

THE URGENCY OF ISLAMIC LAW ENFORCEMENT ON ENVIRONMENTAL PRESERVATION IN PAREPARE CITY

Hannani¹

IAIN Parepare

Email : hannani@iainpare.ac.id

Abstract

This study aims to explain environmental damage in Parepare City with the urgency of implementing Islamic law in Parepare City. The research methodology is field research with a qualitative descriptive approach. The results of this study indicate that the impact of environmental damage can affect changes in seasons and weather that are irregular and difficult to predict, thus becoming a source of various disasters such as earthquakes and floods. The urgency of implementing Islamic law to utilize the universe and the environment in prioritizing safety, happiness, peace and security as the goal of human life, preventing various disasters, Parepare City is no exception.

Keywords: *Islamic law, environmental preservation, climate change and weather*

Kajian ini bertujuan untuk menjelaskan kerusakan lingkungan di Kota Parepare dengan urgensi penerapan hukum Islam di Kota Parepare. Metodologi penelitian ini adalah penelitian lapangan dengan pendekatan deskriptif kualitatif. Hasil penelitian ini menunjukkan bahwa dampak kerusakan lingkungan dapat mempengaruhi perubahan musim dan cuaca yang tidak teratur dan sulit diprediksi, sehingga menjadi sumber berbagai bencana seperti gempa bumi dan banjir. Urgensi penerapan hukum Islam untuk memanfaatkan alam semesta dan lingkungan hidup dalam mengutamakan keselamatan, kebahagiaan, kedamaian, dan keamanan sebagai tujuan hidup manusia, mencegah berbagai bencana, Kota Parepare tidak terkecuali.

Kata kunci: *Hukum Islam, pelestarian lingkungan, perubahan iklim dan cuaca*

Introduction

Quality environmental care and protection has long been voiced by Walker (1991) is the responsibility of all human beings, especially the government. Environmental protection continues to be intensified so that it is properly maintained, the balance and processes of climate change and weather become stable, normal and orderly.

Increasing climate and weather changes are increasingly troubling and

threatening human environmental life which cannot be avoided anymore, including the floods in Parepare City. This effort is ensured by excessive exploitation of nature, especially forests, not balanced with the effect of individual interests in developing the quality of life (Dasgupta, Laplante, Wang, & Wheeler, 2002). However, they have forgotten the environment with the impacts resulting from excessive forest exploitation carried out by irresponsible people. The consequences of excessive forest exploitation are also exacerbated when the rainy season arrives which can threaten flooding in Parepare City lately (Dowdeswell, 1992),(Varžinskis, Gurauskienė, & Pipinytė, 2007).

The damage to the natural environment, including forests, is caused by people currently misusing the benefits of the forest with environmental processes that take a very long time. Since ancient times, human activity has been a major force in determining climate change and weather processes. Climate can be predicted with reference to the average weather conditions of a geographic area by studying a certain number of decades(Bazerman, 2006). The standard parameters used, such as rainfall, wind speed and direction, and evaporation, are used to describe the weather conditions in Parepare City. Once again, the real change of seasons and weather occurs with the observation of the parameters of human knowledge information that is the benchmark(Jafarian, Soroudi, & Ehsan, 2008), and about the change of seasons and weather, can be seen (Gürel & Daşdemir, 2011). Scientists call climate change an incredible deal that the reality of changing seasons is caused by human activity. Therefore, prevention efforts are needed(Fozdar & Hasan, 2019) which can threaten climate change which has a real negative impact on the environment.

This study is very urgent to be followed up with the consideration that Parepare City is one of the cities in South Sulawesi which has two seasons, namely the dry season and the rainy season. The two seasons are no longer erratically timed. The conditions of the recent season are unpredictable, because sometimes the rainy season is longer than the dry season. On the other hand, the dry season is longer than the rainy season, resulting in an irregular change of seasons.

Seasonal conditions in Parepare City are currently very difficult to predict, sometimes the rainy season is so excessive that it causes floods, landslides and other disasters. So that when the dry season comes, it often experiences prolonged drought, so that the trees in the forest become dry and barren, humans and animals experience a water crisis.

These two seasons occur irregularly, presumably from the destruction of forest ecosystems which are often misused by fertility, the environment is exploited indefinitely, mountain erosion flattens and moves the soil in its place. This condition is very threatening to the environment and can also lead to global warming. Two urgent

issues to be addressed in this study are how is social contact in environmental damage in Parepare City?, and what is the context of Islamic law in efforts to prevent environmental damage in Parepare City

Method

The research methodology is field research with a descriptive-qualitative approach. This research will last for six months in 2021 with a focus on areas in Parepare City that have been hit by flash floods and bad weather around the coast. The data was obtained based on the in-depth thinking of people who are experts in Islamic law as informants, especially focusing on disaster-affected areas. This study uses several theories, namely the theory of causality as a grand theory, application theory as an intermediate theory, and preventive theory as an applied theory. The data collection technique is triangulation by combining observations, interviews, and documentation to test and check the credibility of data and various data sources. Data analysis was carried out by means of data reduction, namely summarizing, selecting and choosing the main things, focusing on the things that are important, in order to provide a clearer picture and facilitate further data collection. After the data is reduced, the next step is presenting the data to make it easier to understand what happened, planning further work based on the things that have been understood. In addition, the last step is data verification to answer the problem formulation and find new findings.

Research Results and Discussion

Social Context Environmental Damage in Parepare City

Humans and the environment in essence, like a building must reinforce each other, humans are very dependent on the environment, the environment is determined by human activities. Back to human activities, the environment is something that is passive, humans play an active role in the environment. The quality of the environment is largely determined by the quality of the people themselves. The interaction between humans and the environment is quite intense, they can need each other for a harmonious life order.

Currently, changes in seasons and weather in the modern era have greatly disrupted impacts that can threaten safety due to environmental damage. Environmental sustainability requires that even every person and even the country, it is important to be taken seriously to become a safe place for all living things. The objective of environmental management and utilization policies (Abbasi & Abbasi, 2011) in a sustainable and just manner, together with increasing the welfare of the community in a better and healthier environment. Society and the nation must optimize to give full attention to the preservation of a healthy, safe and stable environment. Because an unhealthy environment will cause changes in seasons and

weather which has become not only a local issue but also a national, even a world issue. Efforts to ensure a safer and more prosperous future for all people in Parepare Municipality require inter-regional partnerships around neighboring areas to develop the living environment(Dangnga, 2008). Environmental problems are problems that often occur, because the impact can be felt by the community, such as there is no nearby area that does not feel the effects of flooding and extreme weather in the coastal area of Parepare City.

Among the problems of the natural environment and forests include changes in weather and seasons, felling of trees in forests, marine and water resources, and sustainable development. These issues are increasingly becoming global issues in the universal environment, causing biological and plant imbalances to build a healthy ecology.

The attention of the people in Parepare Municipality to the environmental crisis has occupied a prime position with the incessant publicity of safety threats as a result of changing weather and uncertain seasons. Changes in weather and seasons are believed to cause disasters that can endanger the environment for the survival of the people in Parepare City. Changes in weather and seasons that have occurred in recent years, followed by sea levels that continue to rise, can result in extreme weather on Parepare City Beach. Changes in weather and seasons can be a very deadly threat to people's survival.

Deforestation with a lack of trees can convert carbon dioxide into oxygen(Florida & Christodoulides, 2009). It is important to stop tree deforestation in order to avoid changes in weather and seasons that open up opportunities for environmental damage. Changes in weather and seasons are a harsh criticism of the community, causing fear if it rains, so it is not uncommon to cause flooding.

Another effect of changes in weather and seasons threatens to freeze the subsoil in the arctic hemisphere. The current context of changing weather and seasons shows that rainfall is very high and there are always changes in wind direction energy(Saidur, Rahim, Islam, & Solangi, 2011). In addition, erratic sea level weather, floods, storms and droughts will adversely affect agricultural areas. The phenomenon of changing weather and seasons is very difficult to predict, rainstorms often occur everywhere, floods and droughts usually occur together.

Seasonal changes that are very difficult to predict, erratic weather changes are not uncommon for extreme weather and storms at sea, tornadoes, ground floods and landslides, so it is important for the attention of all elements of society, both the government and residents in Parepare City in handling environmental protection and natural preservation, including forests. Because natural disasters continue to hit the country of Indonesia by claiming countless human lives. These conditions indicate that

the environment where humans live is no longer a place that is conducive and safe from the dangers of earthquakes.

As an example of the bad consequences of changing seasons and weather, people who live in mountainous areas feel insecure about their environment, because they are afraid of landslides. People living in areas near rivers and lakes are worried about flash floods and tornadoes. Communities living around the coast are even worse off with quite high fears of a tsunami.

Historical records aside from that in Parepare City, from 2018 to 2021 several regions in Indonesia were hit by various natural disasters, such as in August 2018 there was an earthquake and tsunami on Lombok Island which devastated the settlements of residents and found thousands of victims. Two months later around September 2018, the tsunami again hit shops, offices, hospitals, houses, bridges and other facilities in Palu City. As a result of the tsunami disaster, Palu City became a ghost city, land, sea and air facilities were cut off so that there were almost no lines of communication with other regions. Not only the tsunami disaster, including the group disaster, also shook the city of Palu, burying thousands of people who were at the disaster site and residents' homes. Apart from Palu City, the earthquake and tsunami also occurred in Donggala City,

After the earthquake and tsunami hit the city of Palu, the next tsunami disaster was caused by the eruption of the Anak Krakatau volcano in the Sunda Strait. The tsunami destroyed the coast of Banten, especially Pandeglang beach. From the tsunami disaster, 426 people died, 7,202 people were injured and 23 people were declared missing. The impact of the Kratau eruption, the tsunami also occurred in Lampung City and dozens of people died. In addition to the earthquake and tsunami disasters, volcanic eruptions and landslides occurred on the island of Java. Disasters in the province of South Sulawesi were also exacerbated by tornadoes and floods between 2018 and 2019.

Thus, changes in weather and seasons are the biggest challenges that threaten the security and stability of human survival on earth. As the main trigger for changes in weather and seasons are changes in human life patterns from conventional systems replaced by modern technological systems such as buildings and luxury hotels with glass walls, developing countries are trying to become industrial countries by building factories that can cause unhealthy air pollution.(Vasileska & Angelevska-Nadjeska, 2008).

Changes in weather and seasons are the result of effects arising from a lack of human awareness in caring for and preserving nature, both forests, seas and mountains. Changes in weather can be identified by phenomena such as high water levels at sea level, prolonged rains which impact flooding which can threaten the

stability of the human environment, and the natural disaster that occurred in Parepare City is no exception.

Islamic Law Enforcement as an Effort to Prevent Environmental Damage in the City of Parepare

The legal provisions in Law Number 23 of 1997 concerning Environmental Management, Article 1 states that environmental management is an integrated effort to preserve environmental functions which includes policies for structuring, utilizing, developing, maintaining, restoring, monitoring and controlling the environment. Professional and responsible environmental management can reduce carbon emissions as a cause of global warming.

The implementation of environmental management is carried out on the principles of state responsibility, the principle of sustainability, and the principle of benefits aimed at realizing sustainable development with an environmental perspective in the framework of the development of the whole human being and the development of Indonesian people who believe in and fear God Almighty.

Environmental management is not enough just by implementing Law no. 23 of 1997, but the integration of Islamic law is needed in preserving nature. The practice of Islamic law in the environment contains many verses of the Qur'an and Hadith which prohibit not destroying the universe. The Qur'an as the main source of Islamic law instructs humans to love and prosper the universe for the sake of their safety and well-being. Allah as God does not like and strongly condemns those who do damage and arrogance, including those who destroy the universe as a human environment.

The rules in Islamic law are explained in the Qu'an that the environment is God's creation which has a law of balance, meaning that humans must protect their environment, not damage and disturb the ecosystem in their environment.(Finlay & Palmer, 2003). If Islamic law is not implemented as well as possible by ignoring the law of balance in the context of humans continuously destroying the environment, cutting down trees in the forest until they run out, it will cause changes in weather and seasons which will have an impact on natural disasters. Another reality is flooding in the rainy season, and water shortages in the dry season. If this context occurs, it can disrupt the sustainability of the agricultural sector, causing humans and other living things to lack food.

Environmental preservation in Islamic law is people who have a commitment to realize noble deeds. they are intelligent people to thank God and appreciate the lives of others. This is stated inal-Qur'an, surah al-Imran (3) verse 191 that those who remember Allah while standing and sitting or lying down and they think about the creation of the heavens and the earth: then say "O our Lord, did you not create nature?

this universe in vain.” Therefore, humans are given the authority to manage this universe, it does not mean that humans have power without law. Humans need Islamic law to be applied in their lives as a guide in managing the universe as their environment.

The environment in Islamic law is the basic law for humans to preserve the universe(Hasan, 2006). The principles of Islamic law in the Qur'an such as the oneness of God, having power, prioritizing the public interest, justice, goodness, balance, wisdom, and simplicity, all of which must be embedded and embedded in the soul and attitude of every human being to protect and maintain the environment. Furthermore, the Qur'an's emphasis on the environment and the universe is a very important symbol of the relationship between humans and the environment and the universe in Islamic law. Thus, Islamic law signals that there is no separation of humans from the universe and its environment (Kamla, Gallhofer, & Haslam, 2006).

Furthermore, the two objectives of Islamic law related to the sustainability of the universe and the environment are protecting and protecting life, and protecting property. The universe and the environment are shared property, so every human being should not be greedy with nature where he lives. Safety, serenity, happiness, peace, enjoyment and security cannot be achieved by humans as well as possible without protecting, caring for and caring for the universe and the environment. The existence of Islamic law requires humans to unite themselves, develop awareness, a friendly attitude and love for the universe and the environment(Lahafi, Wekke, & Muhamaddun, 2018). Therefore, through the application of Islamic law, humans are protected from environmental damage as the current context is faced with the issue of the dangers of global warming and climate change, which cause millions of casualties and material damage from natural disasters.

The position of humans in the universe and its environment is unique, both in terms of rights and obligations. Sometimes humans are not aware and tend to violate God's laws, unlike other creations, humans have the power and freedom to choose. Returning to Islamic law, humans have the freedom and power to prosper the universe and the environment(Kula, 2001). Global warming and climate change will not occur in this universe if humans really apply Islamic law that originates from the Qur'an and Hadith in their lives. The universe is the most comfortable place for human life and other creatures, far from various natural disasters such as earthquakes, tsunamis, tornadoes, flash floods, landslides and volcanic eruptions.

So, One dimension in Islamic education is developing and strengthening awareness to prevent environmental damage, it is important to develop human resources so that they have a vision in managing the universe and the environment as well as possible (Muhammad, 2012). The function of Islamic education is to shape

human character that is capable of developing a healthier environment, saving all natural resources such as forests, soil and water. In addition, it builds character to prevent damage to nature both on land, sea and air due to exploitation and pollution which can trigger global warming and climate change.

On the other hand, the application of Islamic law is to shape and develop human beings to have emotional, spiritual and physical intelligence. The application of Islamic law is also an effort to develop human knowledge and practice that realizes and acknowledges that God is the Creator, God created everything in the universe, elevates self-esteem and self-confidence, has the responsibility as a servant of God, applies strength and thought through vision and mission to preserve this universe. The point is in the application of Islamic law to strengthen human potential or resources. Humans are able to utilize knowledge well (Hassan, Suhid, Abiddin, Ismail, & Hussin, 2010). Humans who have emotional, spiritual and physical intelligence are able to appreciate and care for all of God's creations, not wanting to damage the universe and its environment. Human efforts to protect and manage nature and the environment properly are a representation of the application of Islamic law.

Role of the application of Islamic law is to build spirituality and human knowledge with a religious approach to prevent environmental damage that has an impact on global warming and climate change in this modern era. Through the application of Islamic law, it can inspire all students as the next generation to love and preserve the universe and the environment. Therefore, through teaching the application of Islamic law in Islamic boarding schools and Islamic boarding schools is able to increase awareness, concern for students to behave well and love the universe and the environment. The content of teaching in the application of Islamic law invites students to like planting trees, teaches healthy living, cleans the environment, and students do not litter (La Fua, Nurlila, Gunawan, & Wekke, 2018).

The application of the application of Islamic law is very beneficial for the preservation and protection of the universe and the environment. Humans in today's modern era are confused about finding and finding the use of technological tools to deal with weather and seasonal changes, the application of Islamic law plays an important role as a solution. The application of Islamic law through teaching content to be applied to students in schools and Islamic boarding schools is a solution to prevent actions that are destructive and irresponsible towards the management of the universe and its environment.

Changes in weather and seasons are a problem for all human beings in the world, the application of Islamic law is considered capable of revitalizing the universe and the environment that has been damaged. The application of Islamic law can develop and strengthen human potential, awareness, concern and love so that they are

able to protect and reconcile the universe and the environment from changes in weather and seasons. The application of Islamic law is able to realize humans for the universe and the environment to live in prosperity, peace and security.

Conclusion

As a result of changing seasons it is very difficult to predict or erratic weather changes in Parepare City. The city of Parepare is a tropical area with two seasons that run regularly and normally before the forests on land are cut down. Changes in seasons and weather become erratic and difficult to predict with forest destruction causing frequent disasters such as extreme weather and storms, flash floods and landslides. The application of Islamic law supports and strengthens for the sustainability of a healthy environment and the prevention of changes in weather and irregular seasons. The universe and the environment are central to the application of Islamic law. Islamic law prioritizes the public interest, justice, goodness, balance, wisdom, and simplicity in every soul and attitude of every human being. Humans are not greedy to take advantage of the universe and its environment as a place to live, prioritizing safety, peace, happiness, peace, enjoyment, and security as their goal in life. The application of Islamic law, humans are protected from environmental damage in the context of the issue of the dangers of changing seasons and weather which cause millions of human victims due to natural disasters.

Bibliography

- Abbasi, T., & Abbasi, S. A. (2011). Small Hydro and the Environmental Implications of its Extensive Utilization. *Renewable and Sustainable Energy Reviews*, 15(4), 2134–2143.
- Bazerman, M. H. (2006). Climate Change as a Predictable Surprise. *Climatic Change*, 77(1–2), 183–184.
- Dangnga, M. S. (2008). *Pelestarian Lingkungan Hidup dan Pembangunan Berkelanjutan*. Parepare: Umpar Press.
- Dasgupta, S., Laplante, B., Wang, H., & Wheeler, D. (2002). Confronting the Environmental Kuznets Curve. *Journal of Economic Perspectives*, 16(1), 149.
- Dowdeswell, E. (1992). A Canadian Perspective on Enviromental Regulation: The Larger Context--Transnational Cooperation, Global Warming and Environmental Issues. *Can.-USLJ*, 18, 370.
- Finlay, V., & Palmer, M. (2003). *Faith in Conservation: New Approaches to Religions and the Environment*. The World Bank.
- Florides, G. A., & Christodoulides, P. (2009). *Global Warming and Carbon Dioxide through*

- Sciences. *Environment International*, 35(2), 390–401.
- Fozdar, B. I., & Hasan, S. S. (2019). *Block-4 Protecting our Environment: Policies and Practices*. Indira Gandhi National Open University, New Delhi.
- Gürel, A. E., & Daşdemir, A. (2011). Economical and Enviromental Effects of Thermal Insulation Thicness in Four Different Climatic Regions of Turkey. *International Journal of Renewable Energy Research (IJRER)*, 1(1), 1–10.
- Hasan, Z. (2006). Sustainable Development from an Islamic Perspective: Meaning, Implications, and Policy Concerns. *Journal of King Abdulaziz University: Islamic Economics*, 19(1).
- Hassan, A., Suhid, A., Abiddin, N. Z., Ismail, H., & Hussin, H. (2010). The Role of Islamic Philosophy of Education in Aspiring Holistic Learning. *Procedia-Social and Behavioral Sciences*, 5, 2113–2118.
- Isah, Y. (2013). Green House Gases, Climate Change and Enviromental Conservation for Sustainable Development. *Academic Journal of Interdisciplinary Studies*, 2(6), 11.
- Jafarian, M., Soroudi, A., & Ehsan, M. (2008). The effects of enviromental parameters on wind turbine power PDF curve. 2008 Canadian Conference on Electrical and Computer Engineering, 1193–1198. IEEE.
- Kamla, R., Gallhofer, S., & Haslam, J. (2006). Islam, Nature and Accounting: Islamic Principles and the Notion of Accounting for the Environment. *Accounting Forum*, 30(3), 245–265. Taylor & Francis.
- Kula, E. (2001). Islam and environmental conservation. *Environmental Conservation*, 28(1), 3.
- La Fua, J., Nurlila, R. U., Gunawan, F., & Wekke, I. S. (2018). Islamic Education on Formation of Environmental Awareness in Pondok Pesantren Indonesia. *IOP Conference Series: Earth and Environmental Science*, 156(1), 12035. IOP Publishing.
- Lahafi, F., Wekke, I. S., & Muhamaddun, M. (2018). Reconciliation of Environmental Fiqh in Indonesia Legal System. *Opcion*, 34(18), 2318.
- Mohamed, N. (2012). *Revitalising an Eco-Justice Ethic of Islam by Way of Environmental Education: Implications for Islamic Education*. Stellenbosch: Stellenbosch University.
- Rusbiantoro, D. (2008). *Global Warming for Beginner*. Yogyakarta: Panembahan.
- Saidur, R., Rahim, N. A., Islam, M. R., & Solangi, K. H. (2011). Environmental Impact of Wind Energy. *Renewable and Sustainable Energy Reviews*, 15(5), 2425.
- Stiglitz, J. E. (2007). *Making globalization work*. WW Norton & Company.
- Varžinskas, V., Gurauskienė, I., & Pipinytė, L. (2007). Improvement in Enviromental Performance of Vapour Compression Refrigeration System by the Model for Environmental Product Development. *Environmental Estimated Refrigerator RF34SM EEI*.
- Vasileska, L., & Angelevska-Nadjeska, K. (2008). Enviromental Protection as a Fundmental Part in Tourism Development and Insurance Industry Commitment to Supporting It. *Tourism and Hospitality Management*, 14(2), 337–342.
- Walker, P. (1991). *A Global Enviromental Data Distribution System*.