

## DEVELOPMENT OF QUR'ANI ECOLOGICAL ORIENTED IKN INFRASTRUCTURE

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### Abstract

The relocation of the national capital from Jakarta to East Kalimantan has sparked both support and criticism. Some experts and NGOs are concerned that the development of the new capital could negatively affect local communities and the environment. The Qur'an, while primarily a guide for humanity (QS. Al-Baqarah [2]: 185), also touches on ecological principles. This study aims to explore the ecological values and principles in the Qur'an to guide the development of the new capital in a way that respects these values. Using a thematic tafsir approach, the research finds that development aligns with Qur'anic principles if it safeguards wildlife, preserves plant life, maintains cleanliness, and avoids environmental pollution.

### Abstrak

Relokasi ibukota negara dari Jakarta ke Kalimantan Timur menuai pro dan kontra dari pelbagai kalangan. Beberapa ahli dan LSM menilai bahwa pembangunan infrastruktur Ibu Kota Negara (IKN) akan memberikan dampak buruk bagi masyarakat setempat juga ekosistem yang ada. Al-Qur'an, yang berfungsi sebagai petunjuk bagi umat manusia (QS. Al-Baqarah [2]: 185), tidak alpa untuk menjelaskan prinsip-prinsip ekologis -kendati sepiantas lalu-. Adapun penelitian ini mencoba untuk menjabarkan nilai-nilai dan prinsip-prinsip ekologis yang terkandung di dalam al-Qur'an, sehingga penelitian ini diharapkan juga dapat memberi masukan dalam rangka pembangunan infrastruktur IKN, sehingga dalam proses pembangunannya tidak menerobos nilai-nilai dan rambu-rambu ekologis yang terkandung di dalamnya. Dengan menggunakan metode tafsir maudhu'i (tematik), penelitian ini mendapati bahwa pembangunan itu dapat dikatakan selaras dengan spirit qur'ani ketika dalam proses bahkan pasca pembangunan tersebut tidak sampai mengancam kelangsungan hidup binatang, juga melindungi kelestarian tumbuh-tumbuhan,

menjaga kebersihan serta tidak menyebabkan pencemaran lingkungan.

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### Introduction

On Monday, August 26, 2019, President of the Republic of Indonesia Joko Widodo (Jokowi) announced the relocation of the capital city of Indonesia from Jakarta to East Kalimantan.<sup>1</sup> Mr. President said that there will be a relocation of the capital, which was originally located in DKI Jakarta, to East Kalimantan. In the news report, the President divulged that one of the reasons for the relocation is that the population in Jakarta has exceeded reasonable limits. Overcapacity population can cause various environmental damages. The Central Bureau of Statistics (BPS) report states that the population of DKI Jakarta has reached 15,938 people per square kilometer with a total of 10 million people.<sup>2</sup>

Not only that, Jakarta legislator and Chairman of PPRA 62 of Lemhanas RI, Hardiyanto Kenneth, explained that the relocation of the national capital from Jakarta to East Kalimantan was carried out because studies show that the land surface in Jakarta continues to decline, so an effective solution is needed, namely the relocation of the capital.<sup>3</sup>

However, moving the capital to East Kalimantan still raises cons from some circles. Not a few environmental activists are of the view that the transfer of the capital city, which is in fact being worked on in a hurry, will raise new environmental issues. The National Executive Campaign Manager of the Indonesian Forum for the Environment (WALHI) Wahyu A. Perdana - for example - noted that there are at least three environmental problems from the results of the Strategic Environmental Assessment (KLHS) that will arise in IKN, namely water management and the risk of climate change, threats to flora and fauna, and threats to environmental damage and pollution.<sup>4</sup>

Then Kissar Odom, Manager of the Arsari Orang Utan Sanctuary, complained about the fate of protected animals such as orangutans and proboscis

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<sup>1</sup> Humasprovkalit, "Pemindahan Ibu Kota Negara, Jokowi Akhirnya Memilih Kaltim," [kaltimprov.go.id](http://kaltimprov.go.id), 2019.

<sup>2</sup> Yanti Fristikawati and Nugroho Adipradana, "Perlindungan Lingkungan, Dan Pembangunan Ibukota Negara (IKN) Dalam Tinjauan Hukum," *Jurnal Justisia : Jurnal Ilmu Hukum, Perundang-Undangan Dan Pranata Sosial* 7, no. 2 (2022): 375, <https://doi.org/10.22373/justisia.v7i2.15586>.

<sup>3</sup> DPRD, "Dewan Ungkap 3 Alasan Ibukota Pindah Ke IKN," [dprd-dkijakartapro.go.id](http://dprd-dkijakartapro.go.id), 2024.

<sup>4</sup> Fristikawati and Adipradana, "Perlindungan Lingkungan, Dan Pembangunan Ibukota Negara (IKN) Dalam Tinjauan Hukum."

monkeys that live in tropical forests around the IKN area; because their original habitat area continues to narrow. The biggest threat is the increasing human population and infrastructure development, and the new capital city will be home to 1.9 million people by 2045, twice the number of Balikpapan residents.<sup>5</sup>

The Qur'an, which contains a set of guidance to pursue the path of improvement (QS. Al-Baqarah [2]: 185), also does not neglect to explain ecological principles -although in passing-, as basically the expanse of the earth and everything created in it Allah swt. made in order to extract benefits from it and fulfill human needs. This is stated in QS. Al-Hijr [15]: 19-20, these two verses inform people that He has spread the earth and made everything in it to fulfill human needs. Everything in the earth and the sky, the oceans and the land, the rivers, the moon and the sun, the day and the night, the fruits and the plants, the livestock and the creeping things, are all creations of Allah intended to fulfill human needs.

This implies that the environment is an inseparable part of human life, as humans, as social creatures, are highly dependent on the environment to fulfill basic needs such as clothing, shelter and food.<sup>6</sup>

However, many natural disasters occur due to human exploitation of the environment without considering its balance. To overcome the ecological crisis, many people seek solutions both individually and collectively, through the development of technology, climate analysis, and geography. In addition, various regulations, laws, environmental conservation treaties, and policies are also implemented to effectively address this crisis.<sup>7</sup>

According to experts, there is a fundamental issue that has so far received less attention in understanding environmental problems, namely the realm of spirituality / religion. In fact, according to the famous Muslim scholar, Seyyed Hossein Nasr, religion has an important role to play in addressing environmental issues. Nasr argues that nature is a symbol of God, and understanding this symbol will lead us to an understanding of God. Thus, damaging the environment is considered the same as “damaging” God.<sup>8</sup>

Understanding environmental issues from a religious perspective is very important because human behavior (mode of conduct) and mindset (mode of thought) are interrelated, and ways of thinking are often influenced by religious

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<sup>5</sup> BBC, “Dampak Pembangunan Ibu Kota Nusantara Di Hutan Tropis Berusia 100 Tahun Lebih,” BBC News Indonesia, 2023.

<sup>6</sup> Ahmad Muttaqin, “Al-Qur’an Dan Wawasan Ekologi,” *Al-Dzikra Jurnal Studi Ilmu Al-Qur’an Dan Al-Hadits* 14, no. 2 (2020): 333–58.

<sup>7</sup> Alfiansyah, “Ibu Kota Negara Baru Dalam Pandangan Hukum Lingkungan,” *Jurnal Anayasa: Journal of Legal Studies* 1, no. 1 (2023): 9–14.

<sup>8</sup> Seyyed Hossein Nasr, *Religion and the Order of Nature* (New York: Oxford University Press, 1996).

interpretations. Therefore, a religious approach through reconstructing the interpretation of the Qur'an related to the environment is very relevant.<sup>9</sup>

This research tries to describe the ecological values and principles contained in the Qur'an. In addition to the explanation related to this matter, this research is also expected to provide input in the framework of IKN infrastructure development, so that in the development process it does not break through the signs and ecological values contained in the Qur'an.

The author is not the first person to study and research the issue of IKN development and Qur'anic ecology. As far as the author's search goes, some studies and research that have been carried out by previous researchers include:

Research in the form of a journal conducted by Yanti Fristikawati and Nugroho Adi Pradana, with the title "Environmental Protection, and Development of the State Capital (IKN) in Legal Review". This study focuses on discussions related to positive law that can be used to protect the environment, especially related to the development of IKN. The results of Yanti Fristikawati and Nugroho Adi Pradana's research include that the Government through Law 3/2022 plus its appendices has contributed ideas- even guidelines - in the development of the IKN Area. Efforts to mitigate negative impacts in the development of the National Capital have also been seen in the making of AMDAL based on the formulated KLHS. However, in practice it cannot be denied that there will be a lot of friction of interests that may affect the environment and surrounding communities. The Regional Government, especially East Kalimantan, has a very important role in providing effective solutions to alleviate the problems that arise, where several regional regulations have also been established.<sup>10</sup>

Then research in the form of a journal conducted by Ahmad Muttaqin with the title "Al-Qur'an and Ecological Insights". This research focuses on discussing the principles of the Qur'an relating to the environment and continues to pay attention to its relationship with God and humans. The findings obtained by Ahmad Muttaqin include: Environmental conservation is humanity's responsibility to care for and safeguard living systems, and is a primary objective of the Shariah (*maqashid ash-shari'ah*). It involves protecting, maintaining, rehabilitating and improving the quality of the environment to ensure the continued benefit of humans and living beings. Environmental principles in the Qur'an include: 1) The principle of tawhid, which is God's relationship with His creation; 2) Nature as signs of God; 3) The role of humans as God's representatives on earth (*kebalifatullah fi al-ardh*); 4) The principle of trust, where humans must utilize nature with responsibility; 5) The principle of justice (*'adalah*);

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<sup>9</sup> Dede Rodin, "Alquran Dan Konservasi Lingkungan: Telaah Ayat-Ayat Ekologis," *Jurnal Al-Tabrir* 17, no. 2 (2017): 391–410.

<sup>10</sup> Fristikawati and Adipradana, "Perlindungan Lingkungan, Dan Pembangunan Ibukota Negara (IKN) Dalam Tinjauan Hukum."

and 6) The principle of balance and harmony (*at-tawazun*), where environmental damage comes from imbalance.<sup>11</sup>

The difference between this research and the two studies above is that the research conducted by Yanti Fristikawati and Nugroho Adi Pradana only highlights the discourse on environmental preservation in the context of IKN development through a positive legal perspective. Meanwhile, Ahmad Muttaqin's research only focuses on the principles of the Qur'an relating to the environment without mentioning at all about the development of IKN. As for this research, the author wants to describe the development of IKN infrastructure in accordance with the spirit of qur'ani ecology and explain the environmental principles contained in the Qur'an which should not be ignored in the development of IKN infrastructure.

### Methods

This research uses qualitative research with the type of library research,<sup>12</sup> where the object of this research is the verses of the Qur'an that explain the ecological principles that must be considered in the development of IKN infrastructure. Data collection techniques using documentation techniques<sup>13</sup> that first collect verses that discuss environmental issues and reinforcing traditions. The next step is to understand the verses and traditions by referring to books of tafsir, books on Islamic attention to environmental issues written by scholars and supporting journals that discuss environmental conservation in an Islamic perspective.

Therefore, researchers in this research try to examine the Qur'anic insights on environmental principles which are expected to be a reference in the development of IKN infrastructure. To achieve this goal, the most accurate method for the author to use in analyzing the data above is the thematic tafsir analysis method popularized by al-Farmawi. And the Quranic verses that are the object of this research are verses about the environment.<sup>14</sup> Then the last step is to draw conclusions with inductive thinking patterns.

### Result

#### *The Idea of Relocating the National Capital*

The idea of relocating Indonesia's capital was first proposed by President Soekarno on July 17, 1957. He chose Palangkaraya as an accurate IKN location with the argument that Palangkaraya is right in the middle of the Indonesian archipelago and the area is also large. As a result, Soekarno's idea was not realized,

<sup>11</sup> Muttaqin, "Al-Qur'an Dan Wawasan Ekologi."

<sup>12</sup> Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan R&D* (Bandung: Alfabeta, 2017).

<sup>13</sup> Aisyah Nurhayati, Zulfa Izzatul Ummah, and Sudarno Shobron, "KERUSAKAN LINGKUNGAN DALAM AL-QUR'AN," *SUHUF* 30, no. 2 (2018): 194–220.

<sup>14</sup> Ade Nailul Huda, "Syndrom Baby Blues: Kesan Dan Penanganan Dalam Al-Qur'an," *MISYKAT: Jurnal Ilmu-Ilmu Al-Quran, Hadist, Syari'ah Dan Tarbiyah* 4, no. 2 (2019): 1, <https://doi.org/10.33511/misykat.v4n2.1-22>.

on the contrary, President Soekarno decided Jakarta as Indonesia's capital city with the issuance of Law Number 10 of 1964 dated June 22, 1964.

In the 1990s, precisely during the New Order era, there was also a plan to move IKN to Jonggol. When Susilo Bambang Yudhoyono took office as President of the Republic of Indonesia, the IKN relocation discourse reappeared due to the flooding that continued to hit Jakarta and the increasingly serious congestion.<sup>15</sup>

### ***The Urgency of Relocating the National Capital***

According to Edward UP Nainggolan, West Kalimantan Ministry of Finance and DJKN Regional Head, there are at least three urgencies of the IKN move.

First, to face future challenges. As in Indonesia's Vision 2045, namely Advanced Indonesia. Indonesia's economy will be among the world's top five in 2045. It is estimated that in that year the per-capita GDP will reach US\$ 23,119. and in 2036 Indonesia is expected to exit the middle income trap. Therefore, economic transformation is needed to realize Indonesia's Vision 2045. This idea is supported by downstream industries with efforts to utilize human resources (HR), bureaucratic reform, simplification of regulations, infrastructure that has been started since 2020-2024. Therefore, an IKN is needed that can support and encourage this economic transformation.

Second, IKN must support equitable economic growth, including in Eastern Indonesia. What has happened so far is that Jakarta and its surroundings are known as the center of investment, culture, technology, politics, trade, industry, government and others. It is not surprising that the circulation of money in Jakarta reaches 70%, which only covers 664.01 km<sup>2</sup> or 0.003% of Indonesia's total land area of 1,919,440 km<sup>2</sup>. While the population is 10.56 million people or 3.9% of Indonesia's population in 2020 alone amounted to 270.20 million people. This has resulted in uneven welfare and development. Development is centered on the island of Java, especially in Jakarta. This is considered not good for Indonesia's sustainable economic growth, regional potential is not optimally utilized, does not support justice between regions and shakes the unity and integrity of the Indonesian nation. Therefore, an IKN is needed that is able to face these challenges, namely an international city for all Indonesian people. IKN, which is located in Kalimantan, is expected to become a new economic center in Indonesia, including in the central and eastern regions of Indonesia. The new IKN is planned to create new centers of economic growth and be able to optimize the potential of regional resources.

Third, the objective condition of Jakarta is no longer feasible as an IKN. This can be noted from the problems that Jakarta must face, among others:

- Population density is 16,704 people/km<sup>2</sup> while Indonesia's population density is only 141 people/km<sup>2</sup>.

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<sup>15</sup> Friski Riana, "Rencana Pemindahan Ibu Kota Dari Era Soekarno Hingga Jokowi," nasional.tempo.co, 2019.

- TomTom Traffic Index named Jakarta as the 10th most congested city in the world in 2019 although it declined to 31st out of 416 major cities in 57 countries in 2020.
- Geological and environmental issues that are already critical, such as the floods that hit Jakarta every year, land subsidence that causes some areas in Jakarta to be below sea level.<sup>16</sup>

### ***Regulation on Environmental Protection in the IKN Region***

Law Number 3 of 2022 concerning the National Capital City explains that the principle of IKN construction is 100% using environmentally friendly development for all buildings, both residential and commercial buildings, and there will also be the application of efficient and low-carbon resource practices. To support this discourse, the Standardization Agency for Environmental and Forestry Instruments (BSILHK) has established and developed several standards and tools that have been floated for use in supporting the principles of IKN construction.<sup>17</sup>

Article 18 paragraph (3) of Law Number 3 of 2022 (UU3/2022) provides an explanation that: Environmental protection and management as referred to in paragraph (1) includes but is not limited to: a) Designation of green areas that support environmental balance and biodiversity; b) Implementation of renewable energy and energy efficiency; c) Environmentally-oriented management of urban functional areas; and d) Implementation of waste and waste management with circular economy principles.<sup>18</sup>

The above article explains in detail that green areas will be built that will sustain the balance and conservation of the environment and biodiversity. In addition, the power that will be used is also renewable energy which will reduce the impact of global warming.

In Appendix II of the Law of the Republic of Indonesia Number 3 of 2022 concerning the National Capital City, it is explained that the IKN development plan is carried out by applying environmental management principles which will automatically be integrated with ecosystems at a regional scale in order to protect biodiversity in the IKN area and its surroundings. In overcoming the problem of waste management, IKN has a target that 100% of waste will be processed again to switch to traditional waste. Facilities for waste management will be built and located in special areas to avoid adverse impacts on flora and fauna.

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<sup>16</sup> Retno mulyaningrum, "Tinjauan Hukum Pembangunan Berkelanjutan Proyek IKN Dalam Mempertahankan Keseimbangan Ekosistem Lingkungan," *Perspektif Hukum*, 2023, 82–105, <https://doi.org/10.30649/ph.v23i1.201>.

<sup>17</sup> Yayuk Siswiyanti Syahri Chair, "Standar LHK Pembangunan IKN – Pilot Awal Badan Baru KLHK, BSILHK," [bsilhk.menlhk.go.id](http://bsilhk.menlhk.go.id), 2022.

<sup>18</sup> Presiden Republik Indonesia, "Undang-Undang Republik Indonesia Nomor 21 Tahun 2023 Tentang Perubahan Atas Undang-Undang Nomor 3 Tahun 2022 Tentang Ibu Kota Negara," no. 181987 (2023).

As for waste management, wastewater will be centralized in a wastewater management plant. The design of this plant will have a dual system intended for the needs of IKN in the industrial realm or settlements located outside the IKN area. This design will be based on the sorting of wastewater management technologies. The best technology is the one that has the most socially and environmentally acceptable level of service at an efficient cost. The core wastewater management strategy refers to the components of SPALD-S (Local Domestic Wastewater Treatment System) and SPALD-T (Centralized Domestic Wastewater Treatment System) by adjusting the applicable regulations.<sup>19</sup>

President Joko Widodo in the IKN Project Pre Market Sounding event on Tuesday, October 18, 2022 also said that 70% of the IKN area is a green area, and the land used to build IKN was originally a production forest not a natural forest. The trees there are also monocultures, namely eucalyptus trees which are cut down every six to seven years. In fact, the development of IKN in the area aims to restore it to a heterogeneous forest with native and endemic trees from Kalimantan, so that it is hoped that later it will become a tropical rainforest again in Kalimantan.<sup>20</sup>

### ***The Inevitability of Development***

Humans are basically creations that always have restlessness within themselves. This means that humans are never satisfied and will continue to seek something good for their lives. This restlessness is reflected in an activity commonly referred to as "development".<sup>21</sup>

A quality life is a necessity as well as a demand for all humans. Therefore, Prophet Ibrahim (as) prayed to his Lord as immortalized in the Qur'an surah al-Baqarah verse 126:

وَأِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ ...

*“And (remember), when Abraham prayed, “O my Lord, make this (the land of Mecca) a land of peace and tranquility and provide for its inhabitants (both) those who believe (and those who disbelieve) through the development of horticulture...”<sup>22</sup>*

Development is a systematic effort to manage natural resources (SDA) and the environment so that its carrying capacity can be optimized for life. Because, the availability of adequate natural resources and the environment will be the main capital to realize a quality life. Adequate natural resources and the environment are actually only potential capital. This potential capital will not mean much for life if left unattended. In other words, the potential carrying capacity of natural resources and the environment will not be optimum for life if not managed properly. Although the two components of basic capital are of

<sup>19</sup> Presiden RI, “Lampiran UU RI No 3,” *Presiden RI*, no. 116568 (2022).

<sup>20</sup> Ira Gita Natalia Sembiring, “Jokowi Tegaskan Pembangunan IKN Tak Akan Merusak Hutan,” *kompas.com*, 2022.

<sup>21</sup> Mujiyono Abdillah, *Agama Ramah Lingkungan Perspektif Al-Qur'an*, I (Jakarta: Paramadina, 2001).

<sup>22</sup> Abdillah.



equally adequate quality, they do not automatically translate into a quality life. Quality life can be realized if the two components are managed properly and correctly. The proper development of human and natural resources is commonly known as development. Thus, development has the opportunity to be believed as a necessity that cannot be negotiated by anyone in order to realize a quality life. This is because. Quality life is not possible to come down from the sky, but must be pursued seriously, systematically conceptualized and integrated.<sup>23</sup>

Furthermore, if a community succeeds in realizing quality life in real life, then the community will get the highest spiritual award from Allah, namely as the title of the best people. Allah is pleased to say in QS. Ali Imran [3]: 110:

*“You are the best of communities, because you have managed to realize a life of quality, love of progress and anti-regression.”*<sup>24</sup>

As an operational implication of the theological statement of development as a necessity to realize quality life, it can be stated that counter-development behavior can be categorized as kufr behavior. For example:

- Letting productive land lie dormant without a spiritually justified reason can be categorized as kufr behavior. This is because letting land lie dormant is counter-productive behavior, namely wasting, *tabdzir*. While *tabdzir* behavior is strictly prohibited by Islam. This is because counter-productive behavior is included in *shaythaniyah* behavior. In short, counter-productive behavior includes the behavior of Satan, the mastermind of kufr. Thus, a landowner who deliberately lets his land lie dormant without a spiritually justified reason is a *shaythaniyah* who bears the title of ecological kafir.
- Destroying and polluting the environment can be categorized as ecological kufr behavior. This is because destroying and polluting the environment is an obstacle, disturbance and barrier to the realization of quality life. More explicitly, it can be stated that damaging and polluting the environment is one of the markers of one's kufr. Because, destroying and polluting the environment is one of the kufr behaviors. Harifuddin Cawidu concludes that the terms damage, *fasad* and its derivations are among the indirect expressions for kufr used in the Qur'an. Therefore, religious communities should never damage and destroy the environment. In other words, it is not appropriate for a believer to destroy and pollute the environment. On the contrary, a true believer is a builder and preserver of the environment.<sup>25</sup>

## Discussion

### Qur'anic Ecological Values in the Development of IKN

Man is commanded by Allah to prosper and develop the earth (QS. Hud [11]: 61). He is free to carry it out in any form and manner, as long as it does not deviate from the basic principles of divine guidance. One very important thing to

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<sup>23</sup> Abdillah.

<sup>24</sup> Abdillah.

<sup>25</sup> Abdillah.

note is the meaning of "the occupation of the universe for man" (QS. Al-Jatsiyah [45]: 12-13). In this case man must realize that it is not he who subjugates nature, but Allah who has subjugated it. This subjugation and utilization could not have been achieved by man if Allah had not created the universe with all its contents in obedience or dislike, especially without choice (QS. Fushshilat [41]: 11) while at the same time man was given the potential to sort and choose as well as the ability to manage the universe. If this is the case, then man is not the master and nature is not his servant who can be treated as he pleases.<sup>26</sup> In principle, humans and nature are both creations of Allah.

According to Quraish Shihab, if you look -for example- at QS. Al-Jatsiyah [45]: 12-13, that the subjugation is stated by Allah "for man" then what is meant by "man" is certainly not one particular group, nation, place and time, but for all humans whenever and wherever. Therefore, monopoly, waste and even more persecution are strictly prohibited, while the use of nature must be directed towards collective / shared benefits. All of this requires humans to be friendly with nature and the environment. Furthermore, reality shows that the more humans are friendly with nature, and the more humans know about it, the more benefits they get from nature.<sup>27</sup>

The development of IKN, which is planned to use 100% environmentally friendly development for all buildings, both residential and commercial buildings, and there will also be the application of efficient and low-carbon resource practices, is actually strongly supported by the Qur'an - as described earlier -; because the development was carried out in the context of utilization to achieve benefits from various aspects and to bring good to the public on an ongoing basis. Not only that, so that the development does not lead to destructive exploitation (al-intifa' al-mufsid) which will destroy the principle of balance and harmony (at-tawazun/equilibrium),<sup>28</sup> then the development of IKN must comply with the signs and principles set by the Qur'an as follows:

### ***Maintaining the Survival of Fauna***

Kissar Odom, Manager of the Arsari Orang Utan Sanctuary, complained about the fate of protected animals, such as orangutans and proboscis monkeys that live in tropical forests around the IKN area; because the area of their original habitat continues to narrow, enough to raise concerns about the survival of animals living in the IKN area and its surroundings, so in order to dismiss these concerns, the government must guarantee a safe place to live for existing fauna, because basically Allah swt. never created a single creature but with a specific purpose and benefit, as He said in QS. Ali 'Imran [3]: 190-191 when telling the story of ululalbab who thought about the creation of the heavens and the earth:

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<sup>26</sup> Ahmad Suhendra, "Menelisik Ekologis Dalam Al-Qur'an," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 14, no. 1 (2013): 61–82, <https://doi.org/10.14421/esensia.v14i1.750>.

<sup>27</sup> Muhammad Quraish Shihab, *Khilafah: Peran Manusia Di Bumi*, I (Tangerang: Lentera Hati, 2020).

<sup>28</sup> Rodin, "Alquran Dan Konservasi Lingkungan: Telaah Ayat-Ayat Ekologis."

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاجْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ (190) الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا  
وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ  
النَّارِ (191)

“*Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted be You above all that they associate with You as partners). Give us salvation from the torment of the Fire.*”<sup>29</sup>

The above verse explains that no creature is created in vain by Allah. The lives of creatures are interrelated with one another in an ecosystem network. If one type of living creature is problematic, it will disrupt the entire environmental relationship.<sup>30</sup>

The Prophet also advised to always preserve the life of animals so that they do not become extinct, as in his words narrated by 'Abdullah bin Mughaffal:

لَوْلَا أَنَّ الْكِلَابَ أُمَّةٌ مِّنَ الْأُمَّةِ لَأَمَرْتُ بِقَتْلِهَا، فَأَقْتُلُوا مِنْهَا الْأَسْوَدَ الْبَيْهِيمَ.<sup>31</sup>

“*If dogs were not part of the living beings, I would have ordered killing them, so kill the jet-black dogs.*”

The Prophet's Hadith implies that non-sentient species of living beings that have their own habitats and interaction patterns are connected to each other in an ecosystem relationship, and if one link of the ecosystem is detached, the entire chain will be in trouble.

The reason for the specific mention of dogs in the preceding verse is that there are many people who feel annoyed and even hurt by dogs. It may occur to some people to exterminate this animal, so that gradually this animal species will become extinct. So, the Prophet warned against such thoughts and intentions.<sup>32</sup>

Imam al-Khaththabi also commented on the above Hadith that destroying any species of living creature to the point of nothingness is a reprehensible act, because every creature that Allah has created has certain wisdom and benefits. Thus, if a dog - or any other animal - is found to be a nuisance, it should not be used as an excuse to destroy it, but rather be objective and proportional, i.e. kill only the bad dogs, in this Hadith the jet-black ones, and

<sup>29</sup> King Fahd Complex, “Translation of the Meanings of The Noble Qur’an in the English Language” (Madinah: King Fahd Complex for the Printing of the Holy Qur’an, 2204).

<sup>30</sup> Sulaiman Ibrahim, “Pelestarian Lingkungan Hidup Dalam Perspektif Al-Qur’an: Kajian Tafsir Maudu’iy,” *Jurnal Ilmiah Al-Jauhari (JIAJ)* 1, no. 1 (2016): 109–32.

<sup>31</sup> Abu Dawud Sulaiman bin Al-Asy’ats, “Sunan Abi Dawud” (Beirut: Maktabah al-‘Ashriyyah, n.d.), 108.

<sup>32</sup> Yusuf Al-Qardhawi, *As-Sunnah Mashbaran Li Al-Ma’rifah Wa Al-Hadharah*, III (Kairo: Dar asy-Syuruq, 2002).

let the rest live in peace, so that humans can benefit from them, such as making them guard dogs.<sup>33</sup>

The principle of preserving all animal species for the sake of ecosystem relations can also be read in the words of Allah swt. to Prophet Noah (peace be upon him) before the arrival of the hurricane disaster, precisely when Prophet Noah (peace be upon him) was ordered to build an ark and place it in a place that had been determined by Him, then also ordered to carry a pair of males and females of each type of animal in order to preserve it, as explained in al-Qur'an surah Hud and surah al-Mu'minin:

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ آمَنَ وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ (40)

“(So it was) till then there came Our Command and the oven gushed forth (water like fountains from the earth). We said: “Embark therein, of each kind two (male and female), and your family, except him against whom the Word has already gone forth, and those who believe. And none believed with him, except a few.”” (QS. Hud [11]: 40).<sup>34</sup>

فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوْحَيْنَا فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ فَاسْلُكْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ وَلَا تُخَاطِبُنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُعْرِضُونَ (27)

“So We inspired him (saying): “Construct the ship under Our Eyes and under Our Revelation (guidance). Then, when Our Command comes, and the oven gushes forth water, take on board of each kind two (male and female), and your family, except those thereof against whom the Word has already gone forth. And address Me not in favour of those who have done wrong. Verily, they are to be drowned.”” (QS. Al-Mu'minin [23]: 27).<sup>35</sup>

In the Qur'an there are also several verses that explicitly judge the destruction of animal and agricultural wealth as a tradition that mushroomed among the polytheistic Quraish tribe, based on the views, thoughts and beliefs of shirk that are contrary to Qur'anic values (QS. Al-An'am [6]: 138 and QS. Yunus [10]: 59).

### **Protect Flora Preservation**

One of the concepts of environmental conservation offered by the Qur'an is reforestation, either by farming or planting; because it is proven, deforestation can cause flooding and greenhouse gas emissions as explained by Dr. Charles Palmer, Professor of Environmental and Development Economics, Department

<sup>33</sup> Abu Sulaiman Hamd bin Muhammad Al-Khaththabi, “Ma'alim as-Sunan,” I (Aleppo: al-Mathba'ah al-'Ilmiyyah, 1932), 132.

<sup>34</sup> King Fahd Complex, “Translation of the Meanings of The Noble Qur'an in the English Language.”

<sup>35</sup> King Fahd Complex.

of Geography and Environment LSE (London School of Economic and Political Science).<sup>36</sup>

Allah swt. has provided abundant means for farming, as expressly stated in QS. Al-An'am [6]: 99:

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتٍ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ (99)

*“It is He Who sends down water (rain) from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain. And out of the date-palm and its spathe come forth clusters of dates hanging low and near, and gardens of grapes, olives and pomegranates, each similar (in kind) yet different (in variety and taste). Look at their fruits when they begin to bear, and the ripeness thereof. Verily! In these things there are signs for people who believe.”<sup>37</sup>*

This reforestation has two fundamental considerations:

1. Considering the benefits, as mentioned in QS. 'Abasa [80]: 24-32:

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ (24) أَنَا صَبَّبْنَا الْمَاءَ صَبًّا (25) ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا (26) فَأَنْبَتْنَا فِيهَا حَبًّا (27) وَعِنَبًا وَقَضْبًا (28) وَزَيْتُونًا وَنَخْلًا (29) وَحَدَائِقَ غُلْبًا (30) وَفَاكِهَةً وَأَبًّا (31) مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ (32)

*“Then let man look at his food, That We pour forth water in abundance, And We split the earth in clefts, And We cause therein the grain to grow, And grapes and clover plants (i.e. green fodder for the cattle), And olives and date-palms, And gardens, dense with many trees, And fruits and herbage, (To be) a provision and benefit for you and your cattle.”<sup>38</sup>*

2. Considering its beauty, as explained in QS. An-Naml [27]: 60:

أَمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا كَانُوا يَفْعَلُونَ (60)

*“Is not He (better than your gods) Who created the heavens and the earth, and sends down for you water (rain) from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any ilah (god) with Allah? Nay, but they are a people who ascribe equals (to Him)!<sup>39</sup>*

<sup>36</sup> Narasi, “Hijau Di Kalimantan: Pohonnnya Ditebang, Hutannya Dibabat,” narasi newsroom, 2023.

<sup>37</sup> King Fahd Complex, “Translation of the Meanings of The Noble Qur’an in the English Language.”

<sup>38</sup> King Fahd Complex.

<sup>39</sup> King Fahd Complex.

Al-Qurthubi also argues in his tafsir that the law of farming is fardu kifayah. Therefore - saith al-Qurthubi - the government should instruct its people to farm, or at least plant trees.<sup>40</sup>

The ecological value conveyed by the Qur'an is also found in the regulations that oversee the development of IKN, namely in Law Number 3 of 2022 (UU3/2022) that green areas that support environmental balance and biodiversity will be established. So, this regulation can dismiss the anxiety of some environmental observers that the IKN development will damage the environment and threaten the preservation of flora in the IKN area as projected by the National Executive Campaign Manager of the Indonesian Forum for the Environment (WALHI) Wahyu A. Perdana. Plus, in a history explained:

مَنْ قَطَعَ سِدْرَةً صَوَّبَ اللَّهُ رَأْسَهُ فِي النَّارِ.<sup>41</sup>

“Whoever cuts down trees, Allah will dip his head into Hell.”

After narrating the above Hadīth, Abu Dawud gives a little explanation that what is meant by "cutting down trees" here is the cutting down of trees without productive use, which at that time was used as shelter for animals and travelers.<sup>42</sup>

### **Maintain Cleanliness**

Among the principles that Islam emphasizes in order to preserve the environment is to pay attention to cleanliness. This is evident from the fact that the first chapter in books on Islamic law is the chapter on taharah (purification), because taharah is the key to the validity of prayer, just as prayer itself is the key to Paradise.<sup>43</sup> It is also a condition of the validity of prayer that the body, clothes and place are pure from impurity and dirt (QS. Al-Muddatstsir [74]: 4).

Allah swt. in several places in the Qur'an also mentions that He likes people who always keep clean, as He says:

... وَاللَّهُ يُحِبُّ الْمُطَهِّرِينَ (108)

“...And Allah loves those who make themselves clean and pure (i.e. who clean their private parts with dust [i.e. to be considered as soap] and water from urine and stools, after answering the call of nature).”<sup>44</sup> (QS. At-Taubah [9]: 108).

And He said:

... إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ (222)

<sup>40</sup> Abu ‘Abdillah Muhammad bin Ahmad al-Anshari Al-Qurthubi, “Al-Jami’ Li Ahkam Al-Qur’an,” II (Kairo: Dar al-Kutub al-Mishriyyah, 1964), 307.

<sup>41</sup> Hani Faqih, *Ikhtiyarat Al-Hafizh Adz-Dzahabi Al-Fiqhiyyah*, I (Damaskus: Dar al-Muqtabas, 2023).

<sup>42</sup> Al-Asy’ats, “Sunan Abi Dawud.”

<sup>43</sup> Yusuf Al-Qardhawi, *Ri’ayah Al-Biab Fi Syari’ah Al-Islam*, I (Kairo: Dar asy-Syuruq, 2001).

<sup>44</sup> King Fahd Complex, “Translation of the Meanings of The Noble Qur’an in the English Language.”

“...Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers, etc.).”<sup>45</sup> (QS. Al-Baqarah [2]: 222).

The Prophet PBUH has also explained that taharah / washing is part of faith.<sup>46</sup> This hadith has inspired many Muslims - both from the lower class and the upper class so much that an adage has emerged:

النَّظَافَةُ مِنَ الْإِيمَانِ.

“Cleanliness is part of the faith”<sup>47</sup>

It is no wonder then that the Prophet Muhammad, whose behavior is considered to be a representation of the Qur'an<sup>48</sup> ordered his people to pay attention to the cleanliness of the house and its yard, as he said:

إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ، طَيِّبٌ يُحِبُّ الطَّيِّبَ، نَظِيفٌ يُحِبُّ النَّظَافَةَ، فَتَظْفِئُوا أَفْنِيَّتَكُمْ وَلَا تَتَّبِعُوا بِالْيَهُودِ.  
 “Verily, Allah is the Beautiful Who Loves beauty, (He is) the Good Who Loves goodness, (He is) the Clean Who Loves cleanliness, so clean your yards and never imitate the Jews.”<sup>49</sup>

The Prophet also motivated his followers to gladly clear the public roads of thorns or anything that might interfere with people walking on them, going so far as to call it one of the six/seventy-plus branches of faith.<sup>50</sup>

### ***Does not Pollute the Environment***

This last principle of qur'anic ecology is basically still closely related to the ecological signs above. This means that when a person maintains the survival of fauna then he must protect the preservation of flora; because flora in addition to being a source of food for some animals it is also an ideal residence for animals, so that the balance of the ecosystem can be maintained. Then, in order to preserve the flora and fauna, one should always keep the environment clean. And when the environment is clean, pollution will never occur.

It has been mentioned earlier that man is mandated by Allah to build and prosper the earth (QS. Hud [11]: 61). He is free to carry it out in any way and form, as long as it does not deviate from the basic principles of divine guidance. Allah swt. created this earth with all its amenities, such as valleys, mountains, oceans, rivers, land, forests and others, all of which are intended for human needs so that they can be processed and utilized properly for their welfare. Therefore,

<sup>45</sup> King Fahd Complex.

<sup>46</sup> Musa Syahin Lasyin, “Fath Al-Mun'im Syarh Shahih Muslim,” I (Kairo: Dar asy-Syuruq, 2002), 81.

<sup>47</sup> Al-Qardhawi, *Ri'ayah Al-Biah Fi Syari'ah Al-Islam*.

<sup>48</sup> ‘Abdul Muhsin bin Hamd, *Min Akhlaq Ar-Rasul Al-Karim*, I (Riyadh: Dar Ibn Khuzaimah, 2000).

<sup>49</sup> Abu Ja'far Muhammad bin al-Husain Al-Burjulani, *Al-Karam Wa Al-Jud Wa Sakha' an-Nufus*, II (Beirut: Dar Ibn Hazm, 1416).

<sup>50</sup> Taqiyyuddin Ibn At-Taimiyyah, *Al-Iman*, V (Oman: al-Maktab al-Islamiy, 1996).

Allah forbids humans to make damage on earth, such as environmental pollution, (QS. Al-A'raf [7]: 56).<sup>51</sup>

When referring to the Qur'an, there are many verses that talk about various damages that are presented in the context of the description of *fasad*<sup>52</sup>. For example QS. Ar-Rum [30]: 41:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ (41)

“Corruption has spread on land and sea as a result of what people’s hands have done, so that Allah may cause them to taste ‘the consequences of’ some of their deeds and perhaps they might return ‘to the Right Path’.”<sup>53</sup>

Contemporary scholars understand this verse to indicate environmental degradation, meaning that the land and sea have been damaged, imbalanced and deprived of benefits. The sea has been polluted so that fish die and marine products are reduced. The land is getting hotter, so there is a long drought.<sup>54</sup>

Still concerning water, it is worth considering that water is not a commodity that can grow and develop like animals or plants (QS. Al-Mu'minin [23]: 18) so that its quantity is limited, in addition to humans - in fact all living things - cannot live without water, therefore the Prophet PBUH prohibits all actions that can pollute water and damage its source.<sup>55</sup> Similarly, excessive use of water even when making ablution.<sup>56</sup>

Hakim - one of the fishermen in the waters of Balikpapan Bay - complained to Valdy Baraputri, a reporter for BBC News Indonesia, that coal spills and the flow of hot water from the PLTU into the sea caused the animals living there to avoid, all of which had implications for the deficit of marine products. According to Sadar, the manager of the fish collectors in Balikpapan Bay, from year to year the income of fishermen continues to decline due to the busy activities of companies, ships that dock and go in and out, making Balikpapan Bay even more crowded. According to him, if the catch is good, fishermen usually

<sup>51</sup> Kementerian Agama RI, “Al-Qur'an Dan Tafsirnya,” in *Al-Qur'an Dan Tafsirnya*, Edisi yang (Jaka: Widya Cahaya, 2011), 376–80.

<sup>52</sup> Hasri Hasri, “Lingkungan Dalam Perspektif Hadis,” *Kelola: Journal of Islamic Education Management* 2, no. 1 (2017): 194–220, <https://doi.org/10.24256/kelola.v2i1.441>.

<sup>53</sup> Mustafa Khattab, “Quran,” Quran.com, n.d.

<sup>54</sup> Muhammad Quraish Shihab, “Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian Al-Qur'an,” in *Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian Al-Qur'an*, IV (Jakarta: Lentera Hati, 2005), 77.

<sup>55</sup> Abu Bakr bin Hasan bin ‘Abdullah Al-Kisynawi, “Ashal Al-Madarik Syarh Irsyad as-Salik Fi Madzhab Imam Al-Aimmah Malik,” in *Ashal Al-Madarik Syarh Irsyad as-Salik Fi Madzhab Imam Al-Aimmah Malik*, II (Beirut: Dar al-Fikr, n.d.), 69.

<sup>56</sup> ‘Abdullah bin Ibrahim Ath-Thariqi, *Musykilab Asy-Saraf Fi Al-Mujtama' Al-Muslim Wa Tlajuba Fi Dhau' Al-Islam*, I (Saudi Arabia: Wizarah asy-Syu'un al-Islamiyyah wa al-Auqaf wa ad-Da'wah wa al-Irsyad, 1461).



get Rp.300,000 to Rp. 400,000, but if it is decreasing, at most they can only earn Rp. 50,000, which is only enough to buy diesel fuel.<sup>57</sup>

The RASI Conservation Foundation, which is tasked with monitoring coastal dolphins, also said that in 2015 there were only 73 dolphins left in Balikpapan Bay. Their habitat continues to shift to the upstream part of the bay along with the massive industry in Balikpapan Bay. Meanwhile, social and environmental observers are worried that the bay will become more crowded and polluted with the IKN development project which makes Balikpapan Bay a logistics route to bring various material needs to the mainland.<sup>58</sup>

Micro companies and the quantity of ships in Balikpapan Bay, which is not much when compared to the IKN mega project that is in direct contact with the beautiful nature of the East Kalimantan earth, have already felt the negative impact by the surrounding community, so it can be projected that IKN activities will have a much greater negative impact on the environment. Therefore, the government responsible for the construction of this magnificent project must obey this one Qur'ani ecological sign - in addition to other signs - in order to create a productive, positive and environmentally friendly masterpiece.

## Conclusion

IKN infrastructure development, which is now being intensively carried out by the government, is basically a reflection of human anxiety which demands it to realize everything that is good for its life. In addition, development is also a form of prospering the earth that Allah alludes to in the Qur'an as well as the duty of God's representatives on this earth. With the appointment of humans as caliphs, in addition to obtaining the right to use what is on earth, they also follow a heavy responsibility in managing it; because indeed according to the Qur'an the earth is intended for humans.

As khalifah, humans must follow and comply with all the values and provisions that Allah swt. has set - in the context of infrastructure development, everything related to the environment - namely: In the process -even post-development- no animal should be threatened. The government is obliged to provide a safe and comfortable habitat to prevent animals from extinction. Then, development must ensure the preservation of vegetation, do not let the development of IKN infrastructure that has good goals, it is not good for plants and trees, so that it can damage what is called the lungs of the world. Then development also does not mean counter-cleanliness and pro-pollution. Cleanliness must still be maintained; because if cleanliness is not taken care of, then pollution will shift its position, and when that happens, there is damage-both in the oceans and on land - which will actually harm humans themselves.

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<sup>57</sup> Valdy Baraputri, "Terancam Pembangunan Ibu Kota Nusantara: Pesut Tersudut, Nelayan Tersingkir," BBC News Indonesia, 2022.

<sup>58</sup> Baraputri.

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