

**TRANSCENDETAL-THEOSOPHY PERSPECTIVE OF
ENVIRONMENTAL-DEGRADATION
(The Urgency of Knowledge in Relations of Man and Nature)**

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Environmental degradation is a sign of disharmony relationship between humans and the physical environment. Disharmony is realized in the form of human treatment 'arbitrary' on the environment. Humans treat the environment exceeds the limits of the environment itself which resulted in the environment to be 'ill' and disrupted the process of life. Environment no longer provide for its needs, is no longer a 'partner' for human life itself.

Tracing all human 'exploitative' action is, it was revealed later that the human perception of him is 'superior' and put the environment as an aspect of the 'inferior' is the main cause. This view has implications for the human action that puts the environment as a 'steward' for the human life welfare, as the objects 'dead' and not as a complementary partner.

The view above in the positivism is a manifestation of the rational-instrumental knowledge. The essence of this knowledge is everything always has a purpose and considerations based on calculations that must be achieved effectively and efficiently. Then this necessitates man to make efforts to achieve the goal of his life by leaving the existence of other entities, especially the existence of the natural environment life.

Realizing imbalance human relationship with the natural environment, man then made various efforts of human awareness of the urgency of the existence of other entities on earth. For example, in the tradition of the Frankfurt school through the perspective of critical theory. This perspective considers that man must be restored its position as a partner for the natural environment and not as superior beings anymore. Achieving this, people must understand the essence of the natural environment and the human essence through 'communication'. This is what gave birth to the theory of rational-communicative.

In its development, various school of thought rise as a form of attention to environmental issues. For example, *ecophenomenology* issue initiated by Martin Heidegger. He considers that humans should understand firstly the existence of another new entity then he can understand its existence.

There is also thinking about *Transcendental-Theosophy* of Mulla Sadra that views all the entities in this world has 'value' itself, though 'rock'. Each entity will be 'worth' when it has a 'relationship' with others. That is,

the humanity value will come true when it was related by values inherent in other entities such as the natural environment. Based on Transcendental-Theosophy perspective, the human-environment relationship can be realized in harmony and balance to the survival of both.

Keywords: *theosophy-transcendental, knowledge, environmental, degradation, human.*

INTRODUCTION

Damage to the environment is a major problem of mankind in various parts of the world. The damage is felt as a result by anyone, especially the increase in the earth's temperature and the number of disasters arise. In fact, an environmental damage that occurs in a particular hemisphere effects were felt by people in the other hemisphere. In the end, these disasters resulted in human life becomes insecure and are always in a state of danger.

Excessive environmental exploration for industrial purposes, for resettlement due to increasing human population, cutting down trees in the forest uncontrolled prove that humans treat the environment arbitrarily despite the name 'welfare and happiness of human beings'. On this aspect, it was clear that something was wrong in the human perspective on the environment or nature. Human action which 'destructive' nature prove the existence of unequal relations between them.

Responding to environmental problems, various attempts were made by scientists, researchers, religious leaders, environmentalists to find solutions to overcome them (Hall, et.al.2009: 321; Kodra and Syaukani, 2004). One of the steps taken as a solution is to formulate values in environmental wisdom of indigenous peoples in the various regions. This step became necessary because various studies proving indigenous peoples have the wisdom sustainable environmental and durable, as research conducted by Akib (2003) on local wisdom of man 'Kajang ethnic' in Bulukumba South Sulawesi Indonesia, Manda (2007) on local knowledge of indigenous peoples' Karampuang 'in Sinjai South Sulawesi Indonesia, Maidin (2015) on local knowledge and leadership in the community' To-Lotang 'Sidrap South Sulawesi Indonesia and Bahri (2014) concerning indigenous traditional institutions' *Appa 'alliri'* in Maiwa South Sulawesi Indonesia.

The value of local wisdom contained in the above studies manifest in community action that treats the environment as part of 'essential' nature.

It is also significantly related to their belief or myth that nature would ensure human life if treated properly.

In that context, it was clear that the local communities and the natural environment has a harmonious and balanced relationship. Both are part of the macrocosm mutually safeguard the environment for the sake of the continuity of life together.

In this regard, this paper intends to reveal the relationship between knowledge, human and nature in order to realize the balance of the macrocosmos.

Literature Review

Ecological Consciousnes

a. The Deep Ecology

The Deep Ecology or Ecosophy is wisdom that governs life in harmony with nature as a household in a broad sense. He includes the shape shifting of forms of knowledge to form wisdom.

First, human self-realization takes place in the ecological community. This means that humans can develop into full and complete it in relation to the realities of life and nature. Humans are not only have relationships with men only. Second, the realization of himself as a man should pay attention to ecological self. In the sense that humans should realize, he will successfully become a perfect human being '*insan kamil*' only in the unity of human nature or through positive interaction with human beings as a whole and with other parts of the universe. Thus, according to the adherents of this understanding, the struggle to rescue and care for the environment not only give priority to respect for the species (living things only), but no less important is the attention is also equal over the entire life.

Secondly, views on the environment must be practical. That is, ethics demands a new understanding of ethical relationships in the universe (especially between humans and other creatures) with principles that can be translated in the environmental movement.

The principles of the deep ecology movement are as follows: (1) Welfare and the advancement of human and nonhuman life on Earth have value in themselves. These values are independent of unusefull nonhuman world for human purposes. (2) The richness and diversity of life forms contribute to the realization of ecological values and also values in themselves. Humans do not have the right to reduce this richness and diversity except to satisfy vital human needs. (3) Culture and human well-being is directly proportional to the decrease in the quality of the population. As a result, the welfare of nonhuman life down anyway. (4) The intervention of humans over nonhuman world is too

much and this situation quickly leads to environmental quality is getting worse. (5) Therefore, the policy should be changed. Policies must touch the structure of ideology, economics, and the basics of the technology. Conditions resulting from certain events will be different to those experienced now. (6) Changes in ideology is crucial to appreciating life quality (dwelling in situations of inherent value) rather than embedded in the standard of living is higher. This will result in large differences in awareness of the (big) and large (great), that luxury and environmental balance. (7) This is what accounts for the previous points have an obligation directly or indirectly to try to implement these important changes. (Susilo, 2012:115)

b. The Ecophenomenology

Ecophenomenological question is an existential-phenomenology of Heidegger focused on the existence of Dasein or the presence or existence. Subject Dasein is not possible without the knowledge of his world. World should be clarified and distinguished from natural. Nature is a primordial idea behind the urge Dasein establish the nature of his world together. The world is a unity of natural and primordial with cultural and inventive of the subject. Everyday Dasein become a preference, how impact the world to process of consciousness subject.

Through interaction with nature, which is not only pragmatic, but also as spatiotemporal-existentialist, man understands his presence in the midst of nature. Interaction was filled with curiosity, making projecting itself in the future. Projection is the ability to build a root of Dasein in creating the world, unite naturally side with the technological side of the subject.

Subject mirror through nature. Through reflection, it reflects life and death. Nature also gives an idea of space and time. More than that, nature is a world that makes Dasein experienced the existence of space and time. For Heidegger (Dewi, 2015:109), an explanation of temporality or timing is a significant part to understand the subject modus in the world. He can not escape from time, and spatiality himself. Temporality is the way Dasein understand themselves in the life-world. Understanding means to understand oneself in the world, the relation when subjects open themselves to the world and how the world is open to comprehend.

Human presence in the world is a fact. The existence rooted in temporality. The phenomenon of existence can be known through the mode of Dasein fetched in the world. In the presence of the subject has one side that is the understanding of life itself through the use of the equipment. Without capability to understanding tool he will not be able to understand its importance in the world. Definition of the word

'equipment' is a form of involvement of the subject along with his world. It also explains that although the world of nature as part of the subject has its own value, the value is anya can unfold when the subject involved with nature. During the subject of isolating himself, closing of real knowledge about nature, then he would not understand his place in the world.

According to Heidegger, technology is an instrument used to meet the goals. Using a human activity, using instruments in order to complete a job. This is a function of technology. However, the most important thing that is overlooked is the ontological aspects related to mengadanya Dasein. Consequences emerging technology is no longer the creative aspect which is controlled by humans, but leaves a result that can not be controlled. Through the use of modern technology, nature reduced capacity as a useful resource for humans only. Human relationship with the natural extent of a person's relationship with a superior and conscious something static, irrational, no more than an object of manipulation. This is the telos of modern technology. Acceleration directed from the outset it is kept up to go further on other things that generate maximum profit and pay minimum. The purpose of the technology is nothing more than business profit, efficiency, and human comfort. No telos environmental concerns that must be preserved. (2011: 224).

For Heidegger, all human creation is never without a motive. Impossible to say technology value-free or neutral. Because, from the creators of technology, the material used, its form, until the goal showed no motive subject creates the object. 'Telos or destination is responsible in terms of the emphasis'. Telos concept of technology proves the creation with its creator is no relation, reflect the attitude, character, thought and character creation.

Indeed, technology as human creations can be reserved for good. Telos of technology can be beneficial for people without sacrificing nature. Technology aims to uncover the relationship of man with his world, and understand the various dimensions of that world. "Technology is a way of expressing something '. In this context, technology does not necessarily contradict the nature protection. Through technology, the human relationship with the natural parting and he better understand his involvement in nature.

c. Theosophy Transenden

One of the most influential modern thinkers in positivism is the perspective that separates the Cartesian duality between consciousness and the body, which is the view of the negative implications of the

fundamental differences between humans as subjects and nature as an object.

In Islamic theology ethical principles contained environment that is more balanced, integrated, and holistic view of human-nature relationships. According to Ziauddin Sardar these principles include the concept of *tawhid*, *khilafah* (including the concept of trust and '*ilm*),' *istishlah*' (public interest) and '*halal-haram*', and others include the justice and moderation, simplicity, balance and harmony (*I' tidal*), and also the concept of *istihsan* (tendency to do good). All these ecological principles above, as emphasized Zardar, is the cornerstone of environmental ethics paradigm based on the teachings of Islam (*shari'a*), and at the same time confront the White accusations about Islam as a diversion mode Judeo-Christian tradition, like Marxism, and thereby contribute to 'destruction monotheistic 'over nature, as an accusation that is irrelevant and unreasonable (Zardar, 1987: 235-236).

Thus it can be understood that the principle of *tawhid* (unity of God) is the soul or the foundation of the most basic every thought and behavior of a Muslim, and is a clue in the principles of religion and ethics, political and social relations, epistemology and science, and as a principle for man relationship with the natural environment. Like a circle, then the principle of *tawhid* is located right in the middle, while a variety of other principles, such as the relationship between humans and nature, surrounded him. The principle of *tawhid* relation to the concept of the caliphate, ie human beings as God's representatives on earth, then in addition to the ruler of the universe humans also have the responsibility primordial to preserve nature and not through better exploit the economic interests alone, given the nature not only valuable instrumentally but more than it is as a manifestation of God in the life of the world (*vestigia dei*).

Another principle related to environmental ethics in Islam is the concept *istishlah*, which means the good of society in general, and *istihsan* significant tendency to a better state. Social good and the conditions here is not in the narrow sense as an economic benefit, as in capitalist anthropocentric ethical and materialistic, but it includes the goodness of individual, social and environmental aspects of the natural and material, mental and spiritual. In the end, in a more practical level there is the principle of *halal* and *haram* are based on the theoretical aspects of environmental ethics of Islam previously (*tawhid*, the caliph, *istishlah* and *istihsan*).

The concept of *halal* in the rule of law jurisprudence, can be defined as actions that bring good to all parties, not just the individual and society, but also the natural environment, and otherwise illegitimate

when such actions led to damage and disharmony of the natural environment. Damage is meant here is not only in terms of material (economic) but also mentally and spiritually. The implication is that, even if an action brought tremendous economic benefits, but it can be considered illicit whenever it had a tendency to upset the balance of nature (neglected aspects of Amdal) and the mental as well as spiritual people, and violate the principles of environmental ethics Other (Bakar, 2007).

The questions related to the intrinsic value of nature, which is the heart of the question of environmental ethics, then of course the principles of environmental ethics, then of course the principles of Islamic *Shari'a* above is not sufficient because its scope is limited to the Muslim community. Herein lies the importance of the rational arguments of Islamic philosophy, in this case the Transcendent Theosophy, which is based on the authentic sources of Islam (*Qur'an and Hadith*) and other philosophical influences (Greek, Persian and others) in a logical rules and systematic thinking.

According to Sayyid Mustafa, the Transcendent Theosophy, as stated by Mulla Sadra, there are three principles that form the basis of Islamic environmental ethics. First, the world or nature is seen as a living organism (*inan al-kabir*). That principle says that every creature in it, even inanimate objects even have the 'awareness' will origins and its creator, even those active remembrance of God (although in a language that is not understandable human), for everything from minerals simple to complex organisms have souls and lives. This view is different from a secular perspective mechanistic-deterministic which states that the universe is like a giant machine. Secondly, in relation to the concept of the revival of this nature, that worldview that believes that every creature (including herbs and natural objects in the other) will experience revivikasi (revival) like human beings, given the fate of man and nature can not be entirely separated. Third, the theory of the unity of form as the foundation for all of the above theories and became the foundation for the development of environmental ethics (Yasser, 2014: 47-60).

Furthermore, Seyyed Mohsen Miri mentioned that there are four principles that form the basis of Islamic environmental ethic based Transcendent Theosophy. First, that everything that exists, God and all of His creation, sharing the existence (*wujûd*) are the same and therefore existentially relevant. Secondly, the law of causality as a certainty like mathematical calculations, the existence of God as the cause for all other existence. Thirdly, that every entity is a reflection or manifestation of God. Fourth, any entity that is perfect in itself based on the level of

existential and gradation existence (Mangunjaya and Heriyanto, 2007: 26-33).

Transcendent Theosophy theory of unitary form, has its roots in the teachings of Islamic monotheism. The uniqueness offered Nasr and Mutahhari associated with Islamic environmental ethic based on the theory of Transcendent Theosophy, can be seen in his criticism of secularism as the roots of the modern environmental crisis, ecological integration with theology, project resacralisation sacred nature and science, to practice Islam and fiqh environmental conservation.

View Seyyed Hossein Nasr, anthropocentric paradigm that is based on the materialism and secularism, has led to the desecration of nature where nature is seen in purely quantitative aspects and its instrumental value in order to produce economic benefits as much as possible. Solutions to these problems, according to Nasr, it must resacralisation nature and science (*scientia sacra*), where the metaphysical aspects related to the nature of nature must be revived and once again sacred quality attributed to the universe. Natural resacralisation project objective is none other than modern science in order to restore the metaphysical roots. Only by recognizing the sanctity and qualitative aspects of nature, then nature will open up all the beauty and secrets, and ultimately the relationship of harmony between man and nature will be well established (Yasser, 2014: 47-60).

To address the environmental crisis, said Nasr, not only revive the principles of metaphysics in the universe, but also in science itself. For Nasr, modern science has had an important role in the process of the crisis. therefore, the sacred science, as opposed to secular science, has framework preference and application of knowledge sacred into every domain of reality both physical and spiritual. Nature is seen as a sacred reality, *vestigia dei or ayatollahs*, the signs of God who shows his greatness. Nasr also emphasizes how science sacred as this is a continuation of the science of traditional (both Islamic science or medieval Europe) are real, while modern science is nothing more than an anomaly because it operates within the framework of the 'one-way' (materialism and secularism) that nature only reduced to mere valuable quantitative and modern humans made lulled by the 'myth' that all the crisis will be completed by itself along with the progress of science.

By bringing back the sacred value (both in nature and science), has answered one of the fundamental problems of modern civilization, the crisis of the environment and humans. In the environmental ethics of Islam, every entity in the universe must be intrinsically valuable because of its sacred quality (as creatures of God that are not created in vain). Consequently, people with consciousness itself, have an obligation not to

infringe the rights possessed by nature (as a consequence of the intrinsic value of nature), such as creating damage to nature without regard to the environmental impact aspects of its natural considering has the right to life and sustainable. The intrinsic value of nature like this (sacred value as the intrinsic value of nature actually), which on the one hand of man 'fixed' nobler than nature entirely, and on the other hand nature is also worth intrinsically not a mere instrument for the benefit of man, get a grounding in argument ontological (and epistemological) in the theory of unitary form-Transcendent Theosophy. (Yasser, 2014: 47-60).

Materials And Methods

This paper uses phenomenological approach which seeks to interpret the understanding and actions of individuals in relation to the natural environment. In view of Natanton (Mulyana, 2002: 59) relating to the phenomenology of human consciousness and the meaning of subjectivity as a focus for understanding social reality. Data were obtained through in-depth interviews was placed as a 'bridge' or symptoms within the meaning menungkapkan their understanding.

RESULTS AND DISCUSSION

a. Myth as source of knowledge

Indigenous peoples in South Sulawesi in general has a cultural basis 'syncretic' of integration between the ancient belief that animism and dynamism with Islamic teachings they receive later. In ancient teaching them, there is a belief that every object in nature (nonhuman) has spirit. They believe the spirit of the unseen and the need containers that are entered into the spirit of rocks, trees, soil, rivers, mountains, and so on. Therefore, the objects they were treated respectfully by providing offerings. These events occurred in various traditional rituals such as *Mappalili*, *Massorong*, *Mappanini* and so on. This ritual also shows that people regard and treat nature in the context of a relationship of mutual need.

Indigenous peoples in South Sulawesi also embraces 'deterministic' perspective that God or '*Dewata SeuwwaE*' power over His creatures and wills anything what He wants. Based on this, the aspect of good and evil is God's will, including environmental degradation, earthquakes, floods and so on. Humans do not have any strength, have all been determined by God and humans just live it.

Talking about 'consciousness' in nature or outside the human self as a real consciousness, created from the workings of mind and soul simultaneously through the mind. Likewise, when consciousness actually

be realized in the form of 'action' then it is conditioned by the mind and motives in the soul.

Based on that idea, be clearly understood that the relation between man and nature or individual with the physical environment in the early days was based on the intrinsic value of nature. In this context, the idea of the primacy of environmental and ethical environment or the so-called 'Deep Ecology' is still very relevant.

b. Nature as bridge of 'value' and 'norms'

In the rural communities, the most dominant characteristic is the high social solidarity in various social dimension. Social solidarity can be realized due to the homogeneity of the community regarding the similarity of the natural environment and social environment in common. Despite social differentiation - a difference of work - but its not extreme as in urban communities which resulted in a sharp social differences.

The belief rural communities as a form of belief that humans are an important part of the universe because it has elements of the same creation - fire, water, earth, and wind – construct them to put the natural environment as well as an important part of life. Other words are no reciprocal relationship and mutual benefit which took place between the natural environment and man. If so, then the same disturbing the natural environment by creating problems for human life. In fact, rather animist beliefs that each of objects including trees, plants, rocks, and so have the inhabitants form supernatural beings. When the tree is disturbed without cause or do not ask for permission, the occupants will be raging and disturb people. Therefore, the natural environment to be very "valuable" and to maintain the value of the community create social norms that govern their relationship. Until now there are many who believe in the existence of supernatural beings that inhabit rocks, trees, plants, and so on. When humans go around cutting down trees, the inhabitants of revenge. "

Through the existence of social norms, public trust "life" to be set. Norms provides guidance on actions to treat people in the surrounding environment so that nothing is affected by the poor. Norms consists of understandings, values, expectations and goals which are believed and run jointly by a group of people. The norms can be derived from religion, moral guidelines, and standards of secular as well as the code of professional conduct. Norma can be a pre-condition and the product of social trust.

Norms is reciprocal, meaning that the contents of the norms regarding the rights and obligations of both parties which can guarantee the benefits of a particular activity. In this case those who violate the

norms of reciprocity that have an impact on less profit on both sides will be negatively sanctioned very hard. Network built up a long and ensure both parties benefit equally, will bring up the standard of justice and violate the principle of fairness will be subject to harsh penalties.

c. Cosmology: Man, Nature, and God

Rural communities in South Sulawesi has its own cosmology of human events and natural surroundings. Reality on the ground shows that in rural communities until now many citizens who still cling to the teachings of the ancestors, which have been adapted to the principal teachings of Islam. Their main teachings is the faith in the Creator who gives guidance in the life of behaving and acting, both in the world and in the hereafter.

Rural people looked natural surroundings (forest) as part and equal to man (human being). It is envisaged in the cosmology and philosophy or way of life of human and natural events. The existence of a man they say nothing to do with the concept of human formation which consists of four elements of fire, water, earth, and wind. One of which is no mean man has become a corpse. The trust has implications for the emergence of local social institutions as a manifestation of the four elements.

The entirety of the four elements mentioned above also occur in nature which are essential elements in the formation. Therefore, in the view of the people in the village, people must always preserve the natural (forest), due to forest damage means the damage yourself. Even morally villagers say "only animals that can damage forests". So if there are people who deliberately destroy the forests means that it is equivalent to the animal. Humans without the forest could not live, because the trees functioning as a manufacturer of oxygen needed by humans and absorbent (carbondioxyde) that is discarded by humans. It is conceivable, if ever overall disposal (carbondioxyde) are not absorbed back and no longer a tree that produces oxygen gas (oxygen), humans and other living creatures doomed to destruction. That's also the reason why the people in the village generally symbolize forests as the lungs of the world.

All activities in rural communities basically closely related to good environmental management systems, environmental management systems in particular. Hereditary villagers principle that the forest should not be destroyed, if it is damaged as well as damaging the man himself. It describes the people aligning themselves with the environment or at least see themselves as part of an integrated with its surroundings. In that regard, there are several local expression in South Sulawesi, which shows a view of their ecological personification of the natural surroundings. They say "the trees are the lungs of the world" and "the water-binding

world". They also said that the importance of forests for life because it can bring rain. So, in fact they understand the main function of forest ecosystems as a counterweight. Other ecological view seen in the phrase "the river that flows there because of the forest, the spring was there because there are trees and shrubs". Thus, according to them "when the trees in the rain forests are cleared to reduce and eliminate the water source".

The legacy of the traditional values of the ancestral people, who until today still exist and adhered to, is considered very useful in realizing the development of community forestry, social forestry and or other forms of development of other forest programmed by the government. Local teachings indeed its guiding everything that will be done in the area of the environment, more specifically in terms of treating forest environments that exist in the environment surrounding community. No single action or behavior that is allowed to deviate from customary rules that exist, both in nature as a system of kinship and collective identity and life in general system settings.

The conditions mentioned above confirms that action or system knowledge and local knowledge, who studied local communities from generation to generation and are based on their experience with the management of the environment, are considered particularly suitable for sustainable environmental management. Warren (1991) even admitted that the system of local knowledge plays an important role in equipping science, especially in his capacity as a troubleshooting tool sociocultural. According to him, as part socio-cultur system of local knowledge which contains a set of values, ethics, norms, rules and skills of society - it is suitable and useful in meeting the demands of their daily (consumption, health, education, natural resource management, and so on). In the same view Gadgil (see Mitchell, 2000:298) also shows how powerful this system of local knowledge as part of local wisdom, which accumulates and plays an important role throughout the history of human life. Local wisdom saw man as something integrated into the natural environment and their belief system, not as a separate entity as is the case in view of science and technology. Therefore, the system of local knowledge society which is loaded with local knowledge is very attentive to the balance of the natural environment, so it can be considered to be very useful, particularly in forest development prospects are being promoted in Indonesia.

CONCLUSION

In the minds of rural communities socially and historically constructed on myths and beliefs, cosmology, and interaction with

nature, they believe that 'Human-Nature-God' has a reciprocal relationship. The confidence manifested itself in various actions 'caution' treat nature. Ritual is one of them.

In that context, the principle-Transcendent Theosophy be fulfilled that the natural environment is indeed a living organism. This implies the belief that the natural environment has a soul and awareness that a time will be undergoing a revival after the destruction.

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