

***NATURAL RESOURCE MANAGEMENT AND  
SUSTAINABLE DEVELOPMENT IN ISLAMIC  
PERSPECTIVE***

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**ABSTRACT**

Natural resource management is an urgent matter for human survival, both in the form of renewable and non-renewable energy sources while still paying attention to the preservation of the function of the environment. The Quran letter Al-A'raf verse 56 reminds humans to preserve the environment. Development is essentially to improve the welfare and prosperity of society. Sustainable development is development that meets the needs of the current generation without reducing the ability of future generations to meet their needs. But in reality, current development activities tend to be exploitative without renewal.

The purpose of this research is to analyze the management of natural resources to achieve sustainable development from an Islamic perspective. This research uses a normative juridical approach which aims to obtain library data as primary data in analyzing the legal provisions of resource utilization in an Islamic perspective. The conclusion is that Islam emphasizes the utilization of natural resources and sustainable development is frugally in order to realize the preservation of natural resources for the benefit of sustainable development in a way that humans are against anthropocentric attitudes that consider humans as the center of the system in the universe, which results in a luxurious human lifestyle and tends to be consumptive. This is the cause of over-exploitation of natural resources which has an impact on environmental damage and has a negative impact on sustainable development. This is contrary to the teachings of Islam, where humans are always commanded to live simply and economize in using natural resources. Recommendations for

studies, regulations and enforcement as well as the enrichment of science and technology in natural resource management based on conservation for the community are urgent. This is done so that natural resources are sustainable even though many benefits are taken.

**Keywords:** *Management, Natural Resources, Sustainable Development, Islamic Perspective..*

## **A. background of the paper**

Natural resource management in an Islamic perspective is an effort to protect and maintain what Allah has entrusted to humans, which basically humans take advantage of the available natural resources. So natural resources must be managed, utilized wisely and efficiently so that it is sustainable and as much as possible for the prosperity of the people.

Management of natural resources to provide benefits to humans as Allah's word in QS Al Baqarah: 2:164 which means: "...the ships that sail the seas carrying all that benefits man, the water (rain) that God sends down from the sky, then the earth is revived after death (barren) and the release of various types of animals and the wind and clouds that are ordered to work between heaven and earth, indeed there are signs of God's power for the people of reason". The importance of managing natural resources so that their sustainability is maintained so that they can meet the needs of human life both now and in the future.

In the context of the interests of meeting the needs of human life now and in the future has been a global concern since Malthus in 1798 who was concerned about the availability of land in England due to a rapid population explosion. A century and a half later, this concern for sustainability intensified after Meadow and friends in 1972 published a publication entitled *The Limit to Growth* that economic growth will be severely limited by the availability of natural resources.

Weak management of natural resources is a trigger for the loss of harmony elements that grow naturally to be chaotic and disastrous so that the damage to the environment and all its resources is increasingly serious. The deterioration of the global environment as the economy develops so that the need for energy increases, efforts to preserve the environment and the resources contained therein become a separate issue from religion. The loss of the spiritual aspect of nature experienced by modern humans has led to acts of exploitation and greed that demand the environment to fulfill the needs of human life, resulting in the increasingly alarming condition of nature.

According to Richard Foltz, in the world, the traditional value system that teaches humans to respect natural resources has been influenced by the so-called 'religion of the market', where everything has been seen only as a commodity supporting

economic progress. He sees Islam as a religion that can balance between economic interests and the preservation of natural resources.

Although in this case the environment can regenerate itself, it is important to remember that the environment has a limited capacity for regeneration. As long as the use or exploitation of natural resources is done below the limit of its regeneration power, then renewable natural resources can be used for a long time. However, if the limit is exceeded, the resource will be damaged and its function as a production factor or consumption factor or as a service facility will be disrupted. Environmental problems in Indonesia are mainly rooted in underdevelopment considering that the reliable contribution to economic growth and the source of foreign exchange and development capital is from natural resources, it can be said that natural resources have an important role in the Indonesian economy.

The fact is that exploitation in various sectors to increase the country's income and foreign exchange without regard to the principles of justice, economic democracy without regard to the preservation of natural resources and not considering the carrying capacity of the environment, waste, draining something that is not important and inefficient still continues to occur. Indonesia depends its life and economy on the abundance of natural resources (SDA) such as oil, coal, copper, gold and tin. Excessive exploitation of natural resources that leaves giant holes, air and water pollution, and excavation waste that requires the cost of restoring nature and others without regard to the carrying capacity of the environment has an impact on the destruction of the earth.

According to Imam Kabul, utilizing natural resources to accelerate the development of developing countries, as per Western theory, tends to be exploitative. It only increases economic progress and ignores the sustainability of natural resources. In addition, it also creates a poverty gap and will directly accelerate environmental degradation. Emil Salim in Lydia Napitupulu et al said that environmental degradation and damage ultimately reduce development itself. Exploitation of natural resources creates a very suffering environment, natural resources are destroyed, damaged or polluted.

The current management of natural resources tends to be exploitative without regard to environmental harmony and balance as emphasized in Article 3 point e of Law No. 32/2009 on Environmental Protection and Management that "Achieving harmony, harmony and environmental balance". Unfortunately, management is more focused on the economic aspect. So that there is exploitation of natural resources which is detrimental to society and even the state. This is due to environmental damage such as floods, landslides, such as landslides on the 456 thousand meter long highway in South Kalimantan, which has the potential for losses due to damage to infrastructure built with public tax money such as roads and other public facilities.

Although norms related to the management, utilization of natural resources have been regulated as a guide to manage, utilize natural resources that are not exploitative and not destructive. In order to ensure the preservation of natural

resources and the sustainability of development for the progress of the country and the welfare of the community, but the reality until now has not been able to run well.

This can have a negative impact on natural resources and will be an inhibiting factor in the progress and sustainability of development for the welfare of society. This study will analyze natural resource management and sustainable development from an Islamic perspective and find solutions.

## 2. Research Method

This research uses a normative juridical approach that aims to look more deeply at legal norms. This research is supported by primary data and secondary data. Primary data is obtained through browsing various references and secondary data is obtained by conducting field research in Aceh Besar and Takengon districts. Data collection techniques are carried out by analyzing library data and through structured interviews with parties involved in this research.

Analyzing and critiquing the data is necessary so that the data can be interpreted, and problems found. If necessary, the relevant legislation will be revised. According to Charterjee, this is done in order to open up space for researchers to criticize, improve and provide suggestions for revision or cancellation and change of weak and ineffective laws. In this context, it is related to the rule of law on natural resource management and sustainable development from an Islamic perspective.

## 3. Result and discussion

### 3.1. Natural resource management and its benefits

Management is an activity of organizing, controlling in designing, implementing, evaluating, controlling all activities. Unwise management of natural resources with exploitation that causes damage to natural resources so that natural resources both quality and quantity are reduced and will eventually run out.

Natural resource management efforts in Islam have provided clear concepts in natural resource management, such as the concept of *ihyaul mawat* or reviving dead land and *al imar* or prospering the surrounding nature. In addition, Islam teaches humans to be anti-anthropocentric, an attitude that views humans as the center of the universe system. In this teaching of anthropocentrism, humans and their interests are considered the most decisive in the order of ecosystems and policies taken in relation to nature, either directly or indirectly. The existence of this anthropocentric attitude has an impact on the hedonistic and consumptive lifestyle of humans. This lifestyle is one of the causes of excessive exploitation of natural resources which results in environmental damage. Islam itself provides an example of a simple and frugal life in using natural resources.

According to Robert Malthus' theory of natural resource management, in order to balance population growth (births) with food growth (production), inevitably food productivity must be increased. This can be done by optimizing natural resources that can be managed in the form of goods and services. However, because the level

of human satisfaction with goods and services is unlimited, the optimization of natural resource depletion is carried out without regard to the carrying capacity of natural resources. The result is that the process of environmental degradation in the form of environmental damage and pollution is getting worse. Whereas God created nature and natural resources for human prosperity. Therefore, humans should not destroy the environment by over-exploiting natural resources.

Jeremy Bentham's utility theory asserts that actions should be measured according to the contribution they make to the happiness of society. Related to utilizing natural resources must follow the standard of an act whether it is appropriate to do or not based on the benefits that will be received by many people. Which is done proportionally and rationally for the needs of many people and their future generations and maintain the ecosystem. For example, the sand and rocks on the side of the river belong to the human race and each person has the right to scavenge and utilize the sand and rocks until there is proof that the sand and rocks belong to someone.

Islam is a religion that gives considerable attention to the environment, because the teachings of Islam (verses of the Qur'an) contain the principles of environmental ethics. So it can be said that Islam is a guide, direction and barometer of the rightness or wrongness of a human action and deed. These instructions and directions by Islam are outlined in the form of rules and norms contained in the Qur'an and Hadith. In addition, Islam is a teaching that provides guidelines in building a good and realistic attitude for the creation of a harmony between humans and the surrounding nature. Where humans are the ones who realize this harmony. The role of humans in harmony in nature has been mentioned by Allah Subhanahuwataala in the Qur'an Surah Al-Baqarah verse 30, which means; "And (remember) when your Lord said to the angels, "I want to make a caliph on earth.". They said, "Do you want to make people who destroy and shed blood there, while we praise you and sanctify your name? He said, "Indeed, I know what you do not know." The meaning is that a person who is given a position by Allah to manage an area, humans are obliged to maintain a good relationship with Allah and also a good relationship with the surrounding nature and everything in it in harmony so that religion, reason and culture are maintained.

Natural resource-based development that does not pay attention to aspects of environmental sustainability will ultimately have a negative impact on natural resources. Thus, an effective management pattern is an important thing to do immediately. It is necessary as part of structuring good natural resource management in order to minimize the destruction of natural resources and the sustainability of development for the welfare of the community, so an effective natural resource management pattern is needed.

### 3.2. Natural resource management and sustainable development

Natural resource management and sustainable development are aimed at realizing the existence of sustainable natural resources to support human welfare. The concept of sustainable development emerged due to concerns that economic growth

is severely limited by the availability of natural resources. The availability of natural resources is limited, the flow of goods and services produced from natural resources will not always be carried out continuously. This as stated by Meadowet al. (1972) in his book *The Limit to Growth* has made people realize the importance of sustainable development.

In 1987, this aspect of sustainability surfaced again when the World Commission on Environment and Development (WCED) or known as the Brundland Commission published a book entitled *Our Common Future*. This publication then triggered the birth of a new agenda regarding the concept of economic development and its relationship with the environment in the context of sustainable development. This agenda also challenges the concept of neo-classical economic development which is the conventional development concept that has been known so far, which states that sustainable development is one that meets the needs of the present without compromising the ability of the future generations to meet their own needs. Meaning that sustainable development is development that meets the needs of the present without compromising the right to fulfill the needs of future generations.

The concept of sustainable development developed in the 70s and especially in the 80s of the last century. The concept of sustainable development is based on the concept of development (socio-economic development in line with ecological constraints), the concept of need (redistribution of resources to ensure quality of life for all) and the concept of future generations (the possibility of long-term use of resources to ensure the necessary quality of life for future generations).

Emil Salim, 2010, that sustainable development aims to improve the welfare of society, to fulfill human needs and aspirations. Sustainable development is essentially aimed at seeking equitable development between generations in the present and future. According to KLH, development (which is basically more economically oriented) can be measured based on 3 (three) criteria, namely: (1) There is no wasteful use of natural resources or depletion of natural resources; (2) There is no pollution and other environmental impacts; (3) Activities must be able to increase useable resources or replaceable resources.

The concept of sustainable development will clash with the policy of using natural resources for the sake of alleviating poverty. According to Sutamihardja (2004), in the concept of sustainable development, policy collisions that may occur between the need to explore natural resources to fight poverty and the need to prevent environmental degradation need to be avoided and as far as possible can be balanced. Sustainable development also requires the fulfillment of basic needs for the community and a wide opportunity for citizens to pursue the ideals of a better life without sacrificing future generations.

Allah swt created nature to be utilized as best as possible by humans. As caliphs on this earth, humans must be able to accept and utilize this nature as a sense of gratitude and to carry out His orders and duties in accordance with Islamic teachings. However, not all humans realize the greatness of Allah swt and are

grateful for it, and what happens is the destruction and excessive exploitation of natural resources without participating in natural resource conservation activities.

All natural resources are useful for humans to fulfill their needs. Human activities to fulfill the needs of life are called economic activities. People do different types of business with natural resources. There are natural resources that can be used or consumed directly. However, there are also natural resources that must be processed first. Then do the processing or manufacturing business. Such as the management of rice fields and gardens, handicrafts and industry.

The Islamic economic system is one of the alternatives to improve the community's economy through the utilization of natural resources such as managing (cultivating) dead land or better known as rehabilitation of abandoned land. In the early days of Islam, the caliph played an important role as a leader in strengthening the community's economy, for example providing special assistance to the community to manage natural resources wisely and wisely. The caliph provided land and helped the community to be able to manage natural resources in meeting the needs of the community.

Existing resources must be managed optimally by considering renewable and non-renewable resources first. This is because the amount of resources available in this world varies, some are limited and some are unlimited. Resource management is based on the principle of Fiqh Al-Bi'ah, in which the Qur'an commands humans to do good to the earth, because the earth is the place where the life of all living things takes place. This principle has the advantage of creating synergy between humans and the environment in terms of sustainable resource management. Natural resource management is a way or process of activities carried out to utilize existing essential natural resources to meet the needs of human life in order to achieve life success. Natural resource management is the main goal in its fulfillment in order to preserve nature (hifdz al`alam) in the concept of Fiqh al Bi`ah.

Rational utilization and management of nature and natural resources for the benefit of the people. The concept of nature protection encompasses various sectors, namely the scientific sector, the socio-cultural sector and the manufacturing sector. These three sectors must complement and connect each other. The scientific sector conducts scientific research and observation activities, which are open, measurable, systematic and refer to existing systems. For example, the study of certain types of flora and fauna, both their populations and habitats. The socio-cultural and economic sectors must be understood to what extent the origin of the community affects the protection, conservation and utilization of biological resources. The processing sector is the rational human utilization of available natural resources.

### **3.3 Urgency of Natural Resources Management and Sustainable Development in Islam**

Natural resource management and sustainable development in Islam are very important to ensure the sustainability of people's social life, development that maintains the improvement of people's economic welfare and, development also

maintains the quality of the community environment supported by good governance. In addition, it also maintains the implementation of development that will improve the quality of life from one generation to another.

Sustainable development is an effort to fulfill the basic needs of all and evolve into an opportunity to satisfy human aspirations for a better life. Things that support the nature of sustainability can be described into 3 (three) pillars, namely social aspects (known as standard human needs), environmental aspects (known as ecology or earth), and economic aspects (known as money or profit).

In the Islamic view, sustainable development aims to improve the welfare of society and fulfill human needs and aspirations. Sustainable development has the fundamental goal of equitable development between present and future generations (Qur'an 2017). The development of the concept of sustainable development should take into account the socially and culturally significant need to spread values that create different consumption standards within the framework of ecological possibilities and, of course, can be pursued by everyone. However, the fulfillment of such needs generally depends on the need to achieve economic growth or maximum production demand.

Sustainable development clearly requires economic growth whose primary need is not aligned with economic growth, provided that the content of growth reflects the principles of sustainability. However, the reality is that high manufacturing activity can coexist with widespread poverty. This condition can harm the environment, so sustainable development of society can be achieved by increasing its productive potential and ensuring equal opportunities for all (Qur'an 2017).

According to Wheeler (2004) there are three pillars that support the nature of sustainability, which interact with each other, human needs are called sustainable if standard needs can be obtained over a long period of time. Standard needs include air, water, and other natural resources. Thus the environment can provide the basic needs of humans as social beings (passable). Basic human needs for the economy are called sustainable if they have a comfortable (fair) opportunity to get their needs met. Meanwhile, the need for sustainable economic activities cannot be separated from the availability of the environment, such as air, air, plants, animals for a long time.

According to Sutamihardja, (2004) the objectives of sustainable development include efforts, the occurrence of: a. Equitable distribution of development results across generations, meaning that the use of natural resources for the benefit of growth must pay attention to reasonable limits on the control of ecosystems or environmental systems and be oriented towards replaceable natural resources and the use of irreplaceable natural resources as low as possible; b. Ensure the preservation of existing natural resources and the environment and prevent ecosystem changes to ensure a good quality of life for future generations; c. Utilization and management of natural resources solely for the purpose of economic growth for the sake of equitable utilization of natural resources in a sustainable manner between generations. Sustainably maintain human welfare today and in the



future; d. Preserving the benefits of the development or management of natural resources and the environment that have long-term or sustainable intergenerational effects and e. Preserving or maintaining the quality of human life for generations in accordance with their habitat.

According to Fauzi, (2004) the concept of sustainability contains 2 (two) dimensions: First is the dimension of time because sustainability other concerns what will happen in the future. Second is the dimension of interaction between the economic system and the natural resource system and the environment. Sustainability in the economic aspect is defined as development that is able to produce goods and services continuously to maintain the sustainability of government and avoid sectoral imbalances that can be destructive.

Rivai and Anugrah, (2011) see that the concept of sustainability can be broken down into three aspects of understanding, first, economic sustainability which is defined as development that is able to produce goods and services continuously to maintain the sustainability of government and avoid sectoral imbalances that can damage agricultural and industrial production. Second, environmental sustainability means that an environmentally sustainable system must be able to maintain stable resources, avoid exploitation of natural resources and environmental absorption functions. This concept also involves maintaining biodiversity, airspace stability, and other ecosystem functions that are not categorized as economic resources. Third, social sustainability is defined as a system that is able to achieve equality, social services including health, education, gender, and political accountability.

Realistic and executable strategies, accompanied by adequate control systems. Exploitation of natural resources is encouraged rather than natural resources being replaced so that ecosystems or environmental systems can be preserved. Aspects of sustainable development include: the first is for renewable natural resources which means the rate of harvesting must be equal to the rate of generation (sustainable production). The second is for environmental issues which means that the rate of waste disposal must be equal to the assimilation capacity of the environment. Finally, non-renewable power resources must be exploited sustainably, especially reducing depletion costs through the development of power substitution.

In the interest of economic sustainability, according to Fauzi, (2004) there are at least three main reasons why economic development must be sustainable. The first has moral reasons, the current generation enjoys goods and services from natural resources and the environment, so it is morally necessary to recognize the availability of these natural resources for future generations. Moral obligations include not using natural resources in ways that damage the environment, thereby depriving future generations of the opportunity to use the same services. Secondly, for ecological reasons, biodiversity has a very high ecological value, so economic activities should not focus solely on the utilization of natural resources and the environment, which may ultimately harm ecological functions. Third, economic reasons. This reason is still being discussed, because it is not known whether economic activities meet the criteria of sustainability or not, because it is known that

the dimensions of a sustainable economy itself are quite complex, so that aspects of economic sustainability.

In the context of the study of natural resource management and sustainable development in the view of Islam, compliance with the rules and regulations that govern it is a form of human obedience to Allah, the creator. However, in reality, actions to utilize natural resources continue to occur. Destroying natural resources and polluting the environment can be categorized as ecological disbelief. Because, destroying and polluting the environment is an obstacle, disturbance and barrier to the realization of quality life. More explicitly, it can be said that destroying natural resources and polluting the environment is one of the markers of one's kufr. Because damaging and polluting the environment is one of the behaviors of kufr (Mujiyono, 105: 2001).

Thus, various legal rules governing natural resource management have not been able to protect natural resources properly. This is because the existing rules and legal sanctions are not enough to make humans realize and obey not to take destructive actions against their environment. The result of this study is an understanding of the importance of a frugal and anti-anthropocentric attitude and consumptive attitude.

## **Conclusion**

Natural resource management and sustainable development in the Islamic perspective that the use of natural resources and sustainable development is intended to use natural resources sparingly in order to realize the preservation of natural resources. It is intended for the benefit of sustainable development in a way that humans are against anthropocentric attitudes that consider humans as the center of the system in the universe, which results in a luxurious human lifestyle and tends to be consumptive. This is the cause of over-exploitation of natural resources which has an impact on environmental damage and has a negative impact on sustainable development. This is contrary to the teachings of Islam, where humans are always commanded to live simply and conserve in using natural resources.

## **Study Recommendations**

Regulations and their enforcement, as well as the enrichment of the science and technology of conservation-based natural resource management for the community, are urgent. This is done so that natural resources remain sustainable even though many benefits are taken.

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