

GOD, NATURE, AND HUMAN IN THE THINKING OF SAYYED HUSEIN NASR

Salamuddin

*Universitas Islam Negeri Sumatera Utara Medan, Indonesia
salamuddineste@gmail.com*

ABSTRACT

The most complex problem in the world nowadays is subjugating human's egocentrism as a superior human being toward the nature, and exploiting the nature on the strength of human needs and interests created the new problem for the human itself. The nature starts to turn against us using its own way, and this problem slowly threatens the continuity of life chain for all beings in this earth. Owing to this problem, a contemporary philosopher, Sayyed Hosen Nasr expressed his thought to criticize the modern civilization with the globalization that continuously devastates the nature without considering how life goes well and how to make this not harm each other. One of the thoughts created by Nasr is his idea about 'nature', how to revive the nature, and the idea of eco-theology in this paper is the introduction of a piece of his thoughts that truly criticizes the modernity conception that revives the nature slowly. The result proposed by Nasr shows that he wants to reconcile the modernity without 'God' soul and turns it into the religious modernity that shows the nature is not supposed to be treated as the human wants, but the nature must be treated like the equal beings, to be maintained and to be preserved, because the human life is determined by how the nature goes.

KEYWORDS

eco-theology; modernity; nature

INTRODUCTION

The balance of nature between human life and its relation with the other beings gives the alerting response because the relation created is based on subjugating and dominating attitude of the human that tends to does not care how the impact is.

The result of this relation pattern makes the ecologic impact like devastation and destruction of the balance between human and nature.

The relation between human and nature in religious discourse is connected to the relation among human, nature and God. Religion here is the entity that adheres firmly to human. God through His exalted messages is not only in ritual, nature, social, and intellectual area but also in unconscious mind. Lynn Townsend White Jr., an expert historian, researched how the religious doctrine, especially Christian, influenced the science and the exploitative West technology.¹

Depends on White's thesis, religion gives contribution to the devastation of the balance of nature, and this can be tracked from Yahudi-Christian religious tradition. This thesis explains how science and modern technology is thriving. It also shows social pathology, and ecological crisis turns up from the sacred texts into a story of "creation". White focuses on this holy book number 1:28 that states "be fruitful and multiply; Feel the earth and subdue it. Reign over the fish in the sea, the birds in the sky, and all the animals that scurry along the ground."

The interpretation of White in this text underlines two things, 'subdue' and 'reign over' become the central doctrine to push the desire of the human to exploit the nature. According to White, this doctrine separates the relation not only between God existence and nature but also human and nature. To place the nature with its contents as the object that has no relation with God and human or as a kind of absolute subjugation makes the balance of three of them falls down. He thinks that Christian theology must be responsible for the impact in science and the development of modern technology owing to much nature devastation that occurs.²

The development of modern world was showed by the industrial revolution that appeared in French and England. The revolution of science as a kind of response on the development of human thought that is a result from the interaction with the nature that creates everything called a technology. The revolutionary inventions apparently made the significant impact on value and mind set of human toward the nature, and it was the beginning of anthropocentrism that places the human as the only one being who has value and absolute subjugation toward the nature that can be used for anything.³

¹ Elspeth Whitney, *White, Lynn (1907-1987)- Thesis in Encyclopedia of Religion and Nature*, Ed. Bron Taylor (London & New York: Continuum, 2005), pg. 1735-1736.

² Ben A. Minteer dan Robert E. Manning, *An Appraisal of the Critique of Anthropocentrism and Three Lesser Known Themes in Lynn White "The Historical Roots of Our Ecological Crisis"* in *Organization & Environment*, (vol. 18, No. 2, Juni 2005), pg. 163-176.

³In a comment related to the ethics of anthropocentrism, Sonny Keraf criticized that the exploitative trait that human has is unlimited to the nature, and it became the base to view a human, nature, and ecosystem fundamentally and philosophically. This view gives the wrong attitude to the nature. See the more complete in Sonny Keraf, *Etika Lingkungan*, (Jakarta: Penerbit buku Kompas, 2000), see Sonny Keraf, *Krisis dan Bencana Lingkungan Hidup Global*, (Yogyakarta: Penerbit Kanisius, 2010).

The impact of this modern science improvement spread in every part of life, and there are three important things that get the negative impact from the development of technology that is very exploitative. According to Haidar Bagir's view, he states that there are three impacts of technology and science: psychology impact, rationalist impact, and ecological impact.⁴ In line with Haidar Bagir, Baiquni also comments the bad face of modern world caused by the development of science that has anthropocentrism paradigm to show that ecology is understood as something without value, so the exploitation for science and technology cannot be denied anymore.⁵

The process of modernization from the ninth century shows something, and an expert China philosopher, Tu Wei-Ming, from Harvard University calls it "brightness mentality", and it was started from Francis Bacon slogan "knowledge is a power". This slogan makes the competition of science, especially the technology does not care to preserve the environment, and nature is understood as the object that does not have value so that everyone can do everything to the nature. This is also one of the reasons that makes the imperialism and global capitalism firm. Carefully, Ming explains: "belief in improvement, intelligence, and individualism make the modern western world drowned the forward movement restlessly goes to the modernity.. ."⁶

After renaissance signalized by the resurrection of industrialization world in western countries, human found out that human is the central controller of the universe, and human is a unique creature that is different from the other creatures. This awareness became the background of the development of science with anthropocentrism. This is as the criticism toward human awareness that that must be egocentrism that just burden the human freedom.⁷

From the criticism stated by Nasr about Islam modernism and western modernism and back to the traditionalism side, Nasr wants to show how bad the modernism paradigm that threated the people life that stands on the epistemology and anthropocentrism where human is the only one controller in this earth.

BIOGRAPHY OF THE NATURE INTELLECTUAL

Seyyed Hossein Nasr was born in Teheran on April 8, 1908. He came from the family of Moslem scholars and traditional physicists. His father, Seyyed Valiallah, was intellectual and religious, and he was the doctor of Iran palace at that time like his grandfather as well. The name of "Nasr" means "glory", and it was taken from

⁴ Lihat Haidar Bagir dan Zainal Abidin, "Filsafat Sains-Islami: Kenyataan atau Khayalan" dalam Mahdi Ghuliyani, *Filsafat Sains Menurut al-Qur'an*, Mizan; Bandung, 1988) hal. 34-37.

⁵ A. Baiquni, "Filsafat Fisika dan Alqur'an", in *jurnal Ulumul Qur'an* (vol. 11, No. 4, 1990), hal. 12.

⁶ Tu Wei-Ming, "Melampaui Batas Mentalitas Pencerahan" dalam Mary Evelyn Tucker & John A. Grim (ed.) *Agama, Filsafat, & Lingkungan Hidup*, (Yogyakarta: tran. Kanisius, 2003), pg. 19-20.

⁷See the history of West philosophy about Renaissance in Robert C. Solomon and Kathleen M. Higgins, *Sejarah Filsafat*, terj. Saut Pasaribu (Yogyakarta: Bentang Budaya, 2002), pg. 357.

the title “*nasr al-thib*” (the glory of the doctors” that was awarded by Persian king to his grandfather. Nasr came from Sufi family, and one of his ancestors was Mulla Seyyed Muhammad Taqi Poshtmashhad, one of well-known Sufi in Kashan, and his grave was close to Safavid King Shah Abbas’ grave. Many visitors visit their graves until right now.⁸

Nasr’s father is a well-experienced doctor of traditional and modern treatment. He is also Nasr’s first teacher that teaches him traditionally to recite and to memorize surah in al-Quran and famous Persian rhymes. Nasr’s traditional education really influences his intellectual development.⁹ Young Nasr had a public school close to his house. He did not only get the formal education but also the education of Islam and Persian culture from his father at home.

When he was so young, he has started to have a long discussion with his father especially about philosophy and religion, so it really influenced his intellectual development.¹⁰ His father had a good role in the first education that Nasr got. He also sent Nasr to study with some traditional Syi’ah Moslem scholars like Thabathaba’i, Hazbini, and Muthahhari.¹¹

In 1945, after World War II, in his 12, Nasr was sent to abroad to continue his study in West. For him, West means the place of science and technology where luck and improvement exist. He started his study in *Peddie School* in Hightstown, New Jersey in 1946. In this school, he finished his study on the 8th grade that previously he had passed in Teheran. He graduated from *Peddie* and be the delegate from his class to give a speech.¹² In his graduation, he also got *Wycliffe Award* that was given to his school as the award for the student with the highest achievement. Four years studying in *Peddie*, Nasr learnt English literature, science, American history, West culture, and Christian.¹³

Then, Nasr continued his study to *Massachusetter Institute of Technology* where he became the first Iran student. Here he chose to learn science, especially physics, because he wants to reveal the nature of anything.¹⁴ Here he realized that “achievement of reality of the nature is not the role of modern science”, and this made him learn philosophy and the history of science even though formally he still studied Physics and Mathematics in M. I. T.

⁸ George Washington University, *Seyyed Nasr*, http://www.gwu.net/LecturePlatform/BioBox_SeyyedNasr.html.

⁹ Adnan Aslan, *Pluralisme Agama dalam Filsafat Islam dan Kristen: Seyyed Hossein Nasr dan John Hick*, (Bandung: Alfiya, 2004), pg. 20.

¹⁰ The Seyyed Hossein Nasr Foundation, *A Biography of Seyyed Hossein Nasr*, http://www.nasrfoundation.org/Biography_Dr.SeyyedHosseinNasr.html

¹¹ Azyumardi Azra, Tradisionalisme Nasr: Eksposisi dan Refleksi Laporan dari Seminar Seyyed Hossein Nasr, *Ulumul Quran*, 1993, pg. 106.

¹² Adnan Aslan, *Pluralisme Agama dalam Filsafat...*pg.21.

¹³ The Seyyed Hossein Nasr Foundation, *A Biography*.

¹⁴ Adnan Aslan, *Pluralisme Agama dalam Filsafat...*pg.22.

After he returned to Iran, with his experience and science, Nasr then joined in some high education institution in Iran and some other places. In 1958, he taught in Teheran University. He also became a part of academic field in some other colleges like in Pakistan (1966), Australia (1970), India and Edinburgh and Toronto (1983), England (1994), California (1995) and San Francisco (1995).¹⁵

20 years in Iran, Nasr lived professionally. He became a Professor of Science and Philosophy in Teheran University and he also joined almost the all education council in Iran. He became the Dean and the Vice of counselor in Teheran University and the President in Aryamehr University. Moreover he also played an important role to establish the university in Isfahan, and in 1974 he established Iranian *Academy of Philosophy* and he had a role as the first director. As long as he was in Iran, for almost 10 years he was active to attend the classes in traditional madrasah and the scholars in Iran that taught traditional Islam philosophy, and these were three well-known philosopher in Iran: Sayyid Muhammad Kazhim Ashar, 'Allamah Sayyid Muhammad Husain Thabathaba'i and Sayyid Abu al-Hasan Rafi'i. This then became the base of Nasr when he cooperated with Corbin as an effort to introduce Islam philosophy from the traditional perspective to the West academic society.¹⁶

In 1961-1962, Nasr became a guest lecturer in *Centre for the Study of World Religions* in Harvard, then in 1964-1965 he was invited to *American University* in Beirut as the first official of Aga Khan Chair of Islamic Studies.¹⁷ Nasr also joined to establish *Husainiyah Irsyad* with Murtada Muthahhari and Ali Syari'ati. The institution built based on the aim to develop the Islamic ideology based on Syi'ah perspective then base the center of the cadre of revolutionary militant youth. The activity included the empowerment of intellectual like research, education, propaganda, and logistic organization unit.¹⁸

At that era, Iran was under the government Dynasty Reza Pahlevi and underwent the modernization in many fields, especially the government bureaucracy and army. This movement then got a challenge from Moslem scholars and pioneered by Ayatullah Khomeini and from intellectual group pioneered by Ali Syari'ati.¹⁹ In the end, Nasr exited these institutions because Ali Syari'ati misused it for politic interest. The more substantive reason is because Nasr thought Syari'ati served Islam as the revolutionaire power by sacrificing the spiritual dimension as the impact of Westernism and Marxism from the discourse of freedom theology he proposed.²⁰

¹⁵Nur Said, Kritik Tradisionalisme Islam Terhadap Krisis Dunia Modern (Studi atas Pemikiran Seyyed Hossein Nasr), *An-Nur*, Vol. I, No. 2, Februari 2005, pg. 277.

¹⁶ Adnan Aslan, *Pluralisme Agama dalam Filsafat...* pg.26-27.

¹⁷Nur Said, *Kritik Tradisionalisme Islam...* pg. 278.

¹⁸Nur Said, *Kritik Tradisionalisme Islam...* pg. 278.

¹⁹John L. Esposito dan John O. Voll, *Demokrasi di Negar-Negara Muslim*, tran. Rahmany Astuti, (Bandung: Mizan, 1999), pg. 80.

²⁰Nur Said, *Kritik Tradisionalisme Islam...* pg. 278

SAYYED HOSSEN NASR'S ECOTHEOLOGY: AN INITIAL FRAMEWORK

A research about ecotheology for the first time was done by some Christian theologians JB. Banawiratma Sj. and J. Muller Sj. that was published in their book entitled "*Kontextuelle Soziatheologie*". This argument explained how ecotheology in Christian perspective was understood: to believe that human is as the image of Allah. The image of Allah here is understood as a form of the presence of Allah that exists not only in human area but also in all the images of His creatures. Human also has a duty to maintain and to preserve the nature as the part of Allah's imaging.²¹

Human does not only maintain the nature but also has the ability to be creative, in Banawiratma language, it is stated that human as His image is a cooperator and a co-creator from The Creator. Thus, a human can do something creatively as the effort of transformation, reconstruction, and conservation of the universe.²² God is understood as the symbol of 'motherland'. This symbol made *Fransisco Aseisi* think that the sun, the earth, and the other creatures are human's family, and this symbol is seen also as His existence.²³

The treasure of Islamic theology, the research about ecotheology becomes the integral part of contemporary Islamic theology. The inception of contemporary Islamic theology was started because of the creative theology as the result of theological dynamics in the first time of controversy of theology.²⁴

According to Hasan Hanafi, theology is considered as the most fundamental science in the Islamic tradition. Unfortunately, the Islamic theology now is no longer adequate. It needs theological reconstruction that fits the perspective and standard of modernization. In this chance, he proposed the new idea called *neo kalam* or contemporary theology.²⁵ Contemporary Islamic theology stops in a doctrinal problem that was explained in classic Islamic theology and modern Islamic theology.²⁶

²¹ Lihat JB. Banawiratma dan J. Muller, *Berteologi Sosial dan Lintas Ilmu*, (Yogyakarta: Penerbit Kanisius, Cet. 1, 1993), hal. 214-217.

²² See the more complete article about eco-feminism: Ratna Megawangi, "Eco Fenisime" in journal *Tarjih*, PP MTPPI, PP Muhammadiyah, The 1st Edition in 1996. Pg. 12-21.

²³ Freedy Buntaran, OFM, *Saudari Bumi Saudara Manusia*, (Yogyakarta: Publisher: Kanisius, the 1st Print, 1996), Pg. 76.

²⁴ Creative theology the first time was started by the rational theology that was shown up by Mu'tazilah that is next developed by Imam Khoemini and Abdul Kalam Azad. Imam Khoemini offers the populism elaborated the concept of socialism "*mustadl'afin vs Mustakbarin*". Whereas Maulana Azad offers the pluralism theology elaborated the concept of *wahdat al-adyan* in India. Both of them developed the creative theology in order to struggle to face the despotic and imperialistic. See Asghar Ali Engineer, *Islam dan Teologi Pembebasan*, translation. (Yogyakarta: Pustaka Pelajar, 2002) pg. 186-194.

²⁵ A. Lutfhi Assyaukani, "Tipologi dan Wacana Pemikiran Arab Kontemporer", Jurnal *Paramadina*, Vol. 1. No. 1, Juli-Desember, 1998, g. 74. See the more complete in Hasan Hanafi, *Min al - 'Aqidah Ila al-Tsawrah*, volume 1, Kairo 1988.

²⁶ The main study in modern Islamic theology, according to Yoesoef Sou'yb include the theological renewal related to the doctrine of A meliputi pembaharuan teologis yang berkenaan

Contemporary Islamic theology focuses more on the problems related to modernity issues like in the internal and external problems of contemporary muslim world, environment, politic, social economy, culture, and religion itself. As the problem of land, if it is seen from the theological perspective by Hasan Hanafi, he creates the theology of the land. Hanafi thinks the problem of the land in a modern meaning is the new topic in Islam. There is no precedent in theology, philosophy, mystic, and classic sharia, because in the classical era, the land did not become a problem.²⁷

The criticism from anthropocentric paradigm was stated by Keraf, he explained that there are two mistakes of point of view in anthropocentric, *first*, anthropocentric ethics come from the western philosophy. Aristotle thinks that human is the social being that relates to the social environment, community, and oriented just to develop the human.²⁸ He thinks human truly is the ecological being that never ignores the nature where the human lives and grows, and it means the nature plays the role.

Second, the nature is understood to have no value in itself and because human is seen as a social being. Anthropocentric western philosophy also thinks that ethics are existed for humans, so that the all values are also for humans. The nature is considered as the object that has no value that can be treated for human interest. The nature does not need to be respected, kept, and preserved.²⁹

Keraf stated two arguments explicitly as the base to consider this. *First*, human is the only moral actor, the creature that is able to make a moral decision based on his/her mind and desire as a free and rational being. The consequence is that human is the only one who is a moral subject, a subject that has right to be treated morally. It is also because the other creatures do not have right to be treated morally, they cannot be treated as a moral subject, thus they do not deserve to be treated morally.³⁰

Second, another argument is reciprocity assumption that is used by John Passmore. According to this argument, human is the only creature who is legal to be treated morally, because human is the only one who has duty and responsibility one another. The other creatures do not have duty and responsibility of reciprocal morality that cannot be compared to human. Thus it is not relevant to be treated morally by humans.³¹

dengan doktrin tentang Adam and Eve as the first humans, the existence of Isa Al Masih, Mesias concept, Doomsday, and gender equality. See Yoesoef Souyb, *Perkembangan Teologi Modern*, (Medan, Rainbow, 1990), pg. 101-127.

²⁷ See Hasan Hanafi, "Pandangan Islam Tentang Tanah: Suatu Pendekatan Islam", translated. *Prisma*. No. 4, 1984. Page. 39-49.

²⁸ A. Sonny Keraf, *Krisis dan Bencana Lingkungan Hidup Global*, (Yogyakarta: Penerbit Kanisius, 2010), Page. 80.

²⁹ A. Sonny Keraf, *Krisis dan Bencana...*Page. 81.

³⁰ A. Sonny Keraf, *Krisis dan Bencana...*Page. 82.

³¹ A. Sonny Keraf, *Krisis dan Bencana...*pg. 82.

Animals, plants, and the nature do not have duty and responsibility to the human. Thus human also does not have the same duty and responsibility to respect and to preserve the animals, plants, and the nature that connect one human to another human.

The ecological problem is no longer a discourse like the most problems that can be postponed to be solved because the ecological or natural problem cover the desire of many people, the continuity of creatures like humans, plants, and the other beings. Lately it shows that the nature suddenly surprise many people and now the cycle of natural disasters appears more often without the accurate prediction.

Human and nature are one unified system formed containing the high CO₂. There is no O₂, thus there is no ozone on the stratosphere layer. Therefore the ultraviolet ray can easily spread to the earth. The impact, life in the earth is nothing because of the high temperature in the earth. The possible chance in life is just in the deep water protector from the ultraviolet ray.

The evolution process of beings is where the beings that have chlorophyll slowly started the process of photosynthesis. This evolution continuously runs, so the content of CO₂ in the atmosphere fell down gradually, and the content of O₂ in the stratosphere was shaped. Then the ozone layer was shaped. All beings the first time live in the water are also evolved to live on land.³²

The relation between human and ecology should be balanced and protected without doing the nature exploitation that can break harmonious relationship between the human and the nature, but on the other hand, human is existed with their exploitative nature to subjugate the nature without taking care the preservation. According to the former ecology minister, Emil Salim, at least there are 10 signs of natural crisis in the earth—which is considered as the “doomsday” of the earth. Namely: air pollution, shrinking fresh water, global warming, rising sea levels, deforestation shrinking biodiversity, depletion of ozone (O₃), climate change, acid rain, and the problem of waste and litter.³³

Syamsul Arifin, an active writer and a nature observer. He observed that the cause of natural damage that now is happening is the accumulation of humanity problems. Syamsul Arifin gives the example for this from the problem of demography explosion with the science and technology development with the all implications. Both have pointed to the ecology problem.³⁴

Demography explosion makes a great number of trees were felled. The forest that is the earth’s lungs were felled to be turned into the agricultures land and settlements.

³² Otto Soemarwoto, “Sumbangan Islam pada Pembangunan Berwawasan Lingkungan”, Development Magazine *KESRA*, No. 12 in 1992, pg. 42.

³³ See *HU Republika* edisi 21 April 1995. This was delivered in a speech “Bumi Kini dan Esok” On 20th of April, 1995. Compared to the report in di *HU Republika* edition 23th of April 1993 about the same topic.

³⁴ Syamsul Arifin, “Agama dan Masa Depan Ekologi Manusia”, dalam *Jurnal Ulumul Qur’an* special edition No. 5 and 6, Vol. V Year 1994, pg. 90-91.

It makes trees that can absorb CO₂ decreased. Then the development of revolutionary science and technology disobeys the ethical development that talks about the science and technological axiology itself. This is the paradoxical phenomenon if it is seen from the historical motivation of science and technology efforts from the mythological cosmologies when science and technology have not developed yet.³⁵

The world now is facing a very serious problem to determine the life continuity of human in this universe, the crisis of nature. The awareness of this threat appeared in the beginning of 1970s as the response of several natural disasters that took place in the previous decade, like water, air, and land pollution.³⁶ These perspectives were used to find out the roots of the problems and the solutions. Religion and philosophy have a big role to form some thoughts about the creation of the world roles of human in it. This world view influences how the human treats the nature.

In a circle of religionists, the concern to the nature was firstly appeared in 1970s as the impact of the growth of ecological general awareness in 1960s,³⁷ exactly when the article written by Lynn White, Jr was published in the Science journal in 1967. It asserted that the problem of global environment was rooted in the belief in religion. Started from that day, the debate about eco-theology was started to dominate. Most of them claimed by showing the way of reading that was 'sahih' or valid on the holy book of each religion, and it showed that their religion was the most eco-friendly.³⁸ Actually, according to Agwan, the concern of this in the circle of religionists, especially the concern to the religion wisdom to the nature, has existed since in the 17th century.³⁹

In his article, White explained that the change of human behavior to the nature is related to the science and technology development. Both of them show their domination to the mid-century. Notwithstanding, the character of science and technology and their impact on ecology are shaped by the assumption that was developed in that time. Religion was seen as the root of the assumption, thus the religion caused the change of human behavior of science and technology. The religion was responsible to the natural damage.⁴⁰

³⁵ Syamsul Arifin, *Agama dan Masa Depan Ekologi Manusia...* pg. 93.

³⁶ J. Baird Callicott, "Menuju Suatu Etika Lingkungan Global" dalam Mary E. Tucker dan John A. Grim (ed.), *Agama, Filsafat, & Lingkungan Hidup*, terj. P. Hardono Hadi, (Yogyakarta: Penerbit Kanisius, 2003), hal. 29; lihat juga Ian Barbour, *Menemukan Tuhan dalam Sains Kontemporer dan Agama*, terj. Fransiskus Borgias, (Bandung: Publisher Mizan, 2005), pg. 262.

³⁷ Kaveh L. Afrasiabi, Toward an Islamic Ecotheology, dalam R. C. Foltz, F. M. Denny, dan A. Baharuddin (ed.), *Islam and Ecology: A Bestowed Trust*, (Harvard: the President and Fellows of Harvard College, 2003), pg. 281.

³⁸ Richard C. Foltz, Islamic Environmentalism: A Matter of Interpretation, dalam R. C. Foltz, F. M. Denny, dan A. Baharuddin (ed.), *Islam and Ecology: A Bestowed Trust*, (Harvard: the President and Fellows of Harvard College, 2003), pg. 249.

³⁹ A. R. Agwan, *Islam and the Environment*, (New Delhi: Institute of Objective Studies, 1997), pg. xi.

⁴⁰ Lynn White, Jr. The Historical Roots of Our Ecological Crisis [with discussion of St Francis; reprint, 1967], *Ecology and religion in history*, (New York: Harper and Row, 1974). Diambil

Many practitioners and religionists deny what White has said. For example, Ian Barbour thinks that White simplify the complexity of the history over, because actually there are many factors that influence the western civilization with Judeo-christianity to the nature.⁴¹ However, White's complaints, he said, at least support the people that have a religion to reflect to critical theology, especially the view: the relation between Allah and nature; the relation between human and nature.⁴²

The controversy was related to how the religion has a contribution to the natural damage and how the science involves actively as the process of natural damage with mechanistic modernization that takes the attention of the big thinker from Iran, Seyyed Husein Nasr. He gives the description how the Islamic world is, wherever they get the anxiety and sadness is no longer in the spiritual dimension but the outside of religiosity and spirituality like the problem of the crisis of nature.⁴³

Clearly, Nasr explains that the relation between nature, human, and God is one science systematics that cannot be parted. He stated that *Scientia Sacra* is the holy knowledge that is placed in heart of every revelation that was gotten from the revelation and intellectual intuition that save heart and human thought. In Islam tradition, it is usually called *al-ilm al-huduri*, the knowledge to differ the reality and the illusion.⁴⁴ What is called *Scientia Sacra* is metaphysics, thus the modernization process is less of spiritual value that can make its direction lead to the exploitation of the nature without considering it rationally without losing the nature of God as the Creator of the nature.⁴⁵

dari http://www.siena.edu/ellard/historical_roots_of_our_ecologic.htm, diakses pada 17 Desember 2013.

⁴¹ Ian Barbour, *Menemukan Tuhan...* pg. 267.

⁴² Ian Barbour, *Menemukan Tuhan...* pg. 270.

⁴³ The curiosity that Nasr has related to the threat of the crisis of global nature that awas started in 1950 whe he was the university student as Massachusetts Institute of Technology and Harvard University. At that time, he can feel the closeness to the nature where he used to walk alone to the nature and some areas in Boston. When the process of area construction took place, he saw the green land turn into the luxurious building and then he thought there was something wrong with the relation of human and nature because of that impact. It causes the serious ecological impact. Finally the result is the phenomenal work of Nasr *Man and Nature: The Spiritual Crisis of Modern Man (1967: Chicago: ABC International, 2000)* has been used widely and translated in many languages..

⁴⁴ Seyyed Husein Nasr, *Pengetahuan dan Kesucian*, terj. Suharsono (Yogyakarta: Pustaka Pelajar, 2001), page. 153. Also see Nasr, *The Need For Sacred Science* (USA: State University of New York Press, 1993), page. 164-169.

⁴⁵ Seyyed Husein Nasr, *Man and Nature: The Spiritual Crisis in Modern Man* (A Mandala Book edition, 1989). To solve the crisis of modern science, Nasr proposed *Sacred Science or Traditional Science*, the science that is based on the principles of metaphysics that also becomes the basic principle of religion and human tradition. *Sacred Science* meant here is the science that existed in Mesir, China, India, Islam, and others. Seyyed Husein Nasr, *Religion and the Order of Nature*, page. 127. Also see *The Need for a Sacred Science* (Taylor & Francis e-Library, 2005), page. 65-72, dan *Intelegensia & Spiritualitas Agama-Agama*. Translated by Suharsono, Rofandi, Agung Prihantoro dan Jamaludin (Depok: Inisiasi Press, 2004), page. 135.

If modern thinking considers the science is the only one empirical reality, Nasr considers that the whole reality is not only from external but also from internal. He thinks various realities are compiled in *tauhid* phrase *la ilaha ilia Allah* (there is no God but Allah) as the basic concept of Islam.⁴⁶ The deepest meaning from that phrase, according to Nasr, must not point to *panteism* that considers the other realities but God as God, but it must be understood that there are other realities but God that is just as the reflection of “the existence of Ilahiah” (al-hadharat al-Ilahiyah).

He continued that the existence of Allah can be simplified by dividing it into five existences (al-hadharat al-Ilahiyah al- Khamsah) that can describe the hierarchy of all realities in descending order: (1) the existence of ilahiyah, the essence of God (hahut); (2) the existence of the names and the nature of God (lahut); (3) the existence of malaikat / angels (jabarut); (4) the existence of soft psychology and manifestation, the intermediary world (malakut); and (5) the existence of mortal and physical world (nasut)⁴⁷

By following the terminology of Al-Qur'an, Nasr stated there are four highest world qualities: Awwal (the First), Akhir (the End), Zhahir (the Manifest One), and Bathin (the Hidden one).⁴⁸ Four of them have complementary nature. The first two names of Allah are Awwal and Akhir, and they were in accordance with the belief of time in the world upon Allah. The name of Allah, Awwal, means all realities are originally from Him, and the name of Allah, Akhir, means all realities will back to Allah.⁴⁹ On the other hand, He is the purpose. Then, the other names of Allah are Zhahir and Bathin. These relate to the space. These names cover everything.⁵⁰

Metaphysics, to Nasr, is the knowledge about the real one. He explains the origins and aims of all realities, which is absolute and relative. Therefore, Nasr proposes if human wants to live longer in the world, the principles of metaphysics must be applied again.⁵¹

The problem of human relation and nature needs to be paid attention more. It shows that change in nature leads to influence human life and vice versa. The impact of the imbalance between human life and this environment is going to trouble prosperity and preservation. Thus the nature must get the special attention,

⁴⁶Seyyed Hossein Nasr, *Man and Nature: The Spiritual Krisis of Modern Man*. London: Mandala Books, pg. 18.

⁴⁷Seyyed Hossein Nasr, *Sains dan Peradaban dalam Islam*, Bandung: Pustaka, 1986, pg. 74. see Knowledge and the Sacred, 1981. pg. 199.

⁴⁸See Al-Qur'an, *Surah 37 : 3*

⁴⁹Seyyed Hossein Nasr, *Sains dan Peradaban dalam Islam...* pg. 75.

⁵⁰Seyyed Hossein Nasr, *Sains dan Peradaban dalam Islam...* pg. 75.

⁵¹Seyyed Hossein Nasr, *Man and Nature...*pg. 81.

like the ecology that learns a take-and-give relationship between beings and nature.

⁵²

The problem of ecology is the problem of the world. Air and water pollutions do not only take place in one country itself, but also in many countries around. The pollution in city slowly will spread to villages. The acid rain will spread over the limit. Wildfires in Kalimantan also disturb the air and sea lines, land, and finally the different countries around will be disturbed as well.

The water pollution demands the people to build villas in highlands, and it will make the water spring in the mountain damaged, and it is also can disturb many people. Surprisingly, when the nature is shown up, the rate of air and water pollution did not decrease, but precisely increase. It also causes wildfires now become more numerous and then the usage of fuel increases fast as the increase of motor vehicles and industrial machine. These also make the geothermal increase. Then the announcement of industrial zone in many cities increases fast and never lessened. ⁵³

Ecological imbalance like worse natural disasters cannot be avoided by the human if the nature is imbalance. This mistake makes us understand how the relation of human, nature, and God. As Qaradhawi has stated that the message given to human as a caliph should be applied as the action of maintaining, preserving, developing, and taking the advantage of ecological wealth as well as possible. ⁵⁴

Emil Salim's point of view is also interesting. He said there is no God's creatures that have no aim to be created. God's creatures: plants, animals, and human are related each other in life order. If there is a massive disruption for one kind of environment that is done by the human or the natural process, it means there will be a completely disruption to the balance of the ecosystem. ⁵⁵

The impact of the paradigm and the point of view to maintain the nature that is exploitative and never takes care of the nature ethics are because these do not use the religious knowledge as the basic interaction between human, nature, and God as the central point of life creation. The connection between three of them has the essential role for life in the future. If there is an imbalance, there will be a vague. This leads the writer to explain more about the relation of human, nature, and God.

Seyyed Husein Nasr is the most important object in this research. He is one of the caliber figures that deeply research the relation between religion and global environment. The response to his academic research makes the role of religion

⁵² Otto Soemarwoto, *Indonesia Dalam Kancah Isu Lingkungan Global*, (Jakarta: Gramedia,1991), pg. 2.

⁵³ Otto Soemarwoto, *Indonesia Dalam Kancah...* pg. 1.

⁵⁴ Yusuf Al Qaradhawi, *Islam Agama Ramah Lingkungan*, (Jakarta: Pustaka al Kautsar, 2001), pg. 81.

⁵⁵ Emil Salim, *Kebijakan Kependudukan Dan Lingkungan Hidup Repelita IV, 1984- 1986*, hal. 4.

turns up to solve some problems about global environmental crises that are worse for the continuity in the future for our offspring.

Based on the explanation above, this research deserves to be done and explained deeply related to human, nature, and God. It is because three of them are parts of the ecosystems in human life that cannot be parted. Human is the creature of God, nature is a part of God's creatures that is created for human, and God itself is the center of natural creation that cannot be parted from life. To part them means to cause disasters in life.

DAFTAR PUSTAKA

- A. Sonny Keraf, *Etika Lingkungan*, Jakarta: Penerbit buku Kompas, 2000
- A. Sonny Keraf, *Krisis dan Bencana Lingkungan Hidup Global*, Yogyakarta: Penerbit Kanisius, 2010
- A. Baiquni, "Filsafat Fisika dan Alqur'an", dalam *jurnal Ulumul Qur'an* (vol. 11, No. 4, 1990
- A. R. Agwan, *Islam and the Environment*, (New Delhi: Institute of Objective Studies, 1997
- Armahedi Mahzar, *Islam Masa Depan* (Bandung: Pustaka, 1993
- Asghar Ali Engineer, *Islam dan Teologi Pembebasan*, terj. (Yogyakarta: Pustaka Pelajar, 2002
- A. Lutfhi Assyaukani, "Tipologi dan Wacana Pemikiran Arab Kontemporer", *Jurnal Paramadina*, Vol. 1. No. 1, Juli-Desember, 1998
- Anton Bakker dan Achmad Charris Zubair, *Metodologi Penelitian Filsafat*, cet, XII Yogyakarta: Kanisius, 2004
- Ben A. Minteer dan Robert E. Manning, *An Appraisal of the Critique of Anthropocentrism and Three Lesser Known Themes in Lynn White "The Historical Roots of Our Ecological Crisis"* dalam *Organization & Environment*, (vol. 18, No. 2, Juni 2005
- Dudung Abdurrahman, *Pengantar Metodologi Penelitian dan Penulisan Karya Ilmiah*, Yogyakarta, IKFA, 1998
- Emil Salim, *Kebijakan Kependudukan Dan Lingkungan Hidup Repelita IV*, 1984-1986
- Elsbeth Whitney, *White, Lynn (1907-1987)- Thesis* dalam *Encyclopedia of Religion and Nature*, Ed. Bron Taylor (London & New York: Continuum, 2005
- Fredy Buntaran, OFM, *Saudari Bumi Saudara Manusia*, (Yogyakarta: Penerbit Kanisius, Cet 1, 1996
- Fachrudin M. Mangunjaya, *Konservasi alam dalam Islam* (Jakarta: Yayasan Obor Indonesia, 2005

- Hasan Hanafi, "Pandangan Islam Tentang Tanah: Suatu Pendekatan Islam", terj. *Prisma*. No. 4, 1984
- Haidar Bagir dan Zainal Abidin, "Filsafat Sains-Islami: Kenyataan atau Khayalan" dalam Mahdi Ghulsyani, *Filsafat Sains Menurut al-Qur'an*, Mizan; Bandung, 1988
- Harun Nasution, *Teologi Islam: Analisa Sejarah dan Perbandingan*, (Jakarta: UI Pres, 1986
- Ian G Barbour, *Ethics in an Age of Technology* (London: SCM Press Ltd, 1992) dan *Nature, Human Nature and God*
- J. Baird Callicott, "Menuju Suatu Etika Lingkungan Global" dalam Mary E. Tucker dan John A. Grim (ed.), *Agama, Filsafat, & Lingkungan Hidup*, terj. P. Hardono Hadi, (Yogyakarta: Penerbit Kanisius, 2003), hal. 29; lihat juga Ian Barbour, *Menemukan Tuhan dalam Sains Kontemporer dan Agama*, terj. Fransiskus Borgias, (Bandung: Penerbit Mizan, 2005
- John F. Haught, *Perjumpaan Sains dan Agama*, terj. Fransiskus Borgias (Bandung: Mizan, 2004
- JB. Banawiratma dan J. Muller, *Berteologi Sosial dan Lintas Ilmu*, (Yogyakarta: Penerbit Kanisius, Cet. 1, 1993
- Kaveh L. Afrasiabi, Toward an Islamic Ecotheology, dalam R. C. Foltz, F. M. Denny, dan A. Baharuddin (ed.), *Islam and Ecology: A Bestowed Trust*, (Harvard: the President and Fellows of Harvard College, 2003
- Lynn White, Jr. The Historical Roots of Our Ecological Crisis [with discussion of St Francis; reprint, 1967], *Ecology and religion in history*, (New York: Harper and Row, 1974
- Mujiyono Abdillah, *Agama Ramah Lingkungan Perspektif Al-Quran* (Jakarta: Paramadina, 2001
- Mary E. Tucker dan John A. Grim, *Agama, Filsafat, & Lingkungan Hidup*, terj. P Hardono Hadi, (Yogyakarta: Penerbit Kanisius, 2003
- M. T. Zen (ed.) *Menuju Kelestarian Lingkungan*, (Jakarta: Gramedia, Cet, II 1980
- Mujiono Abdillah, *Agama Ramah Lingkungan Perspektif Alqur'an* (Jakarta: Paramadina, 2001
- Mohammad Nazir, *Metodologi Penelitian*, (Jakarta:Ghalia Indonesia, 1988
- Otto Soemarwoto, *Indonesia Dalam Kancah Isu Lingkungan Global*, (Jakarta: Gramedia,1991
- Otto Soemarwoto, "Sumbangan Islam pada Pembangunan Berwawasan Lingkungan", Majalah Pembangunan *KESRA*, Nomor 12 Tahun 1992
- Robert C. Solomon dan Kathleen M. Higgins, *Sejarah Filsafat*, terj. Saut Pasaribu (Yogyakarta: Bentang Budaya, 2002

- Richard C. Foltz, Islamic Environmentalism: A Matter of Interpretation, dalam R. C. Foltz, F. M. Denny, dan A. Baharuddin (ed.), *Islam and Ecology: A Bestowed Trust*, (Harvard: the President and Fellows of Harvard College, 2003
- Sofyan Anwar Mufid, *Islam & Ekologi Manusia* (Bandung: Nuansa, 2010
- Sartono Kartodirjo, *Pendekatan Ilmu Sosial dalam Metodologi Sejarah*, cet. 2, (Jakarta: Gramedia, 1993
- Syamsul Arifin, “Agama dan Masa Depan Ekologi Manusia”, dalam *Jurnal Ulumul Qur’an* edisi khusus No. 5 dan 6, Vol. V Tahun 1994
- Seyyed Hossein Nasr, *Pengetahuan dan Kesucian*, terj. Suharsono (Yogyakarta: Pustaka Pelajar, 2001
- Seyyed Hossein Nasr, *The Need For Sacred Science* (USA: State University of New York Press, 1993
- Seyyed Husein Nasr, *Man and Nature: The Spiritual Crisis in Modern Man* (A Mandala Book edition, 1989
- Tu Wei-Ming, “Melampaui Batas Mentalitas Pencerahan” dalam Mary Evelyn Tucker & John A. Grim (ed.) *Agama, Filsafat, & Lingkungan Hidup*, (Yogyakarta: terj. Kanisius, 2003
- Yusuf Al Qaradhawi, *Islam Agama Ramah Lingkungan*, (Jakarta: Pustaka al Kautsar, 2001
- Yoesoef Souyb, *Perkembangan Theologi Modern*, (Medan, Rainbow, 1990)