

Sustainable Development Based on Values From the Qu'ran

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Abstract—Sustainable development is a conscious and planned effort, which integrates environmental living, including resources, into the developmental process to ensure capability, prosperity, and quality of life of the present generation and the future.

Environmental issues, mainly arising because of the dynamic of population dynamics, resource utilization, and management indiscretion, market-oriented technology utilization, the negative impact of economic progress and implications of spatial.

The management of environmental life has the goal of achieving a harmonious relationship between humans and the environment. Another goal is to create human beings as cultivators of ecological experience and to make the sustainability of environmental functions and to exploit resources wisely.

Strategy and ways of managing good ecological living are necessary to achieve the aim of environmental living management. Qu'ran as instructions and guidelines for human life has given instructions in that direction. By reviewing and searching Quran verses that are related to the management of experience will get Qur'anic values that underlie sustainable development of the environment.

The wise verses of the Qur'an and caring for sustainable development warn us not to damage the surface of the earth.

(QS. Al A'raf: 85 and QS. Al-Qasas: 77), attention to the next generations (QS. At Thur: 21), wisely resource management (QS. Thaahaa: 81 and QS. Al A'raaf: 31) so that in exploiting resource use is not excessive and go beyond the limits.

Keywords: sustainable development, the values of the Qur'an.

I. INTRODUCTION

Humans were warned by Allah Subhanahuwata'ala centuries ago about the environmental damage caused by human action itself. Allah says in the Holy Qu'ran letter Ar-Rum (30) verse 41:

ظَهَرَ الْفَسَادُ فِي الْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ
الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾

"Damage has appeared on land and sea because it was done by human hands, so that (God) can give them a sense of some of their deeds and so that they can return (from Evil)."[1]

A common concern for the environment began on May 28, 1968, at the United Nations session by Swedish representatives about the possibility of an international conference on the social environment. Finally, for the first time realized the UN Conference on Human Environment in Stockholm in June 1972 and the last summit meeting to date is the Earth Summit Rio de Janeiro, Brazil on June 1992. The conference was attended by representatives of 184 countries in the world, including the Republic of Indonesia.[2]

Environmental issues were mainly arising because of the dynamics of the population, resource utilization, and management of the short-sighted, the use of technology market-oriented, the negative impact of economic progress and implications of spatial.

The environmental damage broadly divided into two categories, namely due to a fulfilled need for life and as a result of the satisfaction of human desires. Damage caused met needs example of domestic waste in the city, especially in the densely populated slum area, which resulted in a polluted environment. Contamination is more significant if the population is not able to provide adequate waste installations. With the intensification of the pollution, nature itself is not capable of processing naturally in recovery. In rural areas, especially with the low resources, it had to be done depletion of resources to meet the needs of human life. With population increases and development of the necessities of life increased as a result of environmental carrying capacity is reduced, which cause environmental damage.

The satisfaction of human desires causes secondary environmental damage. Corresponding human nature tends to be greedy as far as they allow greed itself. In this case, to do it on the middle economic strata of society to the top, for example, excessive deforestation without ignoring natural or artificial recovery process. Mining depletion of minerals and other natural resources is substantially beyond the capacity the balance.

The purpose of environmental management, according to Act number 27 of 1997 Article 4, are a) realization harmony relationship between humans and the environment as the goal of building a complete Indonesian people. b) The realization of Indonesian people as advisors to the

environment, c) Guarantee the benefit of present and future generations, d) the achievement of the preservation of the situation, e) the controlled utilization of resources wisely, f) protected the unitary Republic of Indonesia to the impact of business and/or activities outside the territory of which cause pollution and/or destruction of the environment.[3]

To achieve these objectives, the necessary strategies and ways of better environmental management. A method of looking for clues that proper environmental management is to review and study the verses of the Qur'an because the Qur'an is a guide for humanity.

Methods of testing done by finding the verses of the Qur'an relating to environmental management to be sustainable development and the environment remain stable

II. DEFINITION

Sustainable development is an environmentally friendly and environmentally conscious life, which integrates the environment. Including resources, into the development process to ensure the ability, welfare, and quality of life of present and future generations. [4]

The living environment is the unity with all things, space, resources, and the state of the living creatures. Including humans and their behavior, affecting the continuity of our lives and the welfare of human beings and other living animals. (UU no. 23/1997)

Basic environmental ethics is the balance between Ecocentrism and Anthropocentrism

Environmental management is an integrated effort to preserve ecological functions include planning policy, exploitation, development, maintenance, restoration, monitoring, and control of the environment.

The Qur'an is the Muslim holy book, the revelations of Allah Subhanahuwata'ala revealed to the prophet Muhammad peace and blessings be upon Assalam through the angel Gabriel. Qur'an became a way of life of Muslims and guidance for people self-restraint.

III. VERSES OF THE QUR'AN FOR SUSTAINABLE DEVELOPMENT

God created the human as being the best as mentioned in the Qur'an surah A Tiin (95) verse 4:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾

"We have indeed created man in the best of molds,"[5]

The function of human is 2 (two). First, namely as Abdullah or the prophet who must work for Allah. Khalifah Ardh, who is in charge of managing and maintaining the environment in the world as well as possible. This is by the word of Allah in the Qur'an letter Dzaiyaat Adz (51) verse 56:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

"I have only created Jinns and men, that they may serve Me."[6]

And letter Al Baqoroh (2) verse 30:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾

"Behold, thy Lord said to the angels: "I will create a vicegerent on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood? While we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not." [7]

To carry out the mandate to manage and conserve the environment, humans equipped with Allah in the form of mind and heart.

Qur'an letter Al Baqoroh (2) verse 269:

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٢٦٩﴾

"He granteth wisdom to whom He pleaseth; and he to whom wisdom is granted receiveth indeed a benefit overflowing, but none will grasp the Message but men of understanding." [8]

Qur'an letter Al Israa (17) verse 36:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾

"And pursue not that of which thou hast no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning)." [9]

Qur'an letter An Nahl (16) verse 78:

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾

"It is He Who brought you forth from the wombs of your mothers when ye knew nothing; and He gave you hearing and sight and intelligence and affections: that ye may give thanks (to Allah)." [10]

Allah SWT endowed the human's mind that can be used to gain useful knowledge in managing and maintaining the environment. Science and reason are not enough without constituted by faith, because humans also have a lust. Therefore humans are also equipped by Go/Allah in the form of hearts for self-control of appetite is not good that can cause damage on this earth.

And Allah SWT also has been given a lot of warning to humans not to make damaged on earth.

Qur'an letter Al Baqoroh (2) verse 60:

﴿وَإِذْ أَسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانفَجَرَتْ مِنْهُ اثْنَا عَشَرَ نَبِيعًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِبَهُمْ كَلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْفُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٥٦﴾﴾

"And remember Moses prayed for water for his people; We said: "Strike the rock with thy staff." Then gushed forth from that place twelve springs. Each group knew its place for water. So eat and drink of the sustenance provided by Allah, and do no evil nor mischief on the (face of the) earth".[11]

Qur'an letter Al A'Raaf (7) verse 56:

﴿وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَأَدْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾﴾

"Do no mischief on the earth, after it hath been set in order, but call on Him with fear and longing (in your hearts): for the Mercy of Allah is (always) near to those who do good."[12]

Qur'an letter Al Qosos (28) verse 77:

﴿وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٧٧﴾﴾

"But seek, with the (wealth) which Allah has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world: but do thou good, as Allah has been good to thee, and seek not (occasions for) mischief in the land: for Allah loves not those who make mischief." [13]

In fulfilling their life, people need development. Problems can arise if the event does not pay attention to the environment. Therefore we need the concept of environmentally sustainable development. By digging, learn, and study the verses of the Qur'an is expected to be the user in maintaining and managing the environment for sustainable development.

The purpose of environmental management has been described in Law Number 23 of 1979 on top. If any ecological management is further elaborated and is associated with the verses of the Qur'an, the result is as follows :

a). To achieve the harmonious relationship between humans and the environment as the goal of establishing Indonesian people ultimately. Peaceful between humans and the environment can be maintained by the balance between ecocentrism (care of the ecosystem) that is natural and anthropocentric (human interest) human nature. The balance is keywords to get harmony. Word of Allah in the Qur'an letter Al-Mulk (67) verse 3:

﴿الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَوُّتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ ﴿٣﴾﴾

"He Who created the seven heavens one above another: No want of proportion wilt thou see in the Creation of

(Allah) Most Gracious. So turn thy vision again: seest thou any flaw?" [14]

b). The realization of Indonesian people as a proponent of the living environment. As human trustees must wisely manage their environmental impacts.

c). Guaranteeing in the interests of the present generation and future generation. Natural resources are not legacy from our ancestor but will be a debt to our grandchildren [15] Qur'an letter Ath Thur (52) verse 21:

﴿وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُم مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ ﴿٢١﴾﴾

"And those who believe and whose families follow them in Faith,- to them shall We join their families: Nor shall We deprive them (of the fruit) of aught of their works: (Yet) is each individual in pledge for his deeds." [16]

d). Archiving preservation of the environment

e). Under control resources utilization wisely. Some of the verses from the koran related to resources utilization, among others:

Qur'an letter Thahaa (20) verse 81:

﴿كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَن يَحِلَّلْ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ ﴿٨١﴾﴾

(Saying): "Eat of the good things We have provided for your sustenance, but commit no excess therein, lest My Wrath should justly descend on you: and those on whom falls My Wrath do perish indeed!"[17]

Qur'an letter A' Raaf (7) verse 31:

﴿يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣١﴾﴾

O Children of Adam! Wear your beautiful apparel at every time and place of prayer: eat and drink: But waste not by excess, for Allah loveth not the wasters [18]

f). The protection of the Unitary Republic of Indonesia to the impact of business and activities outside the state that causes pollution and destruction environment.

IV. CONCLUSION

Humans as caliph fil ardh had been given the intellect and mind to manage the natural environment. Humans From being damaged that were given instructions in the form of the Holy Qur'an that it contains verses of Allah are on the procedures and strategy in environmental management.

As for the strategy in environmental management for sustainable development is based on the Qur'an, among others: a) Humans have always warned by Allah not to do damage/mischief on earth because Allah does not like people who done damaged b) keep the balance and the harmony of humans dan his environment (Habbluminannass) c) Be wise in the use of natural resources, for example the use of resources efficient, not wasteful, moderation and do not exceed the limits.

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