

Da'i's Responsibility for the Environment of Peat lands In Islamic Perspective

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Abstract: *This paper seeks to emphasize that Dai has serious religious responsibility for environmental damage that has occurred in Indonesia, especially in seven provinces that have peat areas. For those environmental damages, whether intentional or unintentional by anyone, even any group, even the State, was the target of the Da'i's preaching, of course. Dai in the peat land who can preach is one who has participated in training and workshops and is in accordance with his ability to broadcast MUI fatwas on the environment, ecosystems, forests and land fires. The theory used in this paper is da'wah and local train theory whose material content strongly refers to the fatwa of the MUI. The purpose of this paper is to find out the da'i's religious response to the environment of peat land in an Islamic perspective and da'i's serious efforts in preaching is a form of religious and social responsibility carried out by Dai and this is necessary to get serious support also from all walks of course.*

Keywords: *Da'wah, da'i, peat land, preaching, social responsibility, Islam*

Introduction

At least in 2018 there are 3 (three) times Dai from various provinces that have peat land have participated in the training and workshops on improving and peatland da'i's capacity which are initiated by the Center For Islamic Studies Universitas Nasional in collaboration with the Peat Restoration Agency, the Indonesian Ulama Council and UNDP. The Dai who participated in the training were indeed selected in the peat area and knew the objective conditions of the daily life activity and patterns around the peatland. Not all Dai in Indonesia took part in the training and this workshop was because the peatlands were in Indonesia is only in 7 provinces namely Riau Jambi, South Sumatra, North Kalimantan, East Kalimantan, West Kalimantan and Papua.

The aim of this training program for increasing the capacity of peatland Dai and divided into two places, the first is in Banjarmasin in

April 2018 and second is in Pekanbaru in May 2018, and last workshop was held in October and took place at Siak Sri Indrapura with the keynote speaker UstAbdusSomad. How enthusiastic all Dai in participating in training and workshops which in their careers as the Dai have never been attributed and honored as peatland Dai and since they attended the training they were very happy to have the degree of peatland Dai (Prabowo, 2018).

Another thing that is not less important is the condition of peat forests which is certainly inseparable from mismanagement in the past to this day, including the existence of massive exploitation of forests which was not followed by planting. Logging by the population although not as significant as the amount also contributes to the destruction of the forest. This condition is further worsened by the rampant *illegal logging* activities and the frequent occurrence of forest fires that hit the area in Indonesia, especially during the dry season. Planting that is not accompanied by maintenance activities adds to the list of errors that have failed to overcome the damage to the existing forest. Illegal mining that penetrates all functions of the forest makes the existing forest even more damaged, so that forest degradation and deforestation occur in all regions.

Many regions in Indonesia are experiencing damage to the forest environment. Many logging activities are carried out continuously, deforestation is carried out for various reasons, such as mining, plantations, HTI, settlements, and agriculture. This is related to the increasing number of population which causes the increasing demand for wood for various needs. Although deforestation can be done by fulfilling various rules and requirements that can reduce environmental damage, most of the pattern of deforestation remains very destructive. It is known that the current state of our forests is no longer intact.

Facing this reality, it is important that there is special attention from the public and the government to control environmental problems or deforestation so as not to cause adverse impacts on the community. Attention can take the form of anything depending on the ability and position of each in the community.

That the U long as JuruDakwah and role models in society have an important role in addressing environmental problems that occur in the

region. This is not only because they are witnesses who directly see and experience damage in their area, also because the environmental crisis is not merely a secular problem, but also an acute religious problem and a severe illness. That is environmental damage that starts from a false understanding of religion about life and the environment. For this reason, the role of ulama in overcoming environmental damage is then very important. That role could be in the form of proselytizing calls to the community, the delivery of arguments about the importance of preserving the environment, explaining the understanding of the arguments, reading out the important meanings of the MUI Fatwa and then directly participating in land suppression and so on.

The Main Problem of this paper we will see how Dai's religious and social roles towards the environment are in an Islamic perspective.

Theoretically this paper refers to the Theory of Propagation and through Home Visits a training in which the theory of propaganda is very important in view Unexplained social occurred and what round it was spread, as well as theoretical training workshop is their great opportunity and valuable for learners adult where lokalatih made and maximized for learning that is mutually capable of sharing information between fellow learners at that time and seeks to find creative solutions and can be used by fellow trainees .

Da'wah in the language of the Qur'an taken from the word *da'a - yad'u -da'watan* which etymologically means to call or call. Whereas according to the terminology is an effort both words and deeds that invite humans to accept Islam, practice and hold fast to its principles, believe in their aqeedah and rule with their shari'ah. From the description above, it can be concluded that da'wah theory is a series of systematic and interconnected variables which explain an effort both words and deeds that invite humans to accept Islam, practice and hold fast to its principles, believe in aqeedah and rule with syari 'at him.

In the development of da'wah as a science it feels very impossible without being accompanied by the discovery and development of a da'wah theoretical framework, without da'wah theory then what is called the science of da'wah is nothing more than a collection of normative statements without having a degree of analysis of the facts of da'wah or

vice versa. knowledge of facts so infertile to guide the implementation of da'wah in dealing with complex problems.

The workshop is a workshop and training where workshops are meetings between experts (experts) to discuss practical problems or those concerned with implementation in his field of expertise. A more general definition of a workshop is an event or meeting conducted by experts in a particular field that aims to discuss a problem related to their expertise, as well as to find a solution to the problem. Lokalaria can be considered as a small scientific meeting carried out by several experts in a particular field, where this activity can be carried out as a routine activity in a certain period. The training is a systemic effort carried out to be able to be skilled in acting and carrying out their duties. From the above explanation, the purpose of this paper is to describe and understand Dai's responsibility for environmental issues in an Islamic perspective

Dai Peat Job Majesty

The term Dai Peat is certainly something very new and interesting because there is bat a san-limits that determine and set them as dai.Dai peat is noble designation for the preservation preacher Peat easy to get burned by the hands of people who are not responsible and do not love the environment and do not even respect the Khaliq'screation . Dai Peat can be categorized as a religion and theologian who can take a big role in raising awareness of environmental preservation in the midst of society. This role can be started by formulating environmentally friendly theology and preaching it. You can really calculate how much peat Dai has in Indonesia and is in 7 (seven) provinces. From Sumatra, namely Sumatera Selatan Jambi Riau, the island only has 80 Peat Dai people , as well as those coming from the island of Borneo , both from West Kalimantan, South Kalimantan and Central Kalimantan , the island of Borneo has 80 Dai peat Also minus Papua.

The Dai 2 (two) islands have received material that is very much useful and can preach it directly, among others, is the exposure of the MUI Fatwa No. 30/2016 on Forest and Land Fires, Socialization of Community Sermon Books on Nature Conservation, which this Peat Restoration Implementation Policy is the State agency directly under the

president named Body Restoration of peat, then there are also Important Restoration of peat For the benefit of Mankind, Prevention land Forest fire, land Stewardship Without Grill, community Empowerment peat, regulatory Village peat and provide a visualization of the land fire relation with the functions and duties of humans as *khalifatullah fil lard*(leader in the earth).

Ulama as a Beautiful Example in Environmental Conservation

Seeing a concrete example of the Great and prominent Ulama in the Middle East, Sheikh Yusuf Al-Qardawi, is interesting to note together. Through one of his books entitled Environmental Conservation in Islamic Shari'a printed Cairo in 2001 Where Qardawi gave a very strong manifesto of "eco-friendly theology." According to him, attention to the environment was behind almost all formulations of religious disciplines, especially Islamic sciences such as theology, Sufism, fiqh proposals, etc. In the context of theology, for example, discussions about the universe and the environment occupy a very central position, because, one of the main discussions in science is the determination of all beings (including nature and environment) as God's creation , both by using the justification of religious holy texts and rational reasoning: As a creature, the universe is no different from humans, and even as humans, the universe prostrates to the Creator and can be seen or read in Al Qur'an surah Ar-Ra'd verse 15:

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالًا لَهُمْ بِالْغُدُوِّ وَالْآصَالِ

It is only to Allah that you prostrate (obey) everything in the heavens and on earth, either by your own will or forced (and prostration) in the shadows in the morning and evening.

For this reason, Sufis often treat God's creatures full of manners and love. What Prophet Muhammad SAW did to Mount Uhud can be used as an example of the karmic order and human love for the universe and other creatures. He said, "This is Mount Uhud who loves us and we love him too."

Important Position of Forest as a Gift or Disaster?

Indeed, how vast and large is tropical forest that Indonesia has, where the figure reaches around 133 million ha more, but the enjoyment and blessing of tropical forests is now left with approximately 43 million hectares and even then falls into the category of native forest or practically virgin forest.

With the decrease in enjoyment and blessing, it must be a big problem for this nation, gradually it can cause the wrath of Allah SWT and invite many disasters for this nation, and maybe we are stamped by Allah SWT as a nation that is unable to maintain the mandate of the environment, blessings and blessings forests, even we are considered to only be able to waste God's trust in this blessed and blessed nation (Mangunjaya, 2009) .

That Indonesia is one of the oxygen producing countries for the world is a necessity and very difficult for us to deny. How all creatures created by Allah SWT on earth need oxygen is a must. But it is unfortunate that forest destruction in Indonesia is around 40% less. Sublime advice and value of da'wah itself is giving more attention to our clear mind and our deepest heart by acknowledging negligence and arrogance and our greed that the more days the forest that we have even then the more diminished and damaged its existence and which certainly is very difficult to restore it as usual when the exact cause is humans too, whose perpetrators are human as well, who dominantly curry favor and blessings of this forest are humans too (Mangunjaya, 2017) .

It can be observed carefully because of the actions of the hands of humans who have never been satisfied with what the Khaliq has bestowed on him, let us witness because of the arrogance of human actions and policies towards nature which they immediately destroy their own nature and do not want to be good friends with nature that we can quickly assess that they are only to achieve life satisfaction without thinking about the effects that will be present afterwards, and by easily leaving damage on the earth and leaving a lasting loss for the world of course without giving a concrete solution to its arrogance.

We have gotten a lot of evidence that they arbitrarily acted on logging, deforestation, clearing plantations and even some who carried out forest fires for their own sake and the interests of their groups

without paying attention to the serious consequences they have made for this life until the child our grandchildren later (Askin, 2017) .

An important lesson that is always faced is that it is not easy for all of them, among others, the occurrence of landslides, annual floods, it is difficult to find clean water because of the loss of forest function as water absorption for the water reserves themselves, wanauzubillah the loss of an ecosystem from flora and fauna habitat . And even more sadly, the coverageers are not deterred and continue to carry out these heinous acts repeatedly and continuously.

Did not Allah have described this cruel and moral crisis in ar-Rum verse 41:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ
يَرْجِعُونَ

The damage on land and in the sea has been seen because of the deeds of the hands of men, so that Allah will feel for them as a part of (their) action, so that they will return (to the right path).

In fact, not only that, the bad consequences of prolonged arrogance can be ascertained that the condition can greatly disrupt human health, because these forest fires also cause air pollution from direct impacts, especially for people whose areas around the forest, both in close proximity and even tens of kilometers. Air pollution caused by the presence of smoke from forest fires can spread and spread more than tens of kilometers has polluted the air in cities and regions that have forests and can even reach our neighboring countries, namely Singapore and Malaysia.

In a lot of data that has spread everywhere there is an increase in the number of people with ARI (respiratory infections) and the total number of people who suffer from ARI reaches more than 55 thousand people, which many suffer from children who are having a developing respiratory system. So that dozens of schools are forced to close and be closed for more than a week (Alkatiri, 2018).

It is almost certain that it is not easy to extinguish the forest that has been burned arbitrarily, it is predictable that it is very depleting the

positive energy of this nation to eradicate illegal logging that occurred in the Indonesian hemisphere, it is not easy to fire fire ignited by greedy humans as soon as they burn our beautiful forests, what a terrible disaster the fires experienced by this nation with all its consequences, plus the fires occur mostly in peatlands that are very vulnerable and easily burned and burned by people who are not afraid of God's painful punishment of course.

That peatland when it is hit by a fire is difficult to extinguish and muzzle even then many people know and are pluralized. Fanauzubillah, this dirty, diseased smoke, smoke from the consequences of forest fires not only disrupts human health, but this smoke also affects the existence of sea, land and air transportation. Hasn't it been proven that many airports whose areas have forest fires or get fires of smoke, the airport will stop and that has happened as many as 19 airports closed in the Republic that we are proud of.

For this reason, most of the fires that occurred in Indonesia must have been the active destroyers, which were the actions of the human hands who had forgotten their nature as Kholifah of Allah SWT. Allah Almighty forbids humanity to make damage in its environment and it is contained in the holy word of Allah in Surat Al-A'raf Ayat 56 namely:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

And do not do damage on the earth after (created) well. Pray for Him with fear and hope (will be granted). Surely the mercy of Allah is very near to those who do good".

Human Responsibility for Nature Conservation

It is very important for us as khalifatullah to maintain the balance of nature around and this is one of the mandates that we carry. It can be ascertained that with our concrete actions in maintaining the natural balance around the earth, we will be able to be healthy again and again after damage everywhere even though it takes a long time (Mangunjaya, 2008) .

We cannot allow the earth itself to heal itself after rampant damage, even though the earth's ability to cure it is *bi qadarillah* (Divine decision). However, if it continues to be damaged and there is omission and we, as the noblest of Allah, do not care and are indifferent, then it is very difficult for the earth to heal itself and this will be a great disaster for human life and the environment sooner or later. Allah says in surahal-Baqarah verse 195 which reads

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ لَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

And inflate (your wealth) in the way of Allah, and do not drop (yourself) into destruction with your own hands, and do good. Indeed, Allah likes those who do good.

Start by changing daily habits which are our interests and the earth in order to maintain the balance of nature around which we are including those who believe and like to maintain cleanliness (Fatwa MUI No. 30/2016):

- 1 Do not throw garbage into any place especially to the river and the river is not dirty and disgusting
- 2 Avoid throwing factory waste into rivers or rivers that can make the water polluted and cannot be drunk and cannot even worship with dirty and polluted water.
- 3 Try to bring a paper bag to store your own garbage when we travel and travel
- 4 In order not to cause smoke, make it a habit to walk or ride a bicycle if traveling if the distance is near and can be reached and it can nourish the body
- 5 Hurry up and make it a habit to turn off the lights and unplug the electricity if it is not used so that it does not include useless actions.
- 6 Try to use water as needed, and not waste water because it belongs to the tabziir.
- 7 Not burning the forest indiscriminately and not even licensing because the consequences are air pollution, landslides, floods and that are definitely detrimental to the economy.

Environmental Theology

There is no Muslim human and believe in Allah SWT then easily deny the purity in the form of the universe and that is the blessing of uzhma towards us as humans, for that Allah SWT calls for inviting and telling humans to use it as well as possible while continuing to be grateful to Him. Human gratitude to Allah SWT can be shown to be demonstrated and proven by maintaining the preservation of nature or their environment. So that nature is maintained from any damage that can cause disasters (Mangunjaya, 2017) .

That in an ecophilosofis the relationship and relationship between humans and the environment is a necessity and has become a common knowledge for all of us. This means that between humans and the environment there are connections, linkages and reciprocal involvement that cannot be negotiated anymore. Environment and humans are intertwined so closely between one another, so that people without being intertwined with the environment cannot be imagined and cannot be thought of even there is no life at all. That the relationship that exists between humans and the environment is dynamic. That is, it is the conscious intertwining that is lived and made as the root and core of his personality. Tadabbur and deep contemplation of human labor and the environment are self-seeking efforts. This is because humans are in the environment. Nothing exists in the environment, humans become non-existent (McKay, 2013) .

From here it can be understood and understood that the environment has a very important role in human life. IbnKhaldūn said that there are at least 5 environmental roles in human life, namely: 1) The balancing role of life between humans, animals and plants; 2) The role of the object, namely the code of environment created to meet human needs; 3) The role of companion, namely an environment that is like a friend to humans; 4) Role of warning to human life; and 5) The role of the subject for humans, namely the environment which in certain circumstances becomes the enemy of humans. Humans themselves in this case become objects for greed and ferocity of environmental violence. These last two roles, according to IbnKhaldūn, occur when humans are not polite or are overreaching to their environment.

How big the role played by the environment in maintaining the balance of human life, of course it is natural that Islam is very serious

about the environment and advocates and calls on people to be kind to the environment. Many propositions of *texts* in Islam advocate that, for example the word of Allah in surat al-A'rāf verse 56 as follows:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

This verse invites and teaches people not to make damage and tyranny on earth after God has fixed it, both in terms of aqeedah and in the nature and environment of its residence and all other living things. The universe has been created by Allah SWT in conditions that are very harmonious, harmonious, and meet the needs of beings. God has made it good, even ordering His servants to fix it.

However, if you look at the current state of the earth, then the environment can be said to be no longer ideal. This is the impact of the many environmental damage caused by natural conditions and human activities. If observed, the environmental problems faced are now complex and global. The community is faced with the problem of environmental pollution (water, soil, and air) that can cause disease, disasters and other impacts that are not good for human survival. Natural damage and environmental pollution have resulted in many disasters that hit various regions in Indonesia,

Even now, they are facing problems that become international issues, namely: damage to forest resources and the environment, poverty of communities in and around forests, negative excesses of timber demand, social conflict and conflicts over forest area use, and haze as a result of fires land and forest.

The current condition of the forest, of course, is inseparable from mismanagement in the past, including the large-scale exploitation of forests which was not followed by planting. This condition then worsened with the rampant *illegal logging* activities and frequent forest fires that hit the area in Indonesia during the dry season. Planting that is not accompanied by maintenance activities adds to the list of errors that have failed to overcome the damage to the existing forest. Illegal mining that penetrates all functions of the forest makes the existing forest even

more damaged, so that forest degradation and deforestation occur in all regions.

Many regions in Indonesia are experiencing damage to the forest environment. Many logging activities are carried out continuously, deforestation is carried out for various reasons, such as mining, plantations, HTI, settlements, and agriculture. This is related to the increasing number of population which causes the increasing demand for wood for various needs. Although deforestation can be done by fulfilling various rules and requirements that can reduce environmental damage, most of the pattern of deforestation remains very destructive. It is known that the current state of our forests is no longer intact.

His Excellency Dai's duties

Facing this reality, it is important that there is special attention from the public and the government to control environmental problems or deforestation so as not to cause adverse impacts on the community. Attention can take the form of anything depending on the ability and position of each in the community. Adapun Dai is very adept at announcing religious calls with reference to the Word of God

ادع إلى سبيل ربك بالحكمة والموعظة الحسنة وجادلهم بالتي هي أحسن إن ربك هو
أعلم بمن ضل عن سبيله وهو أعلم بالمهتدين

Call (man) on the path of your Lord with good lessons and lessons and refute them in a good way. Lo! Your Lord is the one who knows more about who has gone astray from his ways, and he who knows more those who are guided.

That the scholars as interpreters and role models in the community have an important role in addressing the environmental problems that occur in the region. This is not only because they are witnesses who directly see and experience damage in their area, also because the environmental crisis is not merely a secular problem, but also an acute religious problem and a severe illness. That is environmental damage that starts from a false understanding of religion about life and the environment. For this reason, the role of ulama in overcoming environmental damage is then very important. That role could be in the

form of proselytizing appeals to the community, the submission of the arguments for the importance of maintaining the environment, explaining the understanding of the arguments, reading out the important meanings of the MUI Fatwa participating in plunging land and so forth.

Conclusion

Based on the explanation above, it can be seen that it cannot be denied that there is considerable damage to the environment in Indonesia, especially forests and peatlands. For this reason, the Peat Dai who has participated in the training with all the material he has obtained is very well prepared to take an important role as a missionary preacher in order to invite the people not to destroy the natural and healthy environment.

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