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Ecotheology In Review of Theory 0f Deep Ecology Arne Naess

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Abstract

Religion and the environment are something different. The relationship between religion and the environment is called ecotheology. Ecotheology is literally defined as a combination of theology and ecology which emphasizes observation and theological reflection on temporary natural conditions as God's creation which is threatened with destruction due to human behavior. This ecotheology emphasizes that God is not solely on the side of humans but on all of His creation. This study aims to analyze the relationship between religion and the environment (ecotheology) which ultimately influences human behavior towards the environment. In this study, researchers used library research methods with a descriptive approach. Analysis of the research data presents Arne Naess' s Deep Ecology theory as an analytical knife to achieve resolution of the problem under study. The results of the research show that to understand environmental sustainability is not only enough to think about it but also requires awareness that can be realized in every activity. Through religion which is used as a driving force and self-motivation, humans can be controlled, especially in terms of behavior in managing and utilizing the environment.

Keywords:Ecotheology, Humans, Deep Ecology Theory, Arne Naess.

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INTRODUCTION

Religion and the environment are something different. But the two are often understood as two different things but the two cannot be separated. In fact, oftentimes we are not aware that religion has a big influence on life. According to Nurmadiah (2019), religion influences all actions and behaviors that are carried out as well as how to behave towards environmental preservation and protection. However, at a time of development like now, religion is understood to be less able to make a contribution related to instilling awareness in its followers in protecting the environment. But such thinking is not correct, because religion providescontributionlarge enough to influence human behavior. Religion can also be used as a controller for every behavior that is carried out.

Religion teaches its followers about the importance of protecting the environment. Because, a good environment has a positive effect and great benefits for the life of living things in it, especially humans. Without the environment, humans do not have space to start their stories and activities. It is also through religion that humans can be nurtured not to easily make mistakes in their lives. The way humans behave towards the environment is that they need religion as a guide so that they can wisely manage and use it so that the environment can be maintained and not damaged.

Between religion and the environment are said to be two different things but inseparable because religion affects the environment in terms of its preservation and sustainability, namely through controlling humans as creatures that live in the environment. Humans were created equipped with a mind that allows them to create changes from what they want. Such as changing the natural environment into a man-made environment so that the ecosystem becomes damaged. In this case religion plays a role as a growth of human awareness to always realize that they are caliphs on earth who are given the responsibility to protect the surrounding environment so that it is not damaged. A healthy and well-maintained environment will provide a great opportunity for the survival of existing ecosystems and it is humans who will feel the benefits. On the other hand, if humans destroy it, it is undeniable that various natural disasters will later be impossible for humans to think of as enormity (Effine et al., 2022).

The relationship between religion and the environment is referred to as ecotheology. Ecotheology is literally defined as a combination of ecology and theology which emphasizes observing and reflecting on God's creation which is threatened with destruction due to human behavior. This ecotheology emphasizes that God is not solely on the side of humans but on all of

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His creation (Jordan and Yuansari, 2019). Ecotheology can also be interpreted as a theological study that seeks to understand the problem of the environmental crisis that is happening today as a result of human activity so that later a theological reflection can be obtained related to issues surrounding the environmental crisis and looking for ways to recover from the crisis (Borrong, 2019).

In matters of religion and the environment, humans also need to understand the existence of environmental ethics. Atok and Rahardjanto, et al (2018) in their book entitled Environmental Ethics (Learning Theory and Practice), define environmental ethics as an important concept that must be understood by humans in behaving with the surrounding natural environment. Through this ethical method, it can later help humans take appropriate and wise actions in their lives because with the embedded environmental ethics it can balance human life with the universe.

Thus, the purpose of this study is to analyze the relationship between religion and the environment (ecotheology) which ultimately influences human behavior towards the environment. The tendency of human behavior that damages the existence of the environment requires indicators of right and wrong in assessing every action that is carried out daily, namely through religion. In this way, religion plays a role in binding humans to be able to account for their duties as caliphs on earth to protect and preserve the universe. In addition, environmental ethics really helps them in taking a wise and appropriate attitude in making ethical decisions in protecting the surrounding environment.

METHOD

In this study using library research methods. Library research according to Mardalis is a study that is used to accommodate all data and information obtained through various literary sources contained in libraries such as books, journals, documents, articles, and other supporting sources (Milya, 2020). This method is presented by researchers using a descriptive method. This method was chosen because researchers want to provide an overview and explain systematically related to an event, fact and object that is the focus of the problem in order to find a solution (Ajat, 2018). Meanwhile, for data analysis, the researcher presents Arne Naess' deep ecology theory. This theory has the principle that all forms of life have their own values (innate) that have the right to demand life, self-esteem, and development, be it humans, animals, plants or nature. Based on Naess' point of view, deep ecology exists as a study study that attempts to elaborate

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an in-depth approach by focusing spiritually on nature which ultimately raises awareness in protecting the environment (Atok et al., (2018).

RESULTS AND DISCUSSION

Definition of Religion and Environment

Religion in language comes from Sanskrit which consists of two words namely, a (not) and gama (chaotic). So that the word religion is interpreted not chaotic. Meanwhile, in terminology, religion means something that carries regulations in which there are laws that must be obeyed and obeyed. Religion is able to influence and control a person to submit to God by carrying out all the commands. Religion requires its religious people to always carry out their obligations which lead to the understanding of revenge. This understanding is interpreted as a consequence of whether or not someone is obedient in carrying out His commands. Like people who carry out their obligations will get goodness and for those who deny will get a reward for the bad things done. Indeed, God sent down religion as a regulator of the balance of life in the world.

Religion is a form of belief in which contains teachings that bind religious people to practice them. Aside from being a guideline, religion can also be a person's moral control so that one can adapt to the rules of values and norms that apply (Firdaus, 2018). Emile Durkheim emphasized that religion has something to do with what is sacred and profane. Sacred is interpreted as an object of belief that is protected from violation because it cannot be defiled like a ritual. Meanwhile, profane is the opposite, namely something that is considered normal because it comes from general experiences or things that become routine in everyday life (Putri, 2022). These two different things for Durkheim are considered as the foundation in seeing and understanding the definition of religion.

Durkheim's claim regarding the sacred and profane is strengthened by the statement that through the social system religion can be understood because it can integrate people about something they rely on the same forms of worship rituals and beliefs. In Durkheim's book The*elementaryForms (1912)*, explained that religion haslinkageswith social facts asthe main thing iscompared to individual facts. And the concept of religion is not on the natural and supernatural but on the sacred and profane. Durkheim also reaffirmed the definition of religion from his point of view that religion is actually a system consisting of beliefs and worship related to something sacred. However, another opinion also emerged from Marx, that religion is a form of oppression, creates powerlessness, puts people in an abnormal condition because they follow something

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they have made up themselves and made them addicted (Putra, 2020). Next, Mc. Guire also argues that actually in humans there is a form of value system that is considered very valuable and influential in his life, the form of that value system is religion (Mulyadi, 2017).

Malikan is one of the Muslims who places religion in a neutral position. Even though he is a Muslim, he adheres to Islampluralismreligion that every person or adherent of a religion has a belief in the truth of his religion. So that Muslims are not allowed to be fanatical about other religions (Suedi and Wardani, 2017). This religious neutral concept is logically a way of thinking that is not leaning towards one religion by not positioning each religion as the only true religion (Zamakhshari, 2020). This neutral concept does not corner other religions, believe in or agree with one religion.

The values that exist in religion influence as a driving force and self-motivation to always do a good deed. Because the actions taken are motivated by obedience and holiness. Religion is also an ethical value that makes a person's actions bound by the provisions of what is permissible and not so as to form an honest attitude and keep promises and protect what has been given (Nurlaila, 2022).Humans were created by making religion part of their nature. Because religion is not only cultural material obtained through historical records but has become a sacred part of human life that cannot be avoided. Without religion, humans do not have guidelines and instructions for life, so they cannot live without it.

While the environment is everything that exists around humans whose existence affects human survival. Every development of human life is never missed by the influence of the surrounding environment. According to St.MunajatDanusaputra, the environment is all forms of objects in which it is inseparable from human activities which can be understood as a home where humans live and influence human life so that they are able to create a prosperous life for them as a whole. Meanwhile, according to Emil Salim, the environment is defined as objects in a room that are inhabited and influence each other, especially humans. A room that is interpreted as a living environment in which there are many factors that influence each other such as socio-cultural, political, economic, religious and cultural (Kharisma, 2022).

Understanding the environment is certainly never apart from human activities in it. Every activity must create changes to the shape and ecosystem of the environment. The creation of a perfect and sustainable environment will never be realized if humans as living beings who live in it never make themselves aware of the importance of protecting and preserving the environment (Nurislam, 2022). The big role of humans is to always be aware of their obligations in processing,

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managing andutiliseenvironment responsibly. Withhe gavereason compared to other living things, of course humans can be able to use their minds to be wiser towards the environment. Ramli Utina and Dewi Wahyuni in their book "Ecology and the Environment" stated that in this life sustainable development planning is also needed to support life in the future. Therefore humans must know the limits of tolerance for nature by not exceeding the existing ecological capacity. Ernst Haeckel termed ecology as the household of living things. Thus obtaining the meaning that ecology is a study related to the relationship between organisms and the environment, both biotic and abiotic (Utina, 2015).

The environment is a combination of several elements of physical objects such as the condition of natural resources including water, soil, flora, fauna, solar energy both on land and sea and humans as the parties who decide how to use the environment (Diah, 2018). The environment becomes a complex system that existsoutsideindividual life but has a major influence in his life. The nature of the environment in the view of Islam is based on the Qur'an, meaning that nature is not something that is meaningless and worthless. But created to be used by living things, especially humans in meeting their needs. Not only that, nature is a reflection of the existence of the Creator, through nature humans can find ways to know the signs of His greatness. As stated in the Qur'an in Surah Adz-Dzariyat: 20.

> *"And in the earth there are signs (power of Allah) for those who believe" (QS Adz-Dzariyat: 20).*

In Islam it is written very clearly that the existence of the environment is important for human life. So it is the duty of humans to always look after it. Armed with their minds, humans should be able to optimize more effective ways to protect the environment coupled with technological advances. Because any changes made by humans to the environment will be the humans themselves who will receive the impact (Mulyadi, 2019).

Environmental damage is basically the result of human inaccuracy in positioning themselves and carrying out their duties as caliphs of the earth. When humans have lost the direction and meaning of their lives, many of the actions they take actually bring them to the point of collapse. The presence of natural disasters is not solely God's line but it is a manifestation of nature's anger towards human behavior that does not take good care of the environment. Especially at this time there are many patterns of hedonic life and dissatisfaction with the

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pleasures that God has given. This seems to make humans look for various ways to satisfy their lust by creating a pseudo environment by removing nature as far as they want.

Ecotheology is interpreted as the unification of religion and the environment from a new scientific perspective on the natural world as well as traditional theological concepts. H. Paul Santmire defines ecotheology as a discourse related to theology that highlights God's creation (nature) as a system that is interconnected with one another. Widiarto and Wilaela (2021) call this link between ecology and theology an affirmation that the two are related because it is a human effort to understand the meaning and what sources are around them. Theology leads to the concept of God while ecology departs from natural observations. So understanding religion and the environment is difficult, because it takes a strong belief in oneself to be able to understand religion well.

According to Harahap (2022), even science (reason) cannot fully describe religion with certainty because religion is closely related to God while science is related to the universe. Religion is able to bring up a value system that is embedded in a person so that his actions and behavior can be controlled. When humans can be controlled, it is likely that the environment in which humans live will be maintained. In relation to the environment, religion provides teachings for religious people to always protect and preserve their environment. Islam also clearly emphasizes in the Qur'an about the obligation of every human being to always protect and preserve the natural environment because when damage occurs, they themselves will feel the impact of their actions.

> *"There has been damage on land and at sea caused by the actions of human hands, Allah wants them to feel some of (the consequences of) their actions,so thatthey return (to the right path)" (QS. Al-Rum: 41).*

From the verse above it is clear that in Islam wants its people to guard against the deeds of their hands so as not to damage the face of the earth. Because when there is damage, humans feel the consequences of their actions. Accordingly, religion has a close relationship with human morality. Islam also teaches the principles of environmental ethics which are the embodiment of the moral strength within to supportpreservation environment (Malik, 2021). The definition of the environment is things or surroundings that have a certain influence on the existence of a person or a total number of objects, both living and dead, which have a relationship that influences each other or is called an ecosystem (Miskahuddin, 2019). Humans are individual

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creatures who have their own speculations about things that according to them are good and appropriate. The social environment plays an important role in shaping a person's character to behave socially and form a social system. Because humans have the ability to control themselves as well as being the key to distinguishing themselves from animals. Humans also have the ability to break through everything on earth to be able to place themselves (Uno, 2022).

With regard to arbitrary human behavior or attitudes towards the environment, deep ecology theory is included in one of the environmental ethics which is expected to provide enlightenment and understand humans that everything in this universe is not only centered on humans but all creature in it. This theory positions humans not separately from nature but shows all networks that are interrelated and dependent on one another (Fatmawati, 2022). Arne Naess as the originator of the theory of deep ecology as Ecoshopy (Eco means household; sophy means local wisdom) so that an understanding is taken that ecoshopy is a local wisdom that can manage the household broadly by aligning it with natural wisdom. Through the application of environmental ethics, Humans can understand themselves that ethics will not change their relationship with other humans. Deep ecology becomes an analysis of human attitudes which so far have only used the natural environment as a mere means of satisfying needs by exploiting it on a large scale, transforming the natural environment into an artificial environment only for pleasure and fulfillment of needs. A mindset that is too narrow seems to bring it to the point where nature is damaged without realizing that nature also needs attention and a chance to live. transforming the natural environment into an artificial environment just for pleasure and fulfillment of needs. A mindset that is too narrow seems to bring it to the point where nature is damaged without realizing that nature also needs attention and a chance to live. transforming the natural environment into an artificial environment just for pleasure and fulfillment of needs. A mindset that is too narrow seems to bring it to the point where nature is damaged without realizing that nature also needs attention and a chance to live.

Deep Ecology Theory (deep ecology) becomes a means by which humans and their needs are no longer the standard of everything because humans are not the center of the moral world. This theory focuses on long-term needs by paying attention to the ethical relationship to nature and the living things in it. Deep ecology is also interpreted as a movement for people who have the same goal, namely adjusting attitudes to nature and realizing environmental sustainability. In this case, Arne Naess emphasizes that there will come a time when there will be lifestyle changes due to the widespread ecological crisis in the future as a result of human activities in the

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present. Greedy human behavior is a manifestation of extreme unfriendliness and consumerism (Ikmalinnuha, 2022).

The way humans view the environment, humans can actually establish "relationships" that are not visible with the surrounding environment. Even though each of them has a personality and goals that are different from one another, without humans realizing their love and dependence on the environment positions them as individual different (Thamrin and Suwandi, 2022). The relationship between humans and the environment is balanced and equal because the two create interdependent relationships (Sitorus et al., 2022). However, humans often assume a higher degree compared to the environment which causes them to use nature to achieve their goals.

With this same position, humans should always use and manage the environment in balance with attention to environmental sustainability and pollution. In this case humans need a lot of good relationships. Not only with others but also with the environment through the concept of compassion, nurturing in a fair manner. Through this concept, a reciprocal relationship will be created between humans and the environment such as the environment will provide good productivity so that human needs are always met. In its use, the human environment is prohibited from being arbitrary in its exploitation so that life remains balanced and harmonious. However, nowadays human relations are the opposite, seen from selfish human behavior by not thinking about the environmental conditions that surround them. The position of humans towards the environment has positive and negative impacts. It is negative, if the role played by humans harms the environment either directly or indirectly and is positive it benefits the environment by protecting and preserving the surrounding environment.

This realization, if studied further with the theory of Deep Ecology Ethics (deep ecology), actually the approach to the environment is also very important because its existence is not only to be exploited because what exists has the same meaning and meaning by mutually supporting one another. Ecological ethics has the principle that all forms of life that exist have their own value and have the right to demand life, development and self-esteem. Naess in this theory seeks to describe an in-depth approach related to environmental management which in turn can awaken environmental awareness in humans. Because humans play an important role in maintaining and destroying the environment they live in (Tresna, 2022). The importance of raising awareness of the natural environment,

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Ironically, the current environmental crisis is caused by human selfishness, which is too fanatical towards the world, making it misguided in acting. Coupled with the carrying capacity of technological advances increasingly make humans rampant against the environment. Nature for him is no longer meaningful and only as an object to satisfy human desires and goals. Even religion cannot overcome human behavior which shows self-manifestations that are sadistic towards nature. On the one hand, the existence of natural sciences is the result of human thinking about nature, on the other hand it is also the cause of the crisis of meeting between humans and nature. The destruction of the harmony between man and nature is a reality recognized by many. Such human attitudes show that they are far from religious values (Nasr, 2022).

The destruction or preservation of the universe is in the hands of humans as managers. As the caliph of the earth, it is their duty to position themselves in every situation of the times, which over time continues to change. When the human mind and heart are not in line, at the same time humans form new behaviors within themselves. The loss of human awareness of nature is caused by the fading of metaphysical knowledge so that the relationship between humans and nature is not harmonious. Metaphysical knowledge is very useful in controlling human self because this knowledge leads to the study of science that has to maintain security withoutbotherto achieve self-realization that does not lose direction towards the principles of life. In addition, metaphysical knowledge allows humans to achieve essential knowledge regarding the manifestation of God (Ulpiyana and Murtiningsih, 2020).

Environmental Ethics

Ethics is a businessKeep going- Continuously studying moral beliefs and behavior by trying to ensure actions and thoughts can match reality (Hudha and Rahardjanto, 2018). So when it is related to the environment, environmental ethics is interpreted as a solution to be wiser in managing and preserving the environment. Through this environmental ethics, it will be able to provide an overview of the good and bad perspective of humans towards the environment. Derived from judgments that arise from how humans see the environment.Naess distinguishes between deep and shallow ecology. Shallow ecologists talk about the environment but never get to the root of environmental problems.Shallow ecology is trying to protect the environment, but still within the framework that the environment is for human use. Therefore, shallow ecology is still within the framework of understanding anthropocentrism. Meanwhile, deep ecology

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recognizes not only the instrumental value of nature, but especially its intrinsic value. This means that nature itself has intrinsic value regardless of external factors. With this point of view, deep ecology has finally entered the field of ethics, therefore deep ecology is not limited to theory, but primarily invites interested parties to participate in saving the environment. Thus Jegalus (2021), argues that the view of deep ecology which is now known as an ecocentric view is now considered positive.

In environmental theory, there are four theories that state environmental ethics, namely, Anthropocentrism, Neo-anthropocentrism, Ecocentrism and Biocentrism. The theory of anthropocentrism and Neo-anthropocentrism, views that humans have so far considered their degree to be higher than that of the environment, be it living things or not (Hudha and Rahadjanto, 2018). So from that perspective, humans often make the environment a means of satisfying their needs. This theory also confirms that humans seem to think that the environment is valued only to be used on a large scale because nature was created for them (Agustiar et al., 2020).

While the theory of ecocentrism, views that the position of humans is no better than the ecosystem. Humans and other ecosystems have an equal relationship because nature actually has value for itself. A value that can never be measured by just making use of it like humans do. Meanwhile, the theory of biocentrism is a theory of environmental ethics that rejects the theory of anthropocentrism and neo-anthropocentrism.describeonly humans have value in the world, while the perspective of biocentrism rests its views on noble morality, both towards humans and other creatures. Moralitywardinterpreted as ethics that hasappliedby human ancestors in the enforcement of natural empowerment. Ecocentrism andbiocentrismboth of them being theories that criticize the theory of anthropocentrism that humans are based onbasicallymust have boundaries with nature (Said and Nurhayati, 2020).

Fakih and Said (2021), stated that with environmental ethics, it is hoped that humans can understand their position not to follow too much their will and power over the environment. Although it is true that humans have the privilege of being equipped with reason compared to other creatures, but with the reason that humans have, they can place more attitudes and morals on something. Because any environmental damage that arises is caused by human hands. Such as throwing garbage in rivers, using large-scale pesticides, cutting down treesbig- on a large scale without being accompanied by a greening program, diversion and creating a man-made environment, and others. The presence of modern science and advanced technology is a sign of

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the pinnacle of human reason in creating scientific products that are useful for human life (Harriguna and Wahyuningsih, 2021). However, who would have thought that these two were also the beginning of human destruction. Through science and modern technology can indicate and evaluate the human himself. This means that from the products they produce from there, their behavior can also be assessed because charcoal can provide values for the actions they take. However, human thinking that considers nature as a means of satisfying their needs is wrong.

The Role of Religion in Environmental Preservation

Lynn White's hypothesis in 1967 that religion and its various authorities are the cause of the environmental crisis has triggered the involvement of religion in environmental problems in several literatures. White said the "mandate" contained in religious texts is humanity (anthropocentric in nature), to place humans above other creatures. Therefore, humans only see and treat nature instrumentally, without appreciating nature more. This leads to increased activityexploitationnature to satisfy simple human dignity (Fadli, 2022).

Then the great Iranian philosopher who dealt with environmental sustainability issuesis SayyedHossein Nasr. Nasr believes that our earth is currently in very serious danger due to the actions of greedy people. Humans take advantage of this nature to not show or avoid a friendly attitude towards nature. The role of religion can be performed in various ways. Especially the assets stated by Smith, that religion functions as an asset in every social movement, becomes the 'strength' of the movement. Smith goes on to argue that these assets have become the driving force behind positive activism in social movements (Syahid, 2021). From this argument can be associated with Gilkey's assumption,

In Islam, the environment is guarded through prosecution and restraint in the attitude of its people to treat the environment well as described in the Al-Qur'an and the hadiths of the Prophet. Islam prohibits all forms of direct or indirect destruction of the surrounding environment. Allah SWT forbids actions that damage the environment because it can harm the ecosystem on earth, especially humans themselves. The earth that we live in belongs to God and we are only entitled to inhabit it until a predetermined time limit. Therefore, it is forbidden to explore nature carelessly without thinking about the consequences. Islam views that environmental management is the responsibility of humans as inhabitants of the earth or are called caliphs on earth. According to al-Islam research, the caliph is a stakeholder on this earth and is responsible for leading and managing the environment properly. Therefore, from a

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religious point of view, the main task of humans is to maintain their existence. Human responsibility lies in designing (managing), maintaining, supervising and environmental institutions that are beneficial to humans. This environmental agreement will later bring great benefits to humans which lie in the working mechanism between ecosystems and human society. If the mechanism has been carried out properly, then humans will be placed in the position of Allah's khilafah on earth. Human responsibility lies in designing (managing), maintaining, supervising and environmental institutions that are beneficial to humans. This environmental agreement will later bring great benefits to humans which lie in the working mechanism between ecosystems and human society. If the mechanism has been carried out properly, then humans will be placed in the position of Allah's khilafah on earth. Human responsibility lies in designing (managing), maintaining, supervising and environmental institutions that are beneficial to humans. This environmental agreement will later bring great benefits to humans which lie in the working mechanism between ecosystems and human society. If the mechanism has been carried out properly, then humans will be placed in the position of Allah's khilafah on earth.

The role of Islam in the environment is that with the existence of an environment, the primary human needs can be fulfilled in order to worship Allah SWT. And it is through the environment that humans can see and understand the existence of God. Because the existence of the environment is one among the signs of greatness,majesty, and the power of Allah SWT. So that through this environment, humans must also be able to realize that by destroying the environment, they are tantamount to denying Allah SWT because they deny His greatness. This kind of human attitude is called infidel. This means disbelief because it has damaged what Allah SWT has entrusted to him to guard but quite the opposite. The yardstick for calling someone an infidel is not only not acknowledging the existence of God but also denying his creation.

A healthy environment ensures the survival of the entire ecosystem. Otherwise, the polluted environment cannot support coexistence. Therefore, it is very important to build and create an environment that can have a positive impact on human welfare and survival. Allah created humans and provided the necessary facilities as much as possible so that they could become caliphs and bear creative functions for the environment. God has guided, ordered humans to carry out their functions and duties asCaliphin the best possible way. The process of creating and guiding humans to carry out the missionCaliphon earth this is called a process.
Between humans and the environment does not lead to a relationship between conquerors and conquered, between masters and subordinates, but both have a relationship that forms solidarity

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with Allah SWT. Because, the ability possessed by humans to rule is not the result of a conquered power, but the result of the grace that Allah SWT has bestowed upon him. As inhabitants of the earth, humans are individuals who are responsible for the existence of their surrounding environment, whether inanimate objects, living things or even the social environment they have created themselves. According to Hipzon (2018), the position of humans to be responsible for the environment, both natural and man-made, is to maintain the environmental system (ecosystem) itself, and have the same position before God, namely as servants of God. Too,Shari'aIslam is a way of life that is the result of the expression or testimony of belief in the Oneness of God (Tawhid). Sharia is a core value system for implementing concepts (normative values) or values inherent in Islamic teachings, namely: monotheism, khilafah, halal and haram mandates. Based on this understanding, Islamic teachings (concepts) or environmental views are basically based on the five pillars of Shari'ah: a) monotheism, b) khilafah, c) trust, d) justice, and e)Take a break.

Just as religion provides instructions for humans to apply good values in life, Arne Naess's Deep Ecology theory also places an emphasis on humans in environmental ethics. This theory was created as a representative of the biosphere view which gives an intrinsic emphasis on human and non-human life. It is hoped that the application of deep ecological theory can clarify human behavior which has transformed what is as it wishes (Horton, 2022). Ecology in positioning nature and humans in equal value, where humans are not above, in the middle or below between animals and plants because they are just a network of interdependent living tissues (Cetin, 2022). Islam very recommend to provide protection source power animal. Because in Islam itself has a concept related to the protection of animal resources, namely; firstapart from being used for its benefits or consumption, Islam also allows humans to understand their utilization capacity, namely paying attention to the average number of animals which are quite large in number, excluding rare animals which are few in number, the two Shari'a are also not allowed to torture animals, third Islam recommends to always care for animals properly by giving them the freedom to live and develop or also by giving them what they need, and*fourth* In its regulations on killing animals, Islam prioritizes some that are threatening and dangerous (al-fawasiq al-khams) and similar animals, namely animals that disturb and attack humans. Just like humans, animals have the right to live freely without suffering. (Taufiqoh, 2018).

In addition to animal protection, humans must also understand the problems that are often practiced in everyday life, namely environmental problems related to waste. In rural areas,

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waste management is relatively easy to reach because there are many locations that can accommodate waste properly, but due to human negligence and ignorance, this has become a serious problem with a long-lasting impact, one of which is on public health. Environmental problems are often associated with the value of benefits that lead to human interests, not on the value of benefits for the environment itself. As a result, environmental problems are caused by human attitudes that don't want to care or even think that environmental problems are not a big problem, thus making them underestimate the existing situation.Whether or not the environment is clean is under human control. For this reason, high human awareness of a clean and beautiful environment is needed because it can minimize the occurrence of disasters. Because disasters that come are God's way of giving warnings to humans for their actions.

CONCLUSION

Religion plays an important role in influencing the course of human life and becomes a binder for a person so that in his life he does not experience chaos because he has made religion a religioninstructionand life guidelines. The values that exist in religion influence as a driving force and self-motivation to always do a good deed. Religion is also an ethical value that makes a person's actions bound by the provisions of what is permissible and not so as to form an honest attitude and keep promises and keep what has been given.

Understanding the environment that is never separated from human activities in it allows many changes to occur. Neighborhood can not reachperfectionand it is maintained if humans as living beings who live in it have never raised awareness of the importance of protecting and preserving the environment. The role of Islam in the environment is that with the existence of an environment, the primary human needs can be fulfilled in order to worship Allah SWT. And it is through the environment that humans can see and understand the existence of God. Because the existence of the environment is one among the signs of greatness,majesty, and the power of Allah SWT. Understanding environmental sustainability is not only enough to think about but also requires awareness that can be realized in every activity. Through religion which is used as a driving force and self-motivation, humans can be controlled, especially in terms of behavior in managing and utilizing the environment. Religion is able to bring up a value system that is embedded in a person so that his actions and behavior can be controlled. In relation to the environment, religion provides teachings for religious people to always protect and preserve their environment.

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SUGGESTION

Based on the results of the research that we got, we hope that there will be a change in the human perspective on nature that does not only make the environment a means of satisfying life's needs without realizing that the damage they create will impact it again. Because nature has a reciprocal relationship with what it receives from humans, so there is a need for awareness that humans are the caliphs of the earth who are responsible for the preservation and maintenance of the face of the earth. It is also hoped that good planning will support sustainable environmental sustainability.

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