



Islam and the Environment: Education Perspective

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Abstract: A Muslim views that nature belongs to God and human beings must show that they are grateful by learning how to use and manage it well so that it can provide benefits to the mankind. Exploiting nature taught by Islam is based on the utilization of responsibility that provides benefits not only for its content but also its intact and sustainable opportunities to cultivate and for rehabilitation or to help speed up its recovery. Humans are required to have certain characters towards nature, which means dealing with nature by maintaining sustainability. Therefore, God gives cues to enable people to control themselves in exploitation of the natural resources which causes defection that can harm and even destroy human life. For that reason, Islam forbids destructing or harming the environment ranging from very small actions and trivial such as prohibiting throwing human faeces under a fruit tree, in the river, on the road, or in the shelter areas. Prophet Muhammad (PBUH) is also very concerned about the preservation of wildlife, as described in the Hadith narrated by Abu Dawood. Even Prophet never reprimanded one of his companions during the hijrah period to take the chicks out of the nest. Similarly, Islam cares about the environment created by God which human beings are mandated to maintain nature properly and responsibly.

Keywords: Concept of Islam, the Environment, and Education

INTRODUCTION

Ill-treatment of the environment is a global problem that is increasingly recognized as a serious and complex problems faced by humanity in the world. Over-populated, limited natural resources, and the use of modern technology to exploit arbitrary nature, led to the decline in the quality of the environment. Erosion and the depletion of natural resources, the deterioration of the

ozone layer, pollution and environmental destruction are causing the ecological imbalance which in turn will jeopardize the survival of mankind. The environmental problems, according to Passmore as taken by Sudarminta, says that it is apart from certain cosmological view that human beings have been growing exploitative attitude toward nature. Therefore, the development of probation for the environment calls for a

fundamental change of outlook that fosters cosmological exploitative attitude toward nature to foster a more friendly and appreciative attitude toward nature (J. Sudarminta, No.1, Year XIX).

The environment is part of the integrity of human life, so the environment must be seen as one component of the ecosystem which has to be respected, valued, and sustained. Positive behavior can promote permanent environmental sustainability, while negative behavior can lead to environmental damage. Therefore, human beings have a responsibility to behave well to the living things in their vicinity. Environmental damage resulting from an anthropocentric point of view about human and nature will put it as objects that can be exploited only to satisfy human desires.

Conceptualization of the environment in Islam is a rational understanding of the messages that lie ahead of *kauniyah* as well as messages of *qauliyah* that tend to explain about nature and all its contents to humans. The existence of nature and all objects contained in its inseparable unity. Each of them is complementary in shortcomings. The survival of each element is associated with the presence of the forces of nature and other forces of life. Natural events and what is in it are to support each other so that it is called nature as a whole. Nature and what is in it, such as plants and animals, including humans and inanimate objects around him, as well as other natural forces such as wind, air and climate is part of the essence of nature.

Environment in the Quran and Hadith

In the Qur'an, there are many verses that speak about the obligation to maintain and restrict of ruining the environment. Therefore, the universe and all its potential contained in it are given to man to be processed and used. To manage and exploit it requires effort and hard work. God does not give the finished goods but raw materials which must be processed using the potential given by God to man, which is "reasonable". This can be seen clearly

in the Word of Allah in the Qur'an Surah Ibrahim, Verse 32-33:

"Allah is He Who created the heavens and the earth and sends down rain from the sky. Then he produced therewith fruits as food for you; He has lowered the ships that they may sail through the sea by His will. And He has made subservient (also) for you rivers. And He has made subservient (also) to you the sun and the moon, constant in their courses (in its orbit); and subject to you night and day. "

Everything in God's creation is for man. The question is whether to process it leave it or destroy it. Islam encourages its followers to cultivate, conserve and exploit nature so that it can be beneficial to humans. As the word of Allah in the Qur'an Surah Abasa, Verse 26-32:

"Then we split the earth as well as possible, then we grow grain on the earth, wine and vegetables, olive and palm trees, gardens (a) heavy and fruits and grasses for pleasure and for cattle. "

The Quran provides many incentives to maintain and care for nature and the environment. Therefore, the mission of Islam basically includes maintaining the attitude of the universe. As the Word of God in the Qur'an Surah al-Anbiya, verse 107: "And We have not sent you except for (a) mercy for all creatures". Have mercy on nature is an integral part of the implementation of the teachings of Islam as a whole. Nature is a gift given by God to man. In accordance with the position of man as the Caliph of Allah, then he is required to preserve and maintain nature as well as use and exploit it.

Much of the damage and havoc caused by human behaviour does not pay attention to his relationship with the natural world. Oceans and terrestrial ecosystem damage caused by humans are not aware of having a relationship that should exist with balanced between him and the natural world. Therefore, people are required to have a certain attitude to nature and should have exploited nature wisely and maintain it sustainability. Therefore, man, the noblest creature of God, is instructed to always

do good and prohibited him from doing mischief on the earth. This is in tune with God's word Q.S. al-A'raf (7), namely:

"... And do not make mischief on earth after repair. That will be better for you if you are indeed those who believe".

God gives signal that men may conduct themselves in exploiting nature, for nature can be harmful and even damaging and can destroy the man himself. Environment according to Islam covers all the activities done by man in all space and at all time. The natural environment including land, water, animals and plants, and all that is on and in the bowels of the earth is God's creation for the benefits of mankind for their survival. In Islam, the preservation of the environment is not solely due to the demands of economic, political, or demands of national development programs. The preservation of the environment should be understood as a religious order and must be carried out by all men. Every effort of management and conservation of the environment is good and true worship of God should be given the gift of reward. On the other hand, any act that causes damage to the environment, waste of natural resources and neglect God's creation is an act of His wrath.

Humans have an obligation to protect the environment for the sustainability of life, not only for humans but for all other living beings. Human action in excessive use of natural resources which ignores basic maintenance and conservation resulting in environmental degradation and damage is prohibited (haram) and will be punished. Instead man capability of carrying out the maintenance and conservation of the nature well, there is a reward for him from Allah SWT.

Islamic motivation of Environmental Conservation

One of the environmental protection concepts in Islam is a concern for reforestation by planting and farming. Muhammad classified people who plant trees as Sadaqah. This was expressed clearly in the hadith of the Prophet, which reads:

".... He said: It is not a Muslim who plant, then the plant was eaten by birds, humans, or animals, except for him who plant it is sadaqah. " (HR. Al-Bukhari and Muslim from Anas).

There are two fundamental considerations of this reforestation program, namely:

1. Consideration of the merits, as mentioned in the Quran. Abasa (80): 24-32, as follows: Then let man consider his food. We really have to pour water (from the sky), and split the earth as well as possible, and then to grow grain on the earth, wine and vegetables, olive and palm trees, gardens (which) heavy, and fruits and grasses, for you and for your cattle.
2. Consideration of beauty, as mentioned in the Quran. QS al-Naml (27): 60, as follows: Who has created the heavens and the earth and sends down water for you from the sky and then We grow gardens, scenic, but you will never be able to grow any trees. Is there a God beside Allah (the others)? Even (actually) they are people who deviate (from the truth).

Based on the above verses, it can be seen that the expression "gardens are very beautiful," which means people will feel cooling their eyes and heart when looking at them. After God (QS. 6: 99) presents his favours, such as plants, palm, olive, pomegranate, and the like. Imam al-Qurtubi said in his commentary; "Farming is part of the *kifayah* obligatory, the government should encourage people to do it by planting trees."

3. Giving Life to the Dead Land.

The land will be dead if it is abandoned and uncultivated, and not exploited for the benefit of civilization. Land is classified as being living when there is water and housing area. Turning off land is the expression of treasures taken from the statement of the Prophet, the Hadith which means "He who gives life to the land (dead land) and it will be his land". In this hadith the Prophet, confirms

that the ownership of a vacant land is for those who are working in it, as a motivation and encouragement for those who are working hard on the land. Turning the land as designated is a priority of Islam, and those who attempt it are promised a great reward, because it is categorized as agricultural development efforts and increase the resources of production. While for those who undermine the environmental efforts by felling trees, his head would be dipped into the fire. This is in accordance with the words of the Prophet: Those who cut down the trees, then God will dip them into hell.

The purpose of the above hadith, described later by Abu Daud after the hadith is narrated is that the people who cut trees along the route where the travellers and the animals get shelter are wasting them. The explicitly violent threats are an effort to preserve the tree. Therefore, the presence of many trees benefits the environment. Logging should be done carefully and with much consideration and planting new trees and watering them in order to replace the function of a felled tree.

4. Consideration the availability of fresh air

One of the principal laid by Allah for man is fresh air containing oxygen that is necessary for human breathing. Without oxygen, humans cannot survive. God mentions several times about the wind (air) and its function in the process of water recycling and rain. God says:

‘In the creation of the heavens and the earth, and the alternation of night and day, and the ships that sail through the sea with what is useful to man, and that which Allah sends down from the skies, and with it He revives the earth after its death (dry) and He has scattered the earth with all kinds of animals, and the winds and the clouds are made subservient between heaven and earth; Certainly (there are) signs (of Allah's Sovereignty) for people who reflect’ (QS. Al-Baqarah (2): 164).

The air is a mixing gas that fills the space of earth and water vapour that enveloped

all corners. Air is one of the four elements of the universe and it depends on it. The four elements are earth, water, air and fire. In the development of modern science, it has proven that these four elements are not simple matters, but a compound of various elements. Water, for example, consists of the elements of oxygen and hydrogen. Likewise soil is formed from a dozen different elements. As for the air, it is made up of several hundred elements, with two dominant elements, namely nitrogen which reached about 78.084 per cent and 20.946 per cent of oxygen. The remaining one per cent are other elements.

Included in the wisdom of Allah in creating nature, He created the air with nitrogen which is a passive element, i.e. 78 per cent of the air. If only nitrogen gas content of the air is less than it is, falling sparks from outer space are easily penetrated the layers of the earth (it is often the case) and burned everything that exists on earth. Another function of the air / wind is in the process of pollination / mating plants. Allah says:

We fecundating winds and to produce (plants) and sent down rain from the sky, and we give you water, and we never store it (QS. Al-Hijr (15): 22).

Among the many benefits of wind is the ability to move and sail the ships with the permission of Allah. The wind also serves to drain the water from one place to another, and the resulting of many kinds of marine life to live in various parts of the water. In the life of plants, the wind carries the seeds that led to fertility, pollination and the dispersal of plants to various parts of the earth. The fresh air is a very big favour. Thus, people are required to use in accordance with the grace that God has given them, and preserve it and not to pollute and ruin it, that will bring harm to themselves and other God's creatures.

5. Consideration of the availability of clean water

Another source of wealth that is very important to be taken care of is water, a source of life for humans, plants and animals. Allah

Almighty says in the Quran. al-Anbiya ': 21, which mean "And We made from water every living thing." In essence, water is a precious and valuable asset. But because God gave it in the sea, rivers and even the rain for free, people often do not appreciate water as it should be. But one important thing that deserves reflection is that water is not a commodity that can be grown and developed. It is not the same as the wealth of vegetable or animal. That is why Allah Almighty, hinted in QS. al-Mu'minun (23): "And We send down water from the sky in size; then We cause it to settle in the land, and We are really powerful to eliminate it".

Especially when human beings cannot live without water, while water quantity is limited, so people are obliged to maintain and preserve this precious wealth. Never take counter-productive measures, like contaminating, damaging and others. Including, not using water excessively (israf). Supposedly, the use of water is utilized by appropriate measures.

1. Prohibition of contaminating water

Forms of water pollution in the teachings of Islam are like urinary, bowel and other causes that can pollute water resources. Rasulullah said:

Avoid the three actions that are cursed; defecating in water sources, along the road, and under a shady tree. (HR. Abu Daud).

Water pollution in modern times is not just limited to the bladder, bowel, or any other human needs. In fact, many other pollution threats are far more dangerous and influential, such as, the pollution of industrial waste, chemicals, toxic substances that kill, as well as the Deep-water Horizon oil spill.

2. Excessive use of water.

There are other dangers associated with water resources, the use of too much water. Water is regarded as something cheap and worthless. Only those humans who think know how valuable the water is.

3. Avoid damage and keep the balance of nature.

One of the most important Islamic guidance in relation to the environment is how to maintain the balance of nature / environment and without destroying existing habitats. Because there is no doubt that God has created everything in the universe with a specific calculation. As stated in his verse. al-Mulk (67):

Allah who has created seven layers of heavens. You never see in the Creation of Allah, Most Gracious, something that is not balanced. Then look again. Do you see anything that is not balanced.

The above verse tells people to be fair in maintaining environmental balance, not hyperbolic or disparaging nature. For, when man was being hyperbolic or underestimated, it tends to stray, neglected and damaged. Its intention is hyperbolic exaggeration and passed the limits of reasonableness. While the intention is to underestimate and understate the meaning is to minute. Both are despicable attitude, whereas a fair and moderate attitude is commendable attitude. Fairness, moderation, middle and balanced as this is what is expected of men in addressing each issue. Be it in the form of material and non-material, environmental problems and issues of humanity are all life issues.

God created a balanced environment and would continue but will be interrupted in an unusual situation, such as a tectonic earthquake. The earthquake causes a shift in the earth's crust. But according to the Qur'an, most disasters on planet Earth are caused by human actions (QS. Al-Rum: 30). This is evident in today's modern age. As a result of human intervention on the environment the disasters are likely to increase, especially in recent decades. Human actions have undermined the environmental balance and interaction between elements. All of that leads to deforestation in many places, the silting of the sea, a global disruption of habitat, increased air temperatures, as well as the

depletion of the ozone layer and it is very worrying by the people in future. Disasters that hit people are believed as the fact that the brutality of humanity and their actions are damaging and very likely it will result in the destruction of the earth and its contents.

Educational Values in Environmental Management According to Islam

There is some educational value that can be taken when humans interact with the environment. These principles are open to further development. Here are the principles that may be holding and guiding the human behaviour in confronting the nature, good behaviour among humans regarding nature. Educational values in are:

1. Respect for Nature

In the Qur'an, Surah Al-Anbiya 107, Allah says: And we have not sent you except for (a) mercy for all creatures. *Rahmatan lil Alamin* Islam is not just a motto, but it is the goal of Islam itself. In accordance with these objectives, it is only logical when Islam became a pioneer in the management of nature and the environment as a manifestation of the love of the universe. In addition to prohibiting the making mischief on the earth, Islam also has an obligation to protect the environment and respect the universe that encompasses the universe in it, including humans, plants, animals, other living things, and living creatures.

Respect for nature was a fundamental principle for human beings as part of the universe and as a whole. As such, each member of the social community has an obligation to respect the collective life (social cohesion), and any ecological community members must respect and honour the life and the species in ecological communities, and have a moral obligation to maintain cohesiveness and integrity of the natural ecological communities in human life. As with any family members have a duty to keep the existence, welfare, and family hygiene, each

member of the ecological community has an obligation to respect and protect nature as a household.

2. Moral Responsibility For Nature

The principle of respect for nature is a moral responsibility towards nature, because man is created as the Caliph (in charge) of the earth and human beings are ontologically integral part of nature. This is in accordance with the word of Allah in Surah al Baqarah: 30. This fact gave birth to a moral principle that human beings have a responsibility both to the universe as a whole and integrity, as well as to the existence and preservation. Each section and objects in the universe was created by God with its own ends, regardless of whether it's purpose for man's good or not. Therefore, man as a part of the universe is responsible for its maintenance.

Associated with the principles of moral education is the birth of the principle of solidarity. The principle of solidarity arises from the fact that man is an integral part of the universe. In the perspective of ecofeminism, human beings have equal standing and equal to nature and all the other creatures in the universe. This statement evokes in people a feeling of solidarity, together with a natural feeling and with other fellow beings.

3. Principle of Love and Concern for the Environment (Caring For Nature)

As a fellow member of the ecological community, man is exerted to love, cherish, and to preserve the universe and all its contents, without discrimination and domination. Affection and concern also arises from the fact that as a fellow member of the ecological community, all living things have a right to be protected, nurtured, not hurt, and cared for. Prophet:

From Anas radi 'anhu that the Prophet sallallaahu' alaihiwasallam said, "Not one Muslim who grow crops or farming, then the fruit is eaten by birds or humans or animals, except that it will be worth the charity for him." (HR. Bukhari and Muslim)

4. The principle of humankind

In discussing the relationship between man and his environment, Rasheed Madjid stated that the principles underlying the relationship between humans and the natural world (should) not solely be exploitative relationships, but also be appreciative. Nature is not just 'used' (narrowly), but also must be respected. There is some explanation in the Qur'an, that the universe and all its contents are created and subjugated by God to man, to be used (QS45: 12-13). So it suggests the existence of an exploitative relationship between man and nature. But it is also found some divine guidance that can lead to the need to build an appreciative relationship with nature, a relationship that is appreciative attitude in a more spiritual interpretation (Qur'an, 6: 38; 17: 44; 13: 13).

In other terms, more appreciative relationship with nature, by Harun Nasution called humanity principles. Understanding the faith means that all humans are descended from the original one which lead to humanitarianism. Humanitarianism is not only compassion for fellow human beings, but also to the natural love of animals and nature, plants, and inanimate nature and love of all God's creation. In the Qur'an Allah says:

Nor the beasts of the earth and the birds that fly with wings, and the peoples (also) are alike ((Qur'an 6: 38).

About the love for the animals, the Prophet explains in his hadith, that the woman, who binds her cat then does not feed the beast, will go to hell in the Hereafter. But on the contrary, evil woman who gives water to the dog that is going to die of thirst, is forgiven by Allah (SayedSabiq: 1987). This was told by the Prophet through his saying: From Ibn 'Umar that the Prophet has said, a woman tortured a cat which is captured until the cat is dead, she will go to hell; because she did not give him anything to eat and drink, and did not let him eat the insects on earth.

As for the plants, the Prophet forbade cutting down trees that will bear fruit. To

soldiers who are going to fight he orders them: do not break palm trees, do not remove the trees, and do not tear down the houses (HarunNasution 1995). It was narrated by Abu Bakar that, when he became caliph, sent troops into Syria, he ordered that the troops in their fight against their enemies (wherever possible)he ordered them: do not cut any branch from the trees or fell down trees in the war.

Policy of Caliph Abu Bakar has been submitted by Anas bin Malik :

That Abu Bakar had sent troops to fight the Syrians. Then he walked on foot with Yazid bin AbiSufyan. And Yazid was a commander of a quarter of the team consisting of four. (The commander of four people) has taken the lead (their teams to drive). Then Yazid said to Abu Bakr, if you are not riding, I have to get down from the vehicle. Abu Bakar said, you do not have to ride the vehicle. I hope these steps of mine are done because of Allah. Then Abu Bakar said to Yazid, you will find people who think that they themselves are in the path of Allah as well, therefore you must be careful. And what they think is that they "commit" themselves to (the way) of Allah. And you will meet people who shave their hair in the middle of their heads, and you have to strike them because they were lurking with a sword. I bequeath to you the ten things: 1) Do not kill women; 2) Do not kill children; 3) Do not kill the elderly; 4) Do not cut trees which are bearing fruit; 5) Do not tear down the building; 6) Do not slaughter the sheep; 7) Do not slaughter the sheep and camels unless they are for food; 8) Do not burn palm trees, and nor sink (destroy) it; 9) Do not be treacherous; and 10) Do not scare (people) (HR Malik from YahyaibnSa'id).

Out of ten will of Abu Bakar, the two of them are: do not cut trees which are bearing fruit, the palm trees, and do not burn and do not sink it (destroy it). From the will, it can be understood that during a war he instructed the soldiers to avoid clearing of trees, especially those bearing fruit because the trees are very beneficial to humans and other creatures.

Within the framework of this reason, the fruit which had not reach maturity is recommended not to be reaped (AlwiShihab, 1997), because it means the trees are not given the opportunity to achieve the objectives of their creation (M.Quraish Shihab, 1992).

Islam strongly forbids Muslims to damage the natural environment. Felling of trees and burning of forests with the aim of damaging and without justifiable reasons. This is a form of crime that is not tolerated. Therefore, they are also creatures of God which have rights and have arranged their use for human benefit (Anwar initiator, 1990). God created the earth's various forms and nature. Man is one of God's creatures that have the highest degree, because it is equipped with a mind which distinguishes it from the rest of God's creation.

Man is a creature of his most potent than others (Jalal, 2003). Various human advantages are not shared by his other creatures (Purwanto, 2002). God's grace is not excessive, considering the duties and responsibilities of a great man and is very determined in his survival of all creatures. Starting from this reality, humans should strive to exploit the potential that exists as soon and as much as possible. But not so true because some of them follow their own lusts, that is the tendency of one's soul (caravan, 2003). Such phenomenon demands a form of education in favour of the environment. When education is no longer instilling positive values towards the environment, the universe will be destroyed. Today we see a variety of damage to the natural environment, whether occurring on land, at sea and in the open sky.

The first step that must be done to address this problem is to introduce and invite them to implement the principles of environmental ethics in daily life. This measure is directed only through the medium of education. Environmental ethic is "responsible attitude towards nature, which is part of biosphere as well as the generations to come" (Suseno in Santoso 2000). Efforts to develop the character of environmental

awareness should start from the knowledge of man against the elements of environmental ethics. Suseno (in Murray, 2000) explains that the elements of the new environmental ethics, among them: human beings must learn to respect nature, to give a sense of particular responsibility towards the local environment, because the human is part of the biosphere so he should feel responsible for the preservation of the biosphere, new environmental ethics demanded a ban that prohibit human to destroy, pollute and poison, and mutual support with the generations to come. On that basis, a person is said to have an ethical awareness on the environment, if it has the ability to understand, think and realize the significance of the environment, the use and benefit of the environment and nature (Bachtiar Ghazali, 1996).

The effort to develop the awareness towards environment is also not free from obstacles, such as: (1) There is a paradigm of knowledge about the mechanistic nature of life, that the needs justify any means. This paradigm has been entrenched in the minds of the public, since the era before the 1500s (Jalaluddin Capra, 2002). (2) The desire of people to produce as much as possible in the shortest possible time and invest as little as possible (Resosoedarmo et al, 1993). (3) In the developing countries, the mastery of science and technology is inadequate and is still minimal. (4) In the political sphere, there are still many political parties are less concerned about the preservation of the environment. Therefore, the question of the environment is a long-term program perspective as opposed to a political party which always pragmatic to maintain power by promoting the development of economic sectors. (5) In the field of law, weak law enforcement in the field of the environment, as a result of the impact of decentralization and reform (Fachrudin M. Mangunjaya, 2006). (6) The development of less environmentally friendly because the planning and motivation that are not in favour of environmental sustainability (Emil Salim, 1993). (7) Not all backgrounds and all walks of life understand that the social problems also have an impact on other environmental

aspects, namely the elevation of uncontrolled depletion of natural resources. Social problems in question are: poverty (Jonny Purba, 2005), traditional teachings, that people should live in accordance with the position and rank, as well as the consumptive lifestyle (Soemarwoto, 2004).

In general, the strategy must be made based on several key aspects, such as: a new paradigm called the holistic world view, the view that reflects that humans are part of the environment (Jalaluddin Capra, 2002). In this case, human life cannot be separated from the ecosystem. The security and prosperity depend on the ecosystems for him to live (Soemarwoto, 2004) with the forming of attitudes and conscience in preservation and enhancement of environmental quality for the survival of the human and natural environment (Resosoedarmo et al, 1993).

There are several morals to be met when humans interact with the environment. These principles are open to further development. Such behaviour may be virtue and a guide for human behaviour in the face of nature, good behaviour towards nature directly or behaviour towards fellow human specifically which disrupt nature:

a. **Respect for Nature.** In the Holy Qur'an Surah Al-Anbiya 107, Allah says: "And we have not sent you except for (a) mercy for all creatures". *RahmatanlilAlamin* Islam is not just a motto, but it is the goal of Islam itself. In accordance with these objectives, it is only logical when Islam became a pioneer in the management of nature and the environment as a manifestation of the love of the universe. In addition to prohibiting the mischief on the earth, Islam also has an obligation to protect the environment and respect the universe that covers all living things, including humans, plants, animals and other living things, and living creatures.

Respect for nature is a fundamental principle for human beings as part of the universe as a whole. As well as, each member

of the social community has an obligation to respect the collective life (social cohesion), and any ecological community members must respect and honour the life and the species in ecological communities, and have a moral obligation to take care of community cohesion and ecological integrity, nature is human life.

b. **Responsibility towards nature (Moral Responsibility for Nature).** Associated with moral respect for nature above is a moral responsibility towards nature, because man is created as the Caliph (in charge) of the earth and human beings are ontologically integral part of nature. This is in accordance with the word of Allah in Surah al-Baqarah: 30, namely: "Behold, thy Lord said to the angels:" I will create a caliph on earth. "This fact alone bears moral responsibility that humans have for both the universe and all its integrity, as well as to the existence and preservation

c. **Solidarity Cosmic (Cosmic Solidarity).** Cosmic solidarity arises from the fact that man is an integral part of the universe. Moreover, in the perspective of ecofeminism, human beings have equal standing and equality to nature and all the other creatures in the universe. This statement evokes in people a feeling of solidarity, together with a natural feeling and with other fellow beings.

Love and Concern for the Environment (Caring For Nature). As a fellow member of the community ecological equivalent, educated man to love, cherish, and to preserve the universe and all its contents, without discrimination and without domination. The love and concern arise from the fact that as a fellow member of ecological communities, all living things have a right to be protected, nurtured, and cared for. Prophet:

From Anasradi 'anhu that the Prophet sallallaahu' alaihiwasallam said, "Not one Muslim who grow crops or farming, then the fruit is eaten by birds or humans or animals, except that it will be worth the charity given for him." (HR. Bukhari -Muslim).

Based on the above hadith clearly visible that to protect all of God's creation is a human responsibility as a Caliph fi al-ard that carry messages and Blessings. With this concept and mandate, people are required to maintain harmony among all God's creation. Through this, harmonization will bring mutual need and dependent.

CONCLUSION

Based on the theory of environmental management, known as "Alim theorem", the mission of man as caliph on earth is based on nurturing environment with a vision that people should get closer to God. The main tool of this mission is institutional (policy), research, and mutual awareness. Therefore, we need an educational approach in favour of the preservation of nature. The benchmark achievement of this mission is the improvement of environmental quality which indicates the impartiality of education for men. According to this theory, the destruction of landscape is a reflection of the decline in the rate of human faith and the quality of education. Therefore, Islam has provided preventive and curative concept that humans play an active role in the preservation of nature (the environment). Islam is a religion which regards the environment as an integral part of one's faith in God, the manifestation of one's faith can be seen as inheritors of human behaviour towards the environment. Therefore, Islam has a very detailed relationship with the concept of preservation and conservation of nature (the environment).

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