Islamic Eco-Theology vs Deep Ecology: An Outlook of Basic Principles

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ABSTRACT

Deep Ecology is an ideology that is most credited to the ecological ethics studies in the environmental movement nowadays. From this movement, the ideology was coined by a Norwegian philosopher known as Arne Dekke Eide Naess (1912-2009) with the eight basic principles established by Arne Naess and George Session. This study will analyze the eight basic principles of deep ecology in Islamic perspectives. Thematic analysis has been used in identifying the issues arose in this research. It aim to provide the Islamic framework in conserving the environment by centralizing the tawhīdīc concept in Islamic ecology, contrary with Deep Ecology which is anecocentric. Hence, this study has accomplished some inferences that the Islamic principles and eight principles of Deep Ecology would achieve some resemblance principles for instance of axiology, nature (fitrah), interconnection (takaful), and knowledge in regulating the policy (īlm). Nevertheless, Islamic principles make some differences with eight basic principles of Deep Ecology by means of the ideology and the concept of human and Nature. With the Islamic principles assigns the human as khalīfah and nature as a sacred in order as the symbol (āyāt) of God’s creation, whereas Deep Ecology is specified as interspecies and Nature as human basic needs.

Keyword: Islamic eco-theology, deep ecology, tawhīd

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INTRODUCTION

The environmental catastrophe has become a serious issue in the mid-twentieth century with much environmental pollution, the decreasing of natural resources, the extinction of various species and over-exploiting of the environment. Whereas the development has been creditable and impressive, with such rapid pace of development it was not without any detrimental effects inflicted on the natural environment (Sani, Hadi, & Md. Jahi, 1993). Consistent with Andrew (1981) said that modern science and modern medicine is leading to the accelerating population increase and has reducing the space required for sustaining each individuals indeed has increased the utilization of resources. However, Lynn White Jr. in his article of “The Historical Roots of Our Ecological Crisis” (1967) which has been responded and criticized by many environmentalist on his view which pointed the religious position in threatening the ecologic crisis. As he said,

“…our present science and our present technology are so tinctured with orthodox Christian arrogance toward Nature that no solution for our ecologic crisis….”

Then again, the domination of Western in politics, economy and social brought up thoughts from Arne Naess3 in his article “The shallow and the deep, long-range ecology movement” (1973) where the predominant trend in environmentalism as anthropocentric practice of shallow ecology in protecting resources and fighting pollution primarily is only for the sake of human well-being. The centralizing of human needs persuading in over-exploited of natural resources in addition of bringing up some shallow environmental conservation. Therefore, David Ehrenfeld made a major contribution in his criticism of the dominant world view approach to management of wildlife and its technological solutions. In The Arrogance of Humanism (1978), he showed that the danger to civilization is the human-caused destruction of the natural world. It brings an idea of domination of western technology in taking along the cataclysm of environment. Yet, the destruction of the natural world has been conceived as a “tragedy of the commons” by Garret Hardin in his views The Tragedy of the Commons (1968). He was picturing the tragedy as the essence of dramatic tragedy which is not

unhappiness. It being said, if each individual with rights of access to a common resource, whether be it a forest, a fishery or grazing lands, continues to proliferation the yield he takes from it in pursuit of his own interest and to the exclusion of all thoughts of mutual interdependence, eventually the stock will be exhausted and all those who depend on the common resource will be impoverished. In due course of that, expending the population means increasing food production and causing environmental and financial problems that led to the ideas of Principle of Population by Thomas Robert Malthus in 1798. However, the Malthusian Principle regurgitation the Neo-Malthusian concept where it generally concerned on the environmental degradation but still made of the same concept of population control. Consequence of the theories, Club of Rome has published a book entitled Limits to Growth in 1972 as a prediction for the next 30 years. As well as the publication from British utopian polemic Blueprint for Survival at the same year form the most commonly quoted treaties of 1970s environmentalism, whereby formulated a global model about the idea of development by limiting the size of Earth. However, according to United Nations of Environmental Programmed (UNEP), the models were simplistic, inadequate, based on faulty understanding of the problem and on limited or even faulty data (Robin & Lloyd, 1982). In addition, the debate whispered on economic growth was match by a parallel and closely related with the catastrophic environmentalist thinking about pollution and population growth in 1960s and 1970s (William Mark, 2009).

Deep Ecology movement were established from the influence of three religions which is Buddhism, Taoism and Spinoza. The main problem that is frequently faced in environment is the issue of ecological problems in the branch of the problematic of environmental issues which have placed humans as the main cause for the decrease of resources, environment pollution and destruction. This inspired from Deep Ecology in grasping the values of self-awareness towards nature on the bio centric egalitarianism. It is involving the dismantling of all of the action from the Shallow Ecology movement that are shallow and partial where only limited to the issues of pollution, depletion of resources and environmental protection without trying to change the views of humans whom is holding onto the anthropocentric and mechanical patterns.
Heriyanto (2007) have concluded a comparative study of the Deep Ecology, Shallow Ecology, Social Ecology and Islamic Ecology from the aspects through the potential cosmological, moral preferences, social transformation, regulations, leadership and organization and community, community and economic networks. As the results of this comparison, Heriyanto concluded that the Islamic Ecology has the same principles of Social Ecology in bringing the issues of social justice, equality, anti-discrimination, resistance towards domination of capitalism, concentration of richness and the distribution of welfare. However, Deep Ecology is suitable with the Islamic Ecology in a spiritual point of view and realism views that is an appreciation of Nature in its conservation activities.

As for Khalid (2002) the bond that exists between the cosmic and the subatomic is the ecology in Islam (deep ecology of Islam), but it cannot be seen as an equal relationship that can be seen in the food chain which is dominated by humans. As a matter fact, its primary relationship is between the Creator and His whole Creations.

For Setia (2007), by placing the intrinsic value on environment through the ethical - moral Islam that is the proactive attitude. This is important in seeing of daily relation and human sociality with Nature. Islamic views wildlife and natural resources have their rights. These rights are stated in Islamic law (Syari'ah) that has a mechanism to recover damages suffered by the creatures other than humans.

“... the rights of poultry and animals towards mankind: That man must provide for the animals even though the animals are old or sick and no longer capable of working; that people are not burdened with responsibilities that cannot be carried; that the animal is not placed with something that can either hurt her fellow kind or other species, either by broken bones or injured; that human slaughters the animals appropriately and do not flay the skin or cut up its bones until its body have cooled and life had ended; that do not slaughter an animal offspring in front of its parents; that should be male and female animals are placed together in mating season; that no man can remove the animal parts taken as a game; cannot shoot an animal with something
that can break bones or destroyed it by any means causing the meat to be non-halal. "4

This paper has choose the Deep Ecology movement as a subject of study because of this ideology is the most influencing philosophy in ecological studies. Moreover, this study will look into the Islamic perspective of eco-theology which is responsive to the eight principles of Deep Ecology. Appropriately, thematic analysis has been choose as a method of study to achieve the objective.

History of Deep Ecology

Deep Ecology is stemmed from the minority religious and philosophy beliefs in Western Europe, South America and the Orient. This philosophy is a research regarding on the mystical and supernatural powers. The perennial philosophy, there were states an ethic that sees the nature from the ecology study standpoint during the 17th century in the Dutch philosophy field called as Baruch Spinoza. Spinoza’s theory emphasizes on the aspect of religious views in the unity and divinity in Nature. Arne Naes and Paul Wienpahl is one of the scholars of this ethics. Devall(1980) states that the Spinoza ethic is a more natural way to discuss the biospheric egalitarianism where Spinoza’s views on science that more valued in bring the nature’s creation as a meditation or pantheistic, purity and also spirituality.

While people are focusing on the contemporary life style that lead towards anthropocentric in the era of modern literature, there were exist a group of scholars and traditional natural literature in Europe and America that have influence the ecological consciousness. As being noticed by Leo Marx his article, The Machine in the Garden: Technology and the Pastoral Ideal in America (1964) show that scientific growth for conservative purposes cannot be judged on how severe the environment crisis would be. Therefore, Marx found the ecology research perspective in the writings of many scholars such as Cooper, Emerson, Thoreau, Melville, Whitman, Gary Snyder and many more. All of the traditional literatures have rejected the industrial-technocratic views and have re-established the roots of Mother Gaia. Gary Snyder is a writer that has creates a lot of sensitivity towards the

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4Quoted from Othman B. Llewellyn, ‘Desert Reclamation and Islamic Law’, op. cit. through reference from Izz ad-Din ibn Abd as-Salam whom was a member of Classic Islamic Law during the 13th century.
ecology movement in ways that inspires them in his poems and essays. His inspiring efforts had awarded him with the prestigious Pulitzer Prize in Poetry in 1975 for his book, *Turtle Island*. The book shows that he relates between the Zen Buddhism with the deep ecology. Afterward, the movement has evolves to the science ecology era which also known as the modern scientific era. Rachel Carson, F. Fraser Darling, Charles Elton, Aldo Leopold, Paul Sears, William Vogt and many more are the ecological and natural historians which expands the concepts of equality among human and non-humans which is biocentric.

In the years between the 1920’s and 1930’s, Aldo Leopold had gone through a dramatic exchange that is from leadership to psychological management called theological conscience in which he thinks that, “Homosapiens changing role from conqueror of land communities into the citizen and members of the community”. Leopold is the person that drafted the ethics ecosystem that is based on the egalitarian ecosystem ethic where he also states that “Something is right when it is meant to preserve the integrity, stability and beauty of the biotic community. It would be wrong otherwise”. Due to this, most of Arne Naess writings are to some extent influenced by the writings of Aldo Leopold.

**Deep Ecology**

After thousands of years, the Western culture have brought upon an idea in leading all the other culture being called dominant: where people are capable to dominate upon non-human beings, man are more dominant than woman, power and privilege towards the weak and lastly Western culture towards other non-Western cultures. Therefore, ecology had brought a new chapter in the study of nature whereas not only earth as a whole but the individual themselves as a whole organic matter. The foundation of deep ecology is the basic intuition and individual experience about nature. Deep ecology and ecological consciousness gave a significant difference between the previous dominant views and the industrial-technocratic community where people are not considered as a part of nature but thought as a superior and entitled towards the nature.

In Deep Ecology, Arne Naess have highlighted two main norms in deep ecology that are self-realization and biocentrism equality. Self-awareness is defined as isolating needs for hedonistic purposes or as a
future savior. It can be done by identifying basic human rights no matter human or non-human beings. Due to this, Arne Naess concluded the self-awareness through the statement, “nobody can be considered saved as long as all of us are not”. The most important element in self-awareness is how one is able to identify oneself upon something. It is an introduction with or by seeing oneself in another. Such as, A have identified with B situation so A would lend B a hand which would indirectly help A in some way. Through this identification someone would be able to obtain self-awareness. This type of intuition have the same effects in the Buddhism studies where all there is on earth are a form of entity, that are interlinked and interconnect in some ways. All have a connected way of life and flow.

So, for the biocentric egalitarianism is redefined by Arne Naess as every living thing have the rights to live and reproduce to reach a level for survival. Moreover, Naess explained that biocentric egalitarianism involves a principle where all living things are dependent on each other. Both of the norms or intuition can be correlated with a simple analogy that is by looking at the aspect through human needs in their life, where vegetables are fibres and nutrition while animals are a source of protein and fat to sustain human living. But human needs are based from their dependence for the sources survival and ability to reproduce accordingly. Humans are encouraged to minimize their needs than maximizing them for hedonistic purposes.

**Basic Principle on Deep Ecology**

After fifteen years of thinking of the basic principles on deep ecology, finally Arne Naess and George Session have concluded the basic principles for Deep Ecology on April 1984 where they have placed ecology into eight basic principles to be featured. The principles will be further review from the Islamic perspective and its practicality.

1. Every human and non-human living beings have their own values (whether intrinsic or inherent value) for their well-being and development. All these values is free from benefits from non-human world to human needs.
2. Richness and diversity of life contributes to awareness to values and also the values in their own self.
3. Humans do not have the rights to reduce these richness and diversity except for important needs only.
4. Development for humans and culture are parallel with growth and descends in the human population whilst developments for non-human living being are decreasing.

5. Interference from humans towards non-human world is excessive and the situation is worsening.

6. Therefore, the basis needs to change whereas the basis would also change the basic economy structure, technology and ideology. Finally creating an administration different from the present.

7. The change of ideology needs to be done by appreciating the quality of life and not follow the increasing standard of living. This creates a deep understanding about the difference between the big and great.

8. They who stood by these principles have the direct or indirect obligations to try to implementing the changes that needs to be done.

In the Deep Ecology movement, value issues keep arises to become the main issue in maintaining the equality rights for human’s life and also non-human living beings. Whereas the dissimilarity between intrinsic and extrinsic values have always been a debate in the modern Western philosophy until now. Furthermore, Arne Naess have put the non-human living being as something of a value that is free from the benefits. The value is known as intrinsic value where the value is important in seeing from the axiology meaning angle and for the purpose to increase diversity and richness of non-human living beings. The first principle proposed in Deep Ecology claimed that human life and non-human living beings is continuing every process that happen in nature. This process is a natural process that occurs in maintaining the nature well-being and everything it comprises. The well-being of the nature meant with the purpose to increase its ability to evolution for the benefit of increasing the diversity and rich resources. It is seen as a view on nature holistically through a connected process between human and nature. Diversity can be increase the life potential, opportunity to build a new life and richness of the life form. In ecology, diversity and complex component can maximize the diversity of life. It is more seeing the life itself where they are a part of evolution process. It rejects the perception that some lives have more or less intrinsic value than other life beings. The feature sees the interconnection between human and nature where human is a part of nature, with no ontology gap that exists among the human species and other living species. All organisms
have the role that needs to be played to ensure survival on earth where management and life resources must be based from true understanding and appreciation. In discussing management aspects, the world view on Planetary Management, believes the technology owned nowadays can help manage natural resources. This ability shows how they (humans) are able to manage their resources for a beneficial life. Based on the views from Environmental Wisdom, demands ecological sustainability through how human is able to integrate learn from Nature in a way of how human think and act.

Deep Ecology rebuffs all forms of technology that can destroy nature even though it can benefit the humans. The Shallow Ecology views that have been held by its members had placed nature in the direst constraints. This is because Shallow Ecology is catered mainly for the benefits of humans. Deep ecology’s third principles seen that humans are not the autonomy individual but are a part of another part of big life net. On a level of an individual, the goal is full self-awareness through integration with the rest of nature which fix the nature as a subject had made its means incidence and also have own roles. Subsequently the demanding on equality rights or equality for human and non-human lives has been mentioned in the fourth principle where the concept of biocentric egalitarianism which has determination of axiology to humans and non-humans that needs to reevaluate in terms of intrinsic and extrinsic value. Moreover, to evaluate the value, it is necessary to cultivating the self-awareness in assigning the value of a life where the damage on the nature would contributes to the declining of humans. By recognizing the intrinsic value in Nature, a scientific knowledge through holistic science is a must to justify the relationship and dependence of humans and Nature. Therefore humans are responsible in ensure the self-identification to reach a peaceful reconciliation with nature by creating deep consciousness idenfication with community life. These will prevent humans for inflicting further damage to nature. Somehow, nature management needs to be based from the free value owned by those non-human living things.

After explaining the axiology value concept, biocentric egalitarianism, self idenfication, the changing of ideology concept also needs to be practiced in normative ethics that was mentioned in the eighth principles which the ecocentric basis has been implemented. The buzzwords of sustainable development mentioned in the Bruntland Report 1987, “Our Common Future” was highlighted the environmental
crisis and need to be manage in sustainable management. Incidentally it has created more ideology in sustaining the environment in preserving nature. Therefore, it is the best way to ensure that ecocentric approach capable to make the diversity and richness of resources based on the value owned which can be enjoyed by the individual. Arne Naess views that the scientism culture has placed a human life to accept and make the science and technology as a way of life. The domination from the industrial revolution in the exploiting nature is one of the ways to fulfil demands and human needs even though it is outside their means. Therefore, the self-identification can stimulate the behavior of individual to being morally. Moral value mentioned by the deep ecology is a spontaneous deviation to strive expanding all living beings from a rational system in normative allocation.

Islamic Eco-theology

After a detailed discussion about the eight principles, we are able to see the views from an Islamic perspective that will be further elaborated based on Islamic principles. The issue on axiology between humans and non-human living things also being considerate in Islam. Islam recognized the instrumental value also the non-instrumental value for several things, which states there items in the universe other than humans that have intrinsic values (Rizvi, 2010). Abedi-Sarvestani & Shahvali (2008) states that intrinsic value is Allah’s right and the value of other things can be defined as the connection with God. Furthermore all living thing and non-living things have their own value and humans are responsible to preserve nature and all its expenses. Most of the Sufism believe that everything which exists are a part of God. Hence, Islam sees the holistically view where the presence of nature does not only exists but furthermore placed as something of hierarchy in Allah swt creation. Nature that is created by Allah swt with really (bi al-haqq) not created by “nonchalantly” (la’ab) and not by false (bathil). Because of the existence of nature as something as haq, so Quran have thought a positive-optimistic outlook on nature where it can give living experience to humans in creating happiness and sadness (Madjid, 1992). Due to this, nature is given its own significant value (intrinsic value) in creating human’s personality and spirituality. This would prove that nature are capable to reach one’s piety to God and also able to become a good therapeutic medium to humans. Nature are created with a natural feature to ensure each individual are able to growth for the purpose of diversity and richness of its resources. Evolution stated
by Naess involves the process that occurs in nature that also involves natural process concepts. It brings to the Islamic views about the eco-ethics concept mentioned by Haque, Naamane, Shehu, & Sulaiman (2010) stated about human nature (fitrah) which is more naturally with nature. The concept of nature (fitrah) put the ultimate rights to the nature making in its original attributes. To maintain this attribute, nature must have its own role (teleology), which is placing it as something that is original or natural. Fitrah is something that is genuine where the intrinsic goodness and things that creates possibility that all creation is have the potential for good and awareness expression to all creation through humanity (Khalid, 2010). According to (Nasr, 1978), in the works of Rasa’il, it is describes the universe as a unified nature in its characteristics where its parts are interconnect with each other along with an existing analogy between those parts. Therefore, human and nature undeniably have both dependent with give and take link (Muhammad, 2007).

The interpretation of human and non-human connection is through ecological symbiosis also known as interconnection (takaful) vis-à-vis to the whole creation of God (Kamla, Gallhofer, & Haslam, 2006). Interconnection places the concept of tawḥīd (unity of Ilahi Principle) as one basic concept in the Islamic philosophy. Tawḥīdic concept as a symbol to the union and equality of God’s creation in carrying worship of Allah swt and their equality as partners from the recognition standpoint due to respecting all existence with giving the appropriate acknowledgement for their dependence also give and take connections. In Islam, the universe unity is viewed as an unity image for Principle of Ilahi (Bakar, 2008b). Tawḥīdic is the essence aspect in human life especially to Muslim, in avowing the Oneness of God. It would be a very broad and deep meaning of tawḥīd in explaining the advocating and recognizing the utmost limits of brevity, carries the greatest and richest meaning. Hence, the idea is the bringing up the metaphysical doctrine of Divine Unity as contained in Islam’s first testimony of faith (Bakar, 2008b). In the first instance, it is a theological notion referring to the strict unity and Oneness of God (Zaidi, 2006).

According to Haneef (2005), each organisms in the environment are a part of Allah swt creations on this world where they are dictates each roles in complimenting human’s needs for a good environment. As a conclusions, biodiversity and the abundance of natural resources that
created by Allah swt have an inherent value in term of ecological value and it is essential for spiritual living and also as a resources for the human’s life (Al-Damkhi, 2008). So, there is a necessity for the environment preservation and continuation of life’s survival where those resources needs to be managed in conjunction with the general public interest and who have rights upon it.

Islam has explained that the diversity in nature makes it teleological. Human and non-human living things was not only unfolding with interdependencies of each other but also as a symbol of God’s creation. This symbolism gives it value as an aforementioned that it is Allah swt right to protect and preserve the value forth contributes to the basic Islamic philosophy concept called tawhīd. In the discussion from Nasr (1994) views, interconnection between nature and Islam where the former is something that is pure because it symbolizes to the Oneness of Allah swt. Awareness on the Muslim’s beliefs are basically the awareness on the Oneness of God where scientific notions for Islamic scientists comes from their tawhīd awareness (Bakar, 2008a). However, Al-Faruqi, (1992a) and Madjid (1992) believe that the nature is full of meaning and the purpose of its existence asteleologis. For that reason, nature as a sign for human to pondering (tadabbur), thinking (tafakkur), and self-reflection (ihtisab) in striving earnest efforts (mujahadah) to understand the truth. The works from Ikhwan Al-Safa’ in the Rasa’il scripture, define the nature as a symbol in reaping the wisdom of the Creator. As written by Ikhwan:

“Know that all the perfection of all creation and objects indicates the artisan’s existence whom is brilliance and flawless even though it is protected cannot be perceived by the senses. Those whom ponder at the nature’s plants objects will know themselves that exists such greatness brilliance are from a perfect artisan...”

Therefore, in order to preserve the symbol, it is necessary to protect the environment however. Moreover, environment should be protected by human who have rights towards the nature, consequently realize the meaning of basic human rights in the direction of the nature (Setiawan & Bagir, 2006). This explained that human rights on nature constitutes the rights for sustainable usage with the moderation concept,

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5Ikhwan Al-Safa’s the writer of Rasa’il scripture that contains a lot metaphysical and cosmos logikal ideas and featured in a symbolic form, but with simple language.
balanced and conservation meanwhile the nature’s rights onto humans is the rights to be protected from any inappropriate, destruction and degradation of resource (Al-Damkhi, 2008). Allah swt elected humans as the khalifah on earth. The concept of khalifah is based on human status created by Allah swt as something unique compared with other creatures that is as the perfect creatures equipped with mind, soul, body and emotion. This perfection is important to differentiate the tasks, roles, responsibility and effect to the surrounding elements no matter biotic or abiotic. Provided of the role of khalifah, Islam mentioned the nature has indeed made tashkîr (malleable) for mankind (Abdul Halim, 2002; Al-Faruqi, 1992b; Baharuddin, 2008). Tashkîr was rooted from the verbal noun of ‘sakhara’ means to bring something into service, to compel something to be of service to something else, to make something subservient. In Quran, tashkîr has refers to Allah compelling the heavens and the earth to be of service to humankind that they may consciously appreciate His manifold blessings upon them and thereby give thanks to Him⁶ (Setia, 2004). Therefore, the creation of nature exists as a nikmat and theologies to man in enslaving himself to God in ethical and respectful to the nature.

As aforementioned by Naess, humans are not capable of autonomy power in managing the environment. Contrarily in Islamic perspectives, human have been entrusted by God to manage the environment as a vicegerent of Allah swt (khalifah). So, human has to preserve the environment as a manifestation of conservation on God and conducting their governance parallel with the restraints and regulations ordered by Allah swt (Schwarte, 2003). Even in early Islamic civilization, this concept has mentioned in the Qura’ân about nature as a creation (khalq) and as a sign to the God as the Creator (Fatir). Regarding to the Islamic teaching, Allah swt has set the nature (fitra) in all creations, involving from the creation of human until to the non-human living things. This is the characteristics of Allah swt as a creator (sunnat Allah). But, as the khalifah that have been given the deference as the perfect creation humans are potentially obligated to do good. Good is practiced along with God’s will because human’s capability to do good and evil is the inevitable responsibility. Furthermore, as humans that have been obligated, they need to consider the benefits and failures that may happen when taking care of environment. There is a comparison research that summarize the

⁶Qur’ân, Ibrahim: 32-33; Luqman: 20; Al-Jathiyah: 12-13; Al- Hajj: 65; Al-Ra’ad: 2
general law (qawā'id fiqhīyah) that functions as the guide in eliminating some law’s setbacks such as the knowledge of estimating the benefits and failures (‘ilm al-muwāzanāt’) and knowledge on priority of development (‘ilm al-awlāyiyyāt). Environment is controlled with two concepts; halaal (beneficial) and haram (disastrous). With each halal actions will be beneficial to the community and haram actions can lead to disastrous effects to the community or individuals. In managing environment, Islam is more inclined to be predisposed for the better (istihan) and general welfare (istislah). But Islam also puts the environment as an element for human to reap its benefits. Everything has a reason and benefits, where the benefits can be seen as something useful for human needs either from tawhīd or wise perspective in the usage of resource.

From the perspective of fiqh’s law, there is a substantive sequence Shariah related to the environment in the chapter mu ‘āmalaātor business. Such as, reviving abandon areas (ihyā’ al-mawāt), protecting territory (hima), usage of water for source of dam (shirb), distribution of land (himā), and land rent (ijārah), preservation (nafaqah). It could increase diversity and richness for the environmental resources. Such as through the rehabilitation of surroundings (hima) and declaring reserves for conservation purposes (nafaqah). These have been practiced by Khalīfah Umar ibn Khattab and Khalīfah Uthman ibn Affan. Khalīfah Umar ibn Khattab have created spacious hima as-Sharafandhimaar-Rabdah near Dariyah and then widen the latter during the rule of Khalīfah Uthman ibn Affan until it was reported to be able to accommodate 1000 animal annually. Then several hima was created in western Arab and preserve responsibly since the arrival of Islam. According to the Food and Agriculture Organization (FAO), that zone is considered as an exemplary area for poultry both for it management and years of functionality. Looking at the successful implementation of the concept proves Islam is able to provide practical concept of ideology in expressed in Deep Ecology. In fact, it is coherent with the ecocentric ideology. Therefore, general policy brought by Heriyanto (2007) provide an understanding of general policy that covers all social capital in the form of vision, decision and togetherness, community awareness, and a collective program that illustrates the interaction of attitudes in society with the general position associated with environmental issues and problems. It accounts for the legal aspects, political, economic and social issues.
In order to ensure the implementation will be able to withstand the need for the development of intellectual culture to uphold the principles has been discussed by Chittick (2007). He believes that no religion can survive, most do not grow in the absence of intellectual culture. In Islam, the intellectual culture focuses on four fundamental topics that is God, the cosmos, the human soul, interpersonal relationships. When facing with the technological revolution, humans cannot accept arguments without making any judgements. Because of this there is a need for the intellectual culture that uses human's specialty in making judgement using mind and wisdom. Therefore, there is need to put judgement by associating a relationship with God with overcoming the issues of land, air and water pollutions caused by humans.

**CONCLUSION**

As a conclusion from the discussion above, Islamic Eco-theology has recognize four principles which involves nature (fitrah), interconnection (takaful), knowledge (ilm) and vicegerent (khalifah) in conserving environment. It is similarly with the principles in Deep Ecology which stresses on the axiology, the natural law, symbiosis and human’s role. Nevertheless, the divergence in the concept of human’s role has been describe by Islamic Eco-theology where the relation between man and nature has been categorized hierarchy.

Although Deep Ecology has some alikeness with Islamic Eco-theology, however, Deep Ecology was centralizing the ecocentric foundation while Islamic Eco-theology was centralizing with the concept of tawhidić that make it different in terms of the spirituality. Religion play as a bigger role in the twenty-first century as the world and mankind continue to face serious moral, social, environmental, economic and political crisis (Hassan, 2011). Therefore, Thorpe (1902) exhibit that the task of practicing science shows increasingly that the enterprise can only proceed by consciously or subconsciously adopting an attitude to the sum things which is essentially a religious attitude.
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