana and Mamuju were part of South Sulawesi province. Later the area was divided into two provinces on October 5, 2004. Sandana and Mamuju are now part of West Sulawesi (*Atlas Indonesia dan Dunia*, tt: 62). Thus, if we look at the website of STT Jakarta, Mamuju and Sandana mentioned as part of South Sulawesi (sttjakarta, 2017).

His father's name is Patannang Borrong and his mother's name is Sarlota Wawo Kasidu. His parents are farmers. Although his parent did not take formal education, they support his children to pursue high education. Borrong is the second son of the six children in the family. He comes from a non-fanatic Christian family. His family performs their religions without hating other believers. From the six children, Borrong is the only son who becomes a priest (Online interview via email with Robert Borrong, January 16, 2014).

Borrong started his study at an elementary school (Sekolah Dasar, SD) in his village, Sandana

from 1962-1966. He continued his study at Junior High School (SMP) in Mamuju, Filial Kalumpang (town at sub-district) from 1967-1969. Then, he studied at a School of Christian Religion Teacher (Pendidikan Guru Agama Kristen, PGAK) in Mamasa (Polmas district) in 1970-1972. Then in 1977, Borrong received a university degree from an undergraduate level program majoring in theology. He continued his study at Sekolah Tinggi Teologi (STT), an Institute for theology in Jakarta. Sekolah Tinggi Teologi (STT) Jakarta is the oldest ecumenical school of theology in Indonesia. The history of the school could be tracked back when Hoogere Theologische School (HTS) was founded in Bogor on August 9, 1934. This school is aimed for preparing of church's servants with theological competency. Borrong graduated in 1980 and received a degree of Sarjana Theologia (Bachelor of Theology). After that, he received a master degree on theology in 1983, and doctor of theology in 1996 from SEAGST (The South-East Asia Graduate School of Theology). SEAGST is a consortium of theological schools in South-East Asia. This school provides a master degree and a doctorate program on theology. Formerly, it based in Singapore and later it moved to Manila, the Philippines (Borrong, 2009: vii). Furthermore, he took a Ph.D. program at the Faculty of Theology, Free University, Amsterdam and graduated in 2005 (Interview by email with Robert Borrong, on March 24, 2014).

Some of his works are *Etika Bumi Baru, Adven dan Lingkungan Hidup, Kapita Selekta Bioetik, Teologi dan Ekologi: Buku Pegangan, Peran Gereja dalam membangun Indonesia Baru, Etika Seksual Kontemporer, and Etika Politik Kristen antara Keadilan dan Kasih* (Interview by email with Robert Borrong, on March 24, 2014, also see sttjakarta, 2017).

### **Abdillah's Thought on Theology of Environment**

*Agama Ramah Lingkungan* is a book written by Abdillah to share his thoughts and concern on environmental issues that had been felt since he was young. Subsequently, he got the right time

to write it as he pursue his doctoral degree at the State Islamic Institute, (Currently changed into State Islamic University), Syarif Hidayatullah Jakarta by writing a doctoral dissertation on environmental issues (Interview with Mujiyono Abdillah on December 29, 2013).

At that time, while he still lived in the hometown of Bansari, Temanggung, Central Java, he saw the bad habits of the villagers in treating the natural resources, especially against the forest surrounding the village area. Abdillah used to live in the highest village in Sindoro Mountain area which is the topmost village before the conserved forest area. It was a common practice of almost all of the villagers to go to the forest at around 2 a.m. in the morning, before *subuh* prayers. They cut down the trees in the protected area. When *subuh* is approaching, they stop cutting down the trees and go to the mosque for *subuh* prayers in congregation. After the prayers completed the villagers go home while carrying their harvest of the logs. Even though the villagers do not do this all along the year, only in certain seasons such as after tobacco harvest season until the next coming session, this practice has caused bad things for the preservation of protected forests in the area of Mount Sindoro and Mount Sumbing. In fact, according to Abdillah, their activity is one of the reasons of destruction of the protected forest areas of the two mountains. It is interesting to note here that they do all of this not for economic reasons, because most of them are not poor people. It is more like a habit or a custom for the villagers. So, sometimes they just use the cut trees and make them as firewood for daily cooking (Interview with Mujiyono Abdillah on December 29, 2013).

Abdillah learns from such activities, that they are cutting down trees in the protected forest areas due to cultural reason which has been inherited from their ancestors. Departing from this fact, Abdillah's thoughts about the environment arose and growing as he grew older. Furthermore, he wrote his thought in his dissertation which later transformed into his book, *Agama Ramah Lingkungan*. Thus, according to Abdillah, the

concept of Islamic environmental theology which he had initiated in the book *Agama Ramah Lingkungan* departed from the problems that occur in the society, not merely from the theory or imagination. Besides that, according to Abdillah, the issue of environmental problems in Islam, especially in the theological framework has not been studied seriously by the researchers at that time around early 2000. Why did Abdillah prefer theology, rather than fiqh, ethics, or other fields of study when he wrote his dissertation on the environment? He thinks the system of belief (theology) must first be corrected, because if their beliefs are correct, then their behavior will be correct. For example, in the case of the community where Abdillah lived, they strongly believed that they were innocent when cutting up trees in the area of protected forest. Why does this happen? According to Abdillah, it is because their belief system is problematic. Thus, according to Abdillah, this can be built from a belief system (theology). Although it can also be built with habit, theology can be dialectized so that it can become a habit. Another reason why the book *Agama Ramah Lingkungan* is written is because the Muslim community does not have a writing work that covers the Islamic spiritual values that can be used as a guide in environmental living. Thus, it becomes important to make the book (Interview with Mujiyono Abdillah on December 29, 2013).

A book *Agama Ramah Lingkungan* consists of five chapters and the interesting part of this book has a foreword from Martin Harun, OFM, a professor of theology at Sekolah Tinggi Filsafat (STF) Driyakara, Jakarta. Harun is a non-Muslim, but he wrote about theology of environment in the Islamic perspective (Abdillah, 2001: xii-xiii). Abdillah's thought on theology of environment can be found in chapter three and four. Chapter three discusses the relationship between God and environment. Chapter four talks about the relationship between human being and environment. These are two main thoughts of Abdillah on theology of environment; (1) God is the creator of environment; and (2)

God is the owner of environment. In chapter four, he also explains two important aspects: (1) the structural relationship between human being and environment; and (2) the functional relationship between human being and environment. In chapter three, Abdillah explains that God is the first creator of environment; God is the owner of environment and the maintainer of environment. To explain this, Abdillah uses some verses of the Qur'an, so that his perspectives are based on the Islamic arguments.

Abdillah emphasizes that human beings do not have right on the environment, because God is the creator of the environment, so that He is automatically the owner of the environment. Even though, God actually does not need the environment, He is the environment protector. God's way to keep environment is by creating a *sunnah* of environment, the order of the universe and energy cycle. If these two elements follow God's will, then God's task on the environment runs well. The concept of *sunnah* of environment is a critical response toward traditional theology which is textual; this traditional theology sees "the concept of God as the keeper of the environment" as God keeps the macro and micro environment directly. Furthermore, Abdillah argues that human beings need to be aware of their position in the universe, they own nothing and they do not own anything in this world. Hence, human being could not do anything based on their own interests and they need to control their desire to universe as they do not own the universe. After that, Abdillah in chapter four emphasizes his argument in the latter explanation about the relationship between human being and environment, whether it is structurally or functionally related. He proposes an idea of proportional theology and the meta-social system theory.

### **Borrong's Thought on Theology of Environment**

Initially, *Etika Bumi Baru* was his dissertation under titled *Menebar Benih Petaka* which Borrong defended successfully on April 14, 1996. However, the publisher company asked

him to alter the title into *Etika Bumi Baru* (*Neo-Eco Ethics*). Nevertheless, Borrong himself also preferred the new title (Borrong, 2009: 9).

According to Borrong, *Etika Bumi Baru* is about the norms in rebuilding the earth system, which includes correction, reconstruction, cooperative, and sustainable stages. Correction means that humans must be aware of their mistake and apply a new attitude to their environment. Reconstruction means include proactive efforts to build new life and human relationships with the environment by reducing activities that damage nature and restore the environment that has been damaged. Cooperative means a mutually beneficial cooperation between people in utilizing natural resources, as well as with the environment itself. While sustainable, as indeed the purpose of *Etika Bumi Baru*, means to maintain continuous sustainability of life for generations without end. Borrong chooses ethics, because he sought to refute the notion that ethics cannot be relied upon because there is no power than the law (Borrong, 2009: 12).

Furthermore, another reason for writing the *Etika Bumi Baru* was similar to Abdillah's. Borrong indeed loves the environmental issues. A sense of love for the environment has grown since he was a young. Behavior of his family who is very concerned about the environment is affecting him. For example, since he was young, he was taught to plant trees, love animals, and other creatures. Nevertheless, as Abdillah, Borrong gained the right momentum to write his ideas while doing his dissertation. Thus, Borrong chose an ethical and environmental theme for his dissertation (Interview by email with Robert Borrong on January 16, 2014).

The book, *Etika Bumi Baru*, consists of eight chapters and Borrong discussed Christian theology and ecology in chapter five. There are two ideas offered by Borrong in chapter five of his book. What is the bible perspective on the universe and environment? What are the roles of Christian theology dealing with the environmental crisis? To answer those questions, there are four

main Christian theology adopted by Borrong: (1) theology of creation, (2) theology of covenant, (3) theology of redemption, (4) eschatology. From those basics of ecology, Borrong explains his ethical ideas that depart from the norms of the Bible. According to Borrong, there are many important ecological ethics of Bible that can simply be practiced, especially by Christian's followers, namely: (1) ethic of stewardships, (2) ethic of solidarity, and (3) ethic of peace.

In more detail, ethics of stewardship teach things such as: the human being needs to be careful and selective when taking something from nature, and also in farming and gardening. Meanwhile, in the ethic of solidarity human being should be responsible for living in harmony with nature. Currently applying Christian love as the ethic of peace in the context of the environment is based on the biological unity between human being and nature. Therefore, the ethic of peace should be a motivation that encourages the entire community to rein in exploiting natural resources, to minimize and eliminate pollution, and prevent new pollution (Borrong, 2009: 163, 169, 176).

### **The Similarity and Difference of Abdillah's and Borrong's Thought**

To find a common ground between the two perspectives, Abdillah's and Borrong's thought on theology of environment, it can be said that both use verses of the holy books for their arguments. Abdillah utilizes the verses from the Qur'an and Borrong benefits the verse from the Bible. In addition to the above, both of them show concern on the environmental issues since they were young. Then, they put their thought into writing. Furthermore, when they see the phenomena of environmental damage, they have participated and even made a group dealing with the environmental problems. From these activities, they produce ideas of theology of environment.

They are very careful in expressing their thought. For instance, it can be seen that before explaining about theology of environment based on the Islamic and Christian perspective, they start their explanation by providing theory of

ecology. Then they give further explanation with the Qur'an and the Bible viewpoint. Both Abdillah and Borrong not only have completed the existing theory but also criticized the theory of environment, especially anthropocentric theory. However, the way they propose criticism is different. Borrong uses philosophical explanation, starting with the theory of dualism. On the other hand, Abdillah is more robust in expressing his critique that the existing ecology is anthropocentric, secularist and atheistic. This type of ecology leads to anthropocentrism. Those above descriptions are the similarity of Abdillah's and Borrong's thought.

Taking the above facts into account, both Abdillah and Borrong also shared some differences. Abdillah concerns with the Islamic perspective using Qur'an as the basis of his arguments, while Borrong focuses on Christian standpoint utilizing Bible as the basis of his arguments. Furthermore, Borrong explains his ideas about the environmental damages in more detail than Abdillah. He mentions about the damage on hydrosphere, atmosphere, lithosphere, biosphere and socio sphere; even he reveals about the dangerous of techno sphere, an environment created by human being. This last point is sometimes forgotten by many people. This is how the artificial environment could not replace the natural environment. In this case, Abdillah does not include this topic in his writing. Borrong also seems to be more sensible in his discussion on the environmental damages. For example, when he explains economic matters, he is able to put people into the picture that economy moves from economic needs" to an "economic wants." To complete his explanation, he gives some examples of the environmental hazard, like the case of whale hunting. Some people consider this activity as their hobby and some enjoyable doings, while this is obviously destructive to the environment.

Even though Abdillah does not make a detail explanation on issues of the environmental damage, he is an expert in using verses of the Holy Book to examine many cases, and then he

makes ecological exegesis. On the other hand, Borrong does not cite verses of holy books in explaining all environmental problems; he only cites verses to explain Christian theology and the ethic of ecology.

Borrong presents more detail explanation on the issues of natural resources exploitation and ecological crisis than Abdillah does. For instance, he suggests minimizing the production and trading of goods taken directly from the environment like natural resources and primary forests. To do this, he suggests producing a strong and high-quality product, so that this will reduce the exploitation of natural resources, and it will eventually change the consumptive behavior. Such as people who have a television that function well should not buy another new one simply because he or she is looking for the new model or just because of following the trend in the society (Borrong, 2009: 78-79).

I would like also to highlight the main difference of Borrong's ideas compared to Abdillah's thoughts. Borrong's ideas are more applicable compared to Abdillah's ones. For example, the idea of the new earth ethics derived from the ecological ethic from the Bible, including the ethic of stewardship, the ethic of solidarity, as well as the ethic of prosperity. To explain all those sorts of ethical, Borrong proposes some steps that need to be accounted by society to preserve environment. In addition, he concerns not only on the theology but also ethical. Theology can play as a driving factor and as the soul of the activities, and not as the practice itself (Borrong, 2004: 32).

In addition to the similarities and the differences, they emphasize the importance of developing environmentally a friendly society. This requires an awareness system and belief of the friendly environment for all people. Although they have different methods to implement their ideas—in which Abdillah's idea is about fixing the problem of the belief system (theology) in the society, while Borrong more focuses on the ethic—they use values of the Holy Books for their basis of their arguments.

The cause of the similarities of the thoughts between Abdillah and Borrong in expressing their ideas about the environment is that they depart from reality to the Scriptures. It means that they see a variety of environmental problems in the reality first, and then they tried to find their arguments in the Holy Books. It can be seen that since their young age, they already have special attentions to environmental problems. As devout religious adherents, they seek religious values that address these issues on the Scripture. In addition, of course both Abdillah and Borrong do have strong religious educational backgrounds. This is one of the reasons why they use the values of the Scriptures to support their arguments. While the causes of differences in their thinking is their educational backgrounds. Abdillah's expertise in providing an ecological interpretation compared to Borrong was probably influenced by his educational background at the Faculty of Adab, the Department of Arabic Literature. For example, when he defines the phrase 'Islamic environmental theology', he sees the phrase as *idhafah* (*Idhafah* in Arabic grammar means the linking of a structure between two nouns). Meanwhile, the phrase 'theology of the environment of Islam' by Abdillah included into *idhafah bayaniyah* (Abdillah, 2001: 22, Mu'minim, 2009: 23). On the other hand, in addition to theology, Borrong also studied ethic. In fact, he is currently the Director of the Center for Ethic Studies, and also teaches the courses of Christian Ethics I and Christian Ethics II at STT Jakarta. Based on these, it is not surprising that Borrong's ideas about the environment are strongly influenced by ethical ideas (sttjakarta, 2017).

### **Abdillah's Contributions dealing with the Environmental Crisis**

In general, there are two theories to deal with the environment issues offered by Abdillah, namely proportional theology and meta-social system theory. Proportional theology which places human being in the ecosystem appropriately, since human being has strength

and weakness points as other beings. Although human being, to some extent, has more strength than other creatures do, human beings are still part of the environment. This reveals that human being is only small part of the universe. The next idea is meta-social system theory; this observes the relationship between human being and environment functionally. This theory is based on the ecological and Islamic approach. Besides to support the idea of proportional theology, meta-social system theory is also used to complete and to criticize the existing theory of environment on the functional relationship between human being and environment.

Through the meta-social-systems theory, Abdillah demands to emphasize that human beings are not equal in rank compared with other species in the ecosystem. Nevertheless, they also may not act arrogantly to other species. Proportional theology becomes easier to comprehend with meta-social-system theory because, although, the human being must realize that they are an integral part of nature, they do not necessarily equal in rank with other species, but it also does not mean that they should have dominion over other species. Here the proportional theology and meta-social-systems theory complement and support each other.

Meta-social-system theory is also awakening human being understanding that they are multidimensional being in nature. It means that they are not only having the biotic and rational side, but they also have a spiritual and moral side. With various sides, ideally human beings should be able to understand itself in a balanced position in viewing environment. Meaning that human beings are able to manage the environment in a responsible manner with respect for life and respect for the rights of others. Once again, this attitude can help to understand what is meant by placing the position of humans in a reasonable position in proportional theology.

In addition, the spiritual values of the meta-social-systems theory could act as a guidance for human being to protect the environment with the

roots of consciousness as this theory addresses the belief system of each individual. Thus, human beings do well to the environment not because they are integral part of environment, or not because they are creatures who need a dignified environment. According to me, the idea to raise 'awareness' of the heart is a very good idea, and it is important for protecting the environment. If everyone has completed their awareness of the environment, it will then guarantee that his or her behavior would be friendly and lovely to the environment. If so, awareness of caring and maintaining for an environment that is born from the heart of every human being would be likely produced as expected by Abdillah through proportional theology and meta-social-system theory. Furthermore, this awareness will grow human beings who take care of the environment in a balanced and responsible way. In addition, will also grow human beings that become *khalifatullah* (representative of God) who is reliable in keeping the earth, so that ecological niche and energy cycle as the God's way of caring for His creation will run in accordance with His will. Thus, the proportional theology and meta-social-system theory become prospective ideas for the realization of environment sustainable and prosperous life.

### **Borrong's Contributions dealing with the Environmental Crisis**

At the same time as Abdillah, in general, Borrong also have contributed two theories dealing with environmental crisis, namely theocentric inclusive theology and new earth ethic. Theocentric inclusive theology is a Christian theology that based on biblical values and this theory believes that everything is centered on God. According to the Bible, God has active role here, which is active in protecting and maintaining His whole creation, and then He redeems it through the Jesus Christ. He redeems all creation through His death and resurrection. Furthermore, Christian theology taken from the Bible reflects the balance between humans and their environment. As for the basis of balance,

according to Borrong, is the love of God, the Creator, Preserver and Redeemer of every creation. Therefore, according to him, biblical theology is not an antropocentric theology or Ecocentrism (Borrong, 2009: 283).

As in Islamic environmental theology, in Christian theology God also has an active role in protecting the environment, by coming through Jesus, and His death and resurrection. Afterwards, God who is in the Holy Spirit along with all His creatures being intertwine and sustain strut towards the improvement of life in the heaven and the new earth. In this procession, humans being participate as a partner of God's image and called to manage, utilize, maintain and preserve all of life in a process in accordance with the creation of the old and new creation (Borrong, 2009:284). Thus, in Christian theology, God's active role in protecting the environment also involves other components including humans being. It is the same with Islamic theology that describes God's way of protecting the environment through ecological niche and recycling energy. In addition, as with proportional theology and meta-social-system theory, inclusive theocentric theology tries to criticize environment theories already exist, in particular antropocentric theory.

The expertise of Borrong within interprets and reinterprets of biblical theology produce another environment theory, namely new earth ethic. Simply, new earth ethics is an ethics that taken from biblical values. This theory produces three ethics, namely; ethics of stewardship, ethic of solidarity and ethic of peace. According to Borrong, through the creation and redemption theology can be understood that the Bible ethical emphasizes the integrity of the whole of creation, and that human being as the image of God get a special status and duty to serve God, each other, and nature. Although human being is innocent, but he/she has been redeemed by Christ so that she/he remains capable of being a friend of God to build a new earth.

As for the ethic of stewardship to nature, Borrong stating that human beings are not just

pick up and take advantage of nature but they should also maintain and preserve nature so that it becomes a source of income that will never run out. Meanwhile, to support this ethic is requires solidarity ethic or ecumenical ethic which is based on the awareness of the unity of human being and nature because both of them are God's creatures. Furthermore, through ethic of solidarity, Borrong would like to stress that human beings should not act arbitrarily against nature, rather they should be compassionate to them. Thus, by this new earth ethic, Borrong also wants to stress that biblical theology is not an anthropocentric theology as seen over the years. The ultimate goal of the new earth ethics that includes three ethics (stewardship, solidarity and peace ethics) was to bring the sign of God's shalom on earth, which enhances the quality of human life and the whole creation. That is expressed in daily life such as life-saving, simple, and gratitude (Borrong, 2009: 184).

Two theories of Borrong are also built by the Bible values meticulously. Theocentric inclusive theology and the ethic new earth is also become alternatives of the environmental theory especially for the Christian community because both of these theories can be guidance for them to treat the environment properly.

Thus, both Abdillah, through proportional theology and meta-social-system theory, as well as Borrong, through Theocentric inclusive theology and new earth ethic, want to reject and make realize of anthropocentric or arbitrary behavior of human beings on the environment through religious values. The purpose of these theories is almost the same because they want to make us, as human being, to restructure our relationship with other creatures. In addition, of course, these are a valuable contribution to the development of environment theology in Islam and Christianity, as well as a critique of traditional theological thought in Islam and Christianity which are often still textual.

### **Critical Reflection**

The core of Abdillah's and Borrong's thoughts is to criticize anthropocentric behavior. According

to them, it damages the earth. As for criticizing anthropocentric theories, both Abdillah and Borrong begin their arguments by reinterpreting the verses of the Qur'an and the Bible relating to the theme respectively. For example, the verses relating to the concept of khalifatullah (in Islam) and Imago Dei (in Christianity), so far, they are still often contentious. In fact, some have argued that the incorrect meaning and explanation of the two concepts are often regarded as one cause of anthropocentric behavior.

The term khalifah means substitution (Ali and Muhdlor, 1996: 858). Later, khalifah is interpreted as a ruler as is often found in the translation of the Qur'an in Indonesian language. This meaning may refer to the Islamic history. In the Islamic world, the supreme ruler is called amir al-mu'minin. However, in the writings of Islamic history, the ruler is more often called khalifah, because indeed every khalifah is the highest authority in the Islamic world. Since then, the meaning of khalifah has been interpreted as a 'ruler' (Mufid, 2010: 106).

The Qur'anic verses that are often referred to when discussing the concept of khalifah includes Surah al-Baqarah: 30, 'When your Lord said to the angels, 'Indeed I am going to set a viceroy on the earth,' they said, 'Will You set in it someone who will cause corruption in it, and shed blood, while we celebrate Your praise and proclaim Your sanctity?' He said, 'Indeed I know what you do not know' (Al-Qur'an dan Terjemahnya, 2005: 6); Surah al-Isra': 70, 'Certainly We have honoured the Children of Adam, and carried them over land and sea, and provided them with all the good things, and given them an advantage over many of those We have created with a complete preference' (Al-Qur'an dan Terjemahnya, 2005: 394).

Abdillah referred to Surah al-Isra when explaining the concept of human privilege compared to other creatures. Abdillah specifically did not mention, the concept of khalifatullah when explaining the human privilege, but I think the main point of his explanation shows it.

Even Abdillah gave a very good explanation on how the concept of human privilege should be utilized as a way of understanding the concept of khalifatullah. The main point of Surah al-Isra': 70 is summarized in this passage. "We also give certain advantages to human beings compared to other creatures." When it refers to Abdillah's opinion, this point of thought has not been explained in detail. Therefore, in order for human beings to be able to understand their advantages and their role in the ecosystem, it is necessary to develop the meaning of human privilege. Furthermore, Abdillah said that human privilege can be developed into three potentials, namely: 1) physical potential (*al-quwwah al-zahiriyyah*), 2) spiritual potential (*al-quwwah al-ruhaniyyah*), and 3) religious potential (*al-quwwah al-dini*). Abdillah still develops physical potential in detail, that is: 1) human beings have perfect posture, 2) human beings have perfect speaking ability, and 3) human beings have high adaptation ability. In addition, Abdillah also develops the spiritual potentials in detail, namely: 1) human beings have a rational potential, 2) human beings have moral potential, and 3) human beings have religious potential. The various potentials described by Abdillah in Surah al-Isra': 70 are actually the elaboration of his proposed thought which he calls 'meta-social system theory'. Through this theory, Abdillah asserted that human beings are special because they have potential that other creatures do not have, for example, they have a moral potential, a religious spiritual potential, etc.

Abdillah also asserted that the various features should not make human beings as ruler. Thus, the privilege should be interpreted as something positive and constructive for the balance of the ecosystem (Abdillah, 2001: 210). Furthermore, how to make such privileges capable of being a controller for human to perform his function as khalifahtullah? According to researcher, this is the reason, why Abdillah not only focus on human and environmental discussions, but he also discusses the relationship of God and the environment when explaining the concept of Islamic environmental theology.

In the relationship between God and the environment, Abdillah explains the three things: God is the creator of the environment, God is the owner of the environment, and God is the maintainer of the environment. On the point of 'God is the maintainer of the environment', Abdillah explains that the concept is not directly but through environmental sunnah and energy cycle. The one of the environmental sunnah in the ecosystem is human beings. If so, I think the role of human beings here can be called as khalifatullah, because they were given trust by God to help Him in preserving nature. As for, the ecological behavior of humans, as part of an environmental sunnah that God believes to help nurturing the nature, ideally is a noble religious spiritual behavior. The meaning of such behavior (as khalifatullah) is a sacred behavior as a sacred dedication and worship to Allah SWT. Based on this explanation, one of human control as khalifatullah is the spiritual dimension. In the meta-social-system theory, this dimension is mentioned as one of the potentials of human privilege.

Furthermore, Abdillah also uses the religious spiritual dimension to explain the concept of amanah (trust) as khalifatullah. Indeed, this concept can not be avoided when discussing about khalifatullah, Muslim thinkers will often connect with the concept of amanah. Terminologically, amanah means to believe (Ali & Muhdlor, 1996: 224), or sometimes it is interpreted as mandate. In the context of the environment and khalifatullah, amanah is widely interpreted as a trust given by God to human beings as intelligent creatures. As the essence of Surah al-Ahzab: 72, God gives the trust to humans because the heaven, the earth, and the mountains are not willing to accept the mandate (*amanah*). They feel inadequate to accept the mandate because they do not have the potential of reason. According to Abdillah, human being is not only able to be given the mandate to take care of the environment because he is an intelligent creature, but also because he is a responsible creature.

*Khalifatullah* is an important concept that is often discussed by Muslim thinkers when talking about Islam and the environment. For example, Parvez Manzoor who once said that one of the most important themes in the Qur'an is the theme of the creation of human. According to him, human beings is the highest creation of God, and then they are equipped with various abilities to carry out their mission. According to Manzoor, because of these various advantages, then human beings are given the trust (*amanah*) by God to take care of nature (as *khalifatullah*). Even Manzoor also refers to Surah al-Ahzab: 72 to affirm that God's trust in human beings to take care of nature is because they are considered capable of accepting this mandate and take this role voluntarily, while the heavens, the earth and the mountains reject this command. God's trust in humans to be responsible for guarding this nature, makes them occupy a certain position in this world, one of which they become the center of this nature (Parvezmanzoor, 1984: 157). Even though humans have this glorious status, they do not permit it to dominate nature. In addition to Manzoor, Gulzar Haider also said that the trust given by God to humans to keep nature makes them as *ashroful makhluqat* [the best creation] (Haider, 1984: 175).

Ibrahim Abdul Matin also explains about the concept of *khalifatulloh* as one of his ethical principles that guide Muslims how to interact with the world, they are: (1) understanding the Oneness of God and His creation (*tawhid*), (2) seeing signs of God (*ayat*) everywhere, (3) being a steward (*khalifah*) of the Earth, (4) honoring the trust we have with God (*amanah*) to be protectors of the planet, moving toward, (5) justice (*adl*), and (6) living in balance with nature [*mizan*] (Matin, 2010: xix).

Matin (2010) said that God created us directly from the earth and that we must do all that we can to take care of it, protect it, and manage all of its bounty in a sustainable way. We all have a blessed in the beginning, and we will all come back to Allah at the end of our time here on Earth. Will we leave the planet better than we

found it? Those who do so are stewards (*khalifah*) of the Earth. Human beings are made from the earth and are the representatives of God on earth. Humans, according to Islam, are considered the best of God's creation. We have been blessed with intellect and reason.

Matin (2010) mentions when human beings die, they will be resurrected in both body and spirit and will be held to account for all that they have done for their selves, others, and the planet. According to him, this is the essence of the *khalifah*. On the other hand, Matin also said that the *khalifah* can be interpreted as a servant, meaning that humans are a servant of God on earth. If so, will we as human beings able to manage this gift by honoring our covenant to God to be His servants? From this statement Matin wants to emphasize that being *khalifatullah* means keeping the trust (*amanah*) that God has given us as human beings to safeguard nature by living responsibly (Matin, 2010: 8). The concept of human beings as a servant to God is also discussed by Seyyed Hossein Nasr. According to Nasr, the Qur'an when talking about human beings there are two concepts that are described, namely: 1) human beings as servant of God (*'abduallah*), and, 2) human beings as the representative of God (*khalifatullah*). As for the right of human beings to be *khalifatullah*, according to Nasr should be as a servant of God who obey the will and the laws of God (Nasr, 2003: 97).

If so, is it true that the concept of *khalifatullah* is capable of criticizing anthropocentric behavior? Or on the contrary, is the concept of *khalifatullah* actually the cause of anthropocentric behavior for humans? Is it true that Islam is a religion that is able to understand the environment? Some of these critical points are expressed by Kaveh L. Afrasiabi. Among of his criticism is, as the other monotheistic religions, Islam is also a religion of anthropocentric. Islam put the human beings into a creature that is special compared to other creatures. Humans are chosen and given the mandate by God to preserve the environment because of the potential possessed by humans that other creatures do not possess. Even Afrasiabi

also said that the concept of human beings used by modern Muslim thinkers such as Shari'ati Muttahari to refer to highly positioned of human beings also has anthropocentric implications (Afrasiabi, 2003: 281).

Some of Muslim thinkers also recognize that human being is God's best creation. Then as the best creations, they have many features compared to other creatures. So, they were given the trust by God to be His representative to take care of and preserve this nature. Is it true, by explaining the conditions for being a good *khalifah* capable of making man truly a good representative of God, able to keep His trust on earth so that they do not apply anthropocentrism? I think this concept has led to the debate; on the one hand, the efforts of Muslim thinkers to give interpretation and explanation to the concept of *khalifatullah* is highly appreciated, but on the other hand this seems to be constantly renewed. by simply asserting that Islam is very supportive of environmental issues with various foundations in the Qur'an and Hadith seems to be insufficient.

Abdillah's explanation of human privilege, nevertheless, is a very good in the debate of *khalifatullah*'s problem, because it is able to describe and explain the various features of human being completely. Even from the explanation of the concept of *khalifatulloh*, Abdillah was able to produce one of his thoughts which he called 'the theory of meta-social system'. It is an alternative environmental method that humans can use to safeguard their environment. Abdillah's thinking about the environment are richer than other Muslim thought because he is not only focus on the humans but also God.

In the Christian tradition, a concept that can be placed in parallel with *khalifatullah* is the concept of *Imago Dei* (image of God). Like Abdillah, Borrong also does not discuss specifically the concept of *Imago Dei*. However, if we refer to his thoughts on the theology of inclusive theocentrism then we will actually able to locate the concept. For example, this concept can be traced in the theology of creation. In this

theology of creation, Borrong reinterpreted the concept of creation, such as the dualism which in the Christian tradition is often regarded as one of the causes of humans assuming that the material realm is inferior to them. The world was created for soul has fallen caught in sin and nature of matter, so that the material universe was created only as a purification of the soul. This concept shows that the material realm is inferior to humans. Later on, in view of salvation as the work of Christ's atonement only humans will be part of the salvation, whereas nature will not take part in it. In that explanation nature becomes of no value, therefore it is allowed to be controlled. This reinterpretation of creation is also done by other Christian thinkers, such as Elizabeth A. Johnson who says that not only humans will be redeemed by Christ with *shalom* but all creation (Johnson, 2000: 3).

The verse that is often referenced that humans can rule over other creations including nature is Genesis 1: 28, "*And God blessed them: and God said to them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heaven, and over every living thing that moves upon the earth*" (The Holly Bible, 2017: 4). Similar to the case of Islam, in Christianity, the concept of human creation is also placed in a special position. The statement from Afrasiabi that Islam, as other monotheistic religions, is an anthropocentric religion may also have applied to Christianity. This verse is indeed a debate and intensive research in the Christian tradition especially after Lynn White said that environmental damage related to God's command in this verse (White, 1967). After that, there is the assumption that monotheistic religions may be held responsible for environmental damage (Harun, 2001, xii).

The explanation from Borrong that God also has an active role in keeping the environment can be referred as explanation the concept of *Imago Dei*, God comes into Jesus through His death and resurrection. Later, God along with all His creatures including humans participate as the

image and partners of God are called to manage, utilize, preserve and nourish all life in a process consistent with old creation and new creation. From this statement, it can be understood that the role of helping God in protecting the environment is not only given to 'humans' but to the whole creations. Moreover, the Christian tradition also does not place the position of humans into the best creation (as the image of God) compared to other creations, because in the tradition there is the concept of dualism, which states that humans have also been trapped in material sin. This is what distinguishes between the concept of human creation in Islam and Christianity. In Islam, most of Muslim thinkers is placing humans in high position, for example as *insan kamil*. It is undeniable that some Muslim philosophers are also affected by the dualism tradition in his thinking, for example Abu Bakr Zakaria Ar-Razi in his metaphysical thought. Yet, he focuses more on the creation of the universe than on the creation of human beings.

Like Abdillah, according to researchers, Borrang also provides a good explanation about the role of humans as a partner of God in maintaining the environment, because he was able to explain that nature is not something low and can be controlled by humans. He also asserts that when God plays an active role maintaining His environment, He involves not only humans but all beings. This is actually also explained by Abdillah, that when God maintains the environment, he uses *sunnah* environment and energy cycle, meaning that God not only entrust humans, but other creatures are also involved.

## CONCLUSION

Based on the above account in this study, it can be concluded that the Islamic environmental theology thought of Mujiyono Abdillah is proportional theology and meta-social-system theory. As Abdillah, Borrang also produces two theories of Christian environmental theology, namely, inclusive theocentric theology and new earth ethic.

Through these theories, both Abdillah and Borrang want to awaken human beings' awareness to reorganize their relationship to their environment. Nevertheless, while Abdillah only use Islamic environmental theology, meanwhile Borrang, besides using Christian environmental theology, also use biblical ethic.

Furthermore, both Abdillah's and Borrang's theories are trying to criticize as well as complementing environment theories which have already existed in the corresponded literature, in particular, the anthropocentric theory. Their theories have provided invaluable contribution as they could serve as the alternative environmental theory for the community who are involving in treating the environment. As for in the context of Islamic and Christian theology, these theories can serve as a complete guidance for Muslims and Christians respectively, because these are based on the Holy Book's values of the two traditions. Lastly, the theories are an obvious form of critique toward traditional theology that tends to be more textual.

Abdillah's and Borrang's thoughts in terms of environment is an invaluable contribution to the environmental crisis because their thinking seeks to awaken people awareness and understanding to re-establish their relationship with their environment based on scripture values. In order to socialize their ideas to the wider community, further education and research are critically needed. For example, religious leaders in both Islam and Christian community need to conduct intensive environment education to the community through both religious or non-religious activities and programs.

As for supporting the community education, it would be an ideal idea to carried out continuous research on environmental theology. Discussion about religion and the Environment is not limited to confirms that Islam and Christian support the preservation of the environment by presenting the foundations out of the scriptures which might be seen as inadequate as science is constantly developing. Further research is very essential to

support and implement the preservation of the environment from the perspective of theology.

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## **Interview**

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