

Developing Hydrotheology Concept in Islamic Perspective

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ABSTRACT

Water is a vital tool in human life. This water intensity is indicated by the many verses of the Qur'an and the Prophet's hadith which talk about water in various forms and types. Based on verses and hadith that are spread in various letters and themes, it is necessary to formulate a new perspective on water. This article tries to formulate a view of Islamic theology about water with a focus on various aspects of the study of water conservation efforts for water resources. By using content analysis of Islamic source texts accompanied by thematic methods, it is found: First, the study of water in Islam includes three aspects 1) metaphysical, 2) humanistic, and 3) naturalistic; Second, there are three main principles in efforts to conserve Water Resources (SDA), namely: 1) Protection and Conservation; 2) Management and Empowerment; 3) Savings and Preservation.

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1. Introduction

1.1 Introduce the Problem

The body of a manuscript opens with an introduction that presents the specific problem under study and describes the research strategy. Because the introduction is identified by its position in the manuscript, it does not carry a heading labelling it the introduction. Before writing the introduction, consider the following questions. The development of modern technology and industry has increasingly shown rapid progress. He has been able to change the face of the world so quickly that it raises various innovations in various lines of life. But this does not always bring a positive impact on human life and the environment, even in reality many cause serious ecological problems. In various cases of the environment in the modern era today, both in the local, national, and global spheres, both directly and indirectly, the majority are caused by the negligence of the people themselves (Aziz, 2014).

The issue of an environmental crisis which is a global and Indonesian threat at this time, in particular, is not merely a matter of technical, economic, legal and socio-cultural, but needs to involve serious efforts from various points of view, especially from the theological perspective. This is because, given the various efforts of the government and the environmentalists gathered in various social institutions (NGOs), they have not been able to optimally cope with such severe environmental damage (Reflita, 2015).

In Islam, what is called the natural law is essentially the sunnah of Allah (Allah's provision) which has been established in this world. God has set and controlling system of this nature with His laws with the aim that can be utilized by the human life setting and control of God over nature is a manifestation of nature Rahman. God

to humans If God does not regulate and subdue nature for humans, then what will happen is a disaster for human life itself. Thus, humans should guard and use this nature wisely following the provisions set by God.

Islamic theology which bases its teachings on the Qur'an and hadith has a universal concept related to human life in the world and the hereafter, including instructions on various matters related to water. The search for the teachings and values contained in the two sources of religion is expected to be the right solution in the effort to formulate the concept of water conservation and management. This is important in the context of counter-discourse on the view that environmentalism is a product of thought and a form of Western control over the whole world. Therefore, Seyyed Hossein Nasr and other scholars and grassroots leaders began to grapple with the application of Islamic principles to environmental practices.

Among the environmental problems that are complicated and prolonged are water issues. On the one hand, water is a vital tool for human life, but on the other hand, water also brings many disasters such as floods and droughts. These two aspects certainly show a contradictory face to the existence of water in the cosmos as a whole. The study of several verses of the Koran and the hadith of the Prophet is directed at two things; first, the role of water in various activities and forms of interaction in life on this earth. Second, water is the most important element in the formation of life and the survival of humans. So, the need for water for the human body is very important.

Based on the background of the problem above, the writing of this article is directed at efforts to formulate the theological views of Islam about water based on the Qur'an and hadith which the author then calls the concept of hydrogeology in the Islamic perspective. For this reason, there are two basic questions raised, namely what is the nature of water and how are water conservation efforts. Therefore, this article aims to formulate a conception of water in Islamic theology and formulate the basic principles of Islam to conserve water resources on this earth. This article is expected to contribute to scientific development in the field of ecology environmental both conceptually and operationally in tackling water-related problems.

2. Method

Given the focus of research is the effort to formulate the concept of hydrogeology in Islam, the primary data sources are the Qur'an and the hadith (al-Kutub al-with). Therefore, extracting data in the form of verses from the Koran uses thematic methods based on the keywords *al-ma'u* (water) and their derivatives. While tracing the Prophet's hadith uses a combination method between *takhrij bi al-lafdzi* (tracing the hadith through keywords) and *takhrij bi al-maudhu* (tracing the hadith through the main theme). While analyzing data using content analysis.

3. Results and Discussion

3.1 Hydrological Conception according to Islam

Hydrology is a science related to earth water, the process of its occurrence, its circulation and distribution, chemical properties and physics, and its reaction to its environment. This also includes the connection of water with other living things. Water is a renewable natural resource but has limitations. Because of these limitations, the conservation of water is needed. Water conservation, which is one of the objects of hydrological studies, is interpreted as an effort to manage water resources including the protection, maintenance, and management of water resources (Susilowati, 2006).

In Islamic theology, the discourse about water gets very high attention. This is evidenced by the number of verses and hadith that discuss water, the word "water" in the Koran is mentioned in the form of mufrad (singular) namely "al-Ma'u" and is not mentioned in the plural "amwah" or "miyah". And repeated as many as 63 times in 41 suras. That is; al-Baqarah; 22, 74, 164., an-Nisa ' ; 43., al-Ma'idah; 6., al-An'am: 99., al-A'raf: 50, 57., Al-Anfal: 11., Jonah: 24., Hud: 7, 43, 44., ar-Ra'd: 4, 14, 17., Ibrahim 16, 32., al-Hijr: 22, an-Nahl: 10, 65., al-Kahf: 29, 41, 45., Taha: 53., al-Anbiya ' : 30, al-Haj: 5, 63., al-Mu'minun: 18., an-Nur: 45., al-Furqan: 48, 54., an-Naml: 60. , al-Qasas: 23., al-Ankabut: 63, ar-Rum: 24., Luqman: 10., as-Sajadah: 8, 27., Fatir: 27., az-Zumar: 21., Fussilat: 39. , az-Zukhruf: 11., Muhammad: 15., Qaf: 9., al-Qamar: 11, 12, 28., al-Waqi'ah: 31, 68., al-Muluk: 30., al- Haqqah: 11., al-Jin: 16., al-Mursalat: 20, 27., an-Naba ' : 14., ' Abasa: 25., at-Tariq: 6., Hud: 44., an-Nazi 'at: 31 (Imamudin, 2012).

If observed further, the water discourse in Islamic theology covers three aspects, namely 1) metaphysical, 2) humanistic, and 3) naturalistic. These three aspects are interlinked so that they cannot be separated. Furthermore, these three aspects can be described as follows:

3.1.1 Metaphysical

Aspects This aspect includes the discussion of water from its nature and function of water. In an ontological review, the nature of water is the basic material and the main element forming all life while functioning as the source of life for all beings. According to geological studies, the earth consists of 70% water which is divided into 97% seawater and 3% freshwater divided by 30.1% groundwater, 68.7% ice poles and glaciers, and 0.9%. Thus only 0.3% of freshwater is available which is divided into 2% river water, 11% swamp and 87% lake to meet the ecosystem needs of the earth and all needs including agricultural, industrial and household activities (Putranto, 2003).

Likewise in the Qur'an, in some places, it has informed about the nature of the water. In QS. Al-Anbiya ': 30 states that the origin of life in this world originated and originated from water. That means that water is the basic material as well as the main element in the life of the ecosystem. As a basic material of life, it certainly has a very important role in determining the sustainability of the ecosystem on this earth. In QS. Al-Hud: 7, Allah asserts that the element of water already existed before God created life on earth. Against this verse, Fakhruddin al-Razi commented on the existence of water as the basic material for the creation of all life and the main element in the whole process of forming life on earth. This is also corroborated by the Prophet's statement in a hadith which reads: "all living things come from water" (M. bin F. Al-Dhabba, 1999). This statement is also corroborated by another hadith which reads: "all from water, light, darkness, air, and land, and when asked where it all came from" (Wahid and Tualeka, 2011).

While al-Zamakhsary explained the content of QS. Al-Anbiya ': 30, in two meanings, First, meaning that shows the essence of water, as the basic element and material of the creation of humans and animals. The composition of water dominates most of the human body, animals, and plants. The water element of almost 70% forms the anatomy of the human body, even in most organs of the human body. Namely, lungs (90%), blood (82%), skin (80%), muscle (75%), and bone (20%). In many studies, it was found that the percentage of water dominates in the entire process of human creation, from the beginning of the process of fetal formation to the process of birth to growth until its old age.

Second, the meaning that leads to the role and function of water in all patterns of the creation of ecosystem life on the face of the earth. In this case, water has multiple roles and functions. First, water is a medium for transporting nutritious substances to all cells. This shows the important role and function of water in maintaining the survival of the entire ecosystem. Second, water is a medium for digestion, absorption, assimilation, and excretion. Without food, the human body can last up to 5 weeks, but can only survive 5 days without water. Therefore, symptoms of lack of water (dehydration), are very influential on the health condition of the body which causes many complaints and even diseases.

The function of water third is to maintain fluid balance and launch the work system in the body's organs such as digesting food, flowing blood, flowing oxygen and so on. Fourth, water functions to maintain the stability of body temperature and fifth, water has an important role and function in the process of sterilizing the body from toxins that settle in the human body (detoxification) through sweat, urine and bowel movements (Putranto, 2003).

Sixth, as hinted by QS. An-Nahl: 65, water has an important role in the process of exchanging molecules between cells to build new cells and tissues needed by the growth process. In another aspect, the Koran's study of water shows the role of water as a purifying media (thaharah) and means of worship. The study of water shows the urgency of the role and function of water in human life, both physically and biologically and spiritually.

3.1.2 Humanistic

Aspects Another aspect discussed by the Koran is the pattern of relations between humans and water. The relationship between Humans by shown in three dimensions, namely the relationship between humans and their God and humans with their natural environment. The first shows a vertical pattern, in which humans act as khalifatullah fi al-ardh; while the second shows a horizontal pattern, namely the relationship between humans and nature (habl min al-alam). For this, there is a reciprocal relationship between humans and their environment; one human side affects the environment, and on the other hand, the environment affects humans.

This three-dimensional relationship shows that humans have a central role in building appropriate and healthy interactions. In its capacity as khalifatullah fi al-ardh, one side of man is the object of Allah's creation. The availability of abundant water on this earth is intended for human survival. On the other hand, humans are also the subject of the continuity of the element of water. The existence of this abundant water requires the responsibility of humans to maintain and use it in an effective and targeted manner. Recognizing the urgency of the function and the centrality of the role of water in life, water conservation is a fundamental demand for

the survival of the lives of all living things on the face of the earth. The obligation to keep water is the same as the obligation to maintain life itself. Therefore, humans are required to carry out the role of humanity to fulfilling their duties of responsibility to God.

3.1.3 Naturalistic

Aspects Another aspect shown by the verses about water is related to the basic principles of water conservation efforts. For this reason, various kinds of environmental ethics theories are needed as a basis for nature conservation. At least there are several concepts in environmental ethics theory: Egocentric Ethics, Homocentric Ethics, Anthropocentrism, Biocentrism, Ecocentrism, and Ecofeminism (Nahdi and Ghufroon, 2006). In this case, Yusuf al-Qaradawi asserted that the presence of Islam brought the concept of an environmentally friendly religion. This concept is built on the meaning of al-ihsan, which according to him has two meanings. First, protect and maintain perfectly. Second, love, pay attention, care for and respect.

3.2. Islamic Conception of Water Conservation

Among the basic tasks of mankind are managing and prospering nature properly and correctly, as the QS signals. Huud: 6: "He created you from the earth (land) and made you the prosperous ...". If humans can carry out this mandate, the available natural resources will be one source of welfare for humans themselves and other creatures (Widagdo, 2012).

The natural wealth on earth can show two faces at once, one side as a gift, but on the other hand, it is a disaster. Both depend on humans. If humans can manage and maintain it well, it will appear as a pleasant face. But human failure in managing and guarding it will show a terrible face. How many natural disasters occur as a result of human activities, as indicated in QS al-Rum: 41. Various air and water damage and pollution such as pollution, erosion, flooding, and drought are common sights. Therefore, maintaining various types of natural resources has a very vital role in determining the quality of the environment, especially water resources (Safrilsyah and Fitriani, 2014).

As mentioned earlier, as khalifatullah fi al-ardh, humans are required to interact with the environment in which they live. Its existence affects the environment, and the environment can also affect human existence. It is this reciprocal relationship that maintains human survival as well as its natural resources. His ability to adjust to the nature of his environment is always demanded. This is where the urgency of the role of Islam in encouraging ecological conservation efforts, including problems related to water resources as a primary need.

The study of sources of Islamic diversity shows several forms of water conservation efforts which can then be formulated in 2 discussions. The first is related to hydrological problems and the root causes, and the second is related to conservation efforts as a form of problem-solving for existing problems.

3.2.1 Hydrological Problems and Root Problems.

Analysis of the word of God in QS. Al-Rum: 41 states that the source of damage that is on land or at sea is due to human hands. The emergence of the disaster that befell them is expected to be a warning to immediately return to the right path. Departing from the verse, there are at least three points that must be considered. First, the damage that occurs on land and sea is a result of human error. The use of the word "aydin" and "al-nas" in the form of plural shows that the perpetrator of the damage is not only one individual but includes various social groups. Second, the disasters that occur as a result of natural destruction by humans in the first point, are forms of Allah's learning divine (*tarbiyah*) to humanity so that they can think and behave better. Third, is the obligation of humanity to continue to evaluate themselves both individually and socially to create a better life. These three points become the theological foundation for overcoming various ecological problems.

Searching for sources of Islamic teachings related to water problems points to several forms, namely wasteful use of water, pollution and water pollution, and poor water management Water:

3.2.1.1 Wastage

Although the availability of water on earth is quite large, it turns out that some countries often experience water scarcity. This is where the importance of preserving water resources is. Among the solutions offered by Islam are the habitual use of water economically and not excessively.

This command not to exploit the natural resources can be traced to the story of the Prophet when travelling with his friend Sa'ad bin Abi Waqash where the Prophet rebuked him with a statement: "Do not use excessive water!" Saad asked, "Is it prohibited in using ablution (using water) too much?" The Prophet answered, "yes, even if you do it in a flowing river " (Al-Dhabba, 1999).

3.2.1.2 Pollution and wastewater

As mentioned earlier, water is the dominant element it is evident that the area of the ocean is greater than the area of land where water is the main element and the first material that forms life requires a great need for water without water, life will not be realized.

Efforts to save water resources from wastewater pollution have received full attention from the Prophet, this can be traced to a hadith which contains warnings and prohibitions of the Prophet to Muslims to dispose of all forms of waste and dirt in water sources, as he stated: " Never one of you pees on water that doesn't flow, then takes a shower from it. " (HR. Bukhari). The Prophet's strict statement shows his seriousness in maintaining cleanliness and preservation of the surrounding environment. This is one form of conservative effort to save water resources from pollution. Visibly polluted springs can be easily identified. For example, the level of clarity and turbidity, the colour and smell, or the taste and effects it causes. These characteristics eventually in Islamic law become a theory of water which is termed absolute water (pure water) which has the nature of thahir mutathahir (holy and purifying).

3.2.1.3 Management

In line with the increasing population accompanied by socio-economic growth, water resources management increasingly faces various problems. Increased water demand has led to excessive exploitation of water resources which in turn causes a decrease in the carrying capacity of the water resources environment and the ability of water supply. Symptoms of degradation in the function of the environment of water resources are characterized by fluctuations in water flow in the increasingly sharp rainy and dry season, water pollution, reduced reservoir capacity, and others.

In addition to these physical problems, water resources management also faces challenges in terms of handling. Like the limited operational and maintenance funds, weak coordination between related agencies and still lack accountability and budget transparency. The lack of participation of stakeholders (stakeholders) that reflects good governance in managing water resources also adds to the problem.

3.3. Water Conservation Efforts: A Problem Solving.

Gifford Pinchot, an expert in the field of environmental conservation who is chairman of the US Forest Service in America, stated that conservation is *"The wise use of the earth and its resources for lasting good"* to fulfil the needs of long-term humans). In the context of managing water resources, conservation of water can be interpreted as the use of water resources wisely to meet the long-term needs of humanity. This conservation is intended to maintain the existence, and sustainability of conditions, properties and water resources so that they are always available inadequate quality and quantity. In addition, conservation is also intended to meet the needs of living creatures both short and long-term. The search for sources of Islamic teachings shows several forms of efforts to conserve water resources, including:

3.3.1 Protection and preservation of water resources.

The protection and preservation of water resources are intended to protect and preserve water sources and their environment in the presence of damage or disturbance caused by natural forces and human actions.

3.3.2 Management and use of water resources appropriately.

Management of water resources needs to be taken seriously. Likewise with the use of water resources, as much as possible to meet primary needs. Both water management and use must be in ethical guidelines and welfare rules so as not to cause damage to the water source and the surrounding social environment.

One example of the Prophet's efforts can be traced to the story of making decisions about irrigation systems for agriculture in the Medina area. In the hadith mentioned: *"The Messenger of Allah gave a ruling on the use of the Mahruf water flow that the above must be prioritized from the one below, which is limited to two ankles and then flowed to the person below."* (Narrated by Ibn Majah)

Likewise, the Prophet's decision in the case of Zubair's friend's dispute with the Ansar about how to regulate the irrigation system. In this case, the Prophet gave a solution by telling Az Zubair: *"Flush O Zubair then pours water for your neighbour. But the Prophet's policy is still protested by the Ansar, then the Prophet said: " Flush then hold the water until he returns to the barrier "*

The dialogue between the Prophet, Zubair and the Ansar told in the hadith above, shows the guidance of the Prophet that in managing water resources must pay attention to the principles of justice and equality for the common good, not just the interests of individuals and groups.

3.4. Water conservation and preservation.

Efforts to save and preserve water are intended to maintain the existence and availability of water in the short and long term, some of the ways that the Prophet taught about saving water resources are by prohibiting excessive use of water even though in matters of worship such as ablution (Suryadilaga, 2013). Water, the Prophet taught several ways: *first*, planting trees as a medium for water absorption (al-Bukhari). *Second*, prohibiting the felling of trees, as recorded in the hadith: "*Whoever cuts down the tree, God will dip his head into Hell*" (Al-Sijistani, 2009). *Sidrah* (*Ziziphus mauritiana*) is one of the fruit trees that is often used in the tradition of Prophet Muhammad's medicine saw. In Indonesia, it is called a tree *bidara*. In the Arabian Peninsula, these trees usually grow in hot deserts, so they are often used for shelter while being taken by people who are on their way or when looking for grass and shelter and shelter and other purposes.

3.5 Discussion

Based on the findings above, this article provides a foundation and can be used as a philosophical foundation for the formulation of the concept of hydrology from an Islamic perspective. this concept was extracted from authoritative sources of Islamic teachings in the form of the Qur'an and hadith. As a concept, this hydrology includes a discussion of ontological, epistemological-methodological and axiological aspects. The ontological study of the nature of water shows its existence as the basic material and the main element of forming life. Epistemological studies lead to the excavation of textual sources, and patterns of interaction between humans and water that must be built. While the axiological aspect is more directed at efforts that must be done by humans to preserve water for the continuity of human life.

On the other hand, in the context of ecological theories and paradigms, the findings in this article have relevance to some of these paradigms. This hydrogeology concept is an affirmation of the building of a comprehensive ecotourological paradigm because it is based on extracting both authoritative sources in Islam. If connected with the paradigm eco-philosophical, this finding is in line with the ethical offer of eco -ism. The awareness of ethical-spiritual gained from the meaning of the hadith about nature conservation strongly supports the theory. While if it is related to the paradigm *fiqh al-bi'ah*, the three-dimensional interaction pattern offered shows the symbiotic-mutualism interaction. The central position of humans in the presence of water shows a two-way, vertical and horizontal pattern with two roles. One side of humanity acts as an object of the creation of water, on the other hand, humans also have a large role in maintaining and protecting water preservation. Therefore, humans must be wise in managing and using water by not polluting and exploiting it.

4. Conclusion

Based on *content analysis* of Islamic source texts using thematic methods, it can be concluded: *first*, the study of water in Islam includes three aspects 1) metaphysical, 2) humanistic, and 3) naturalistic; *second*, there are three main principles in efforts to conserve Water Resources, namely: 1) Protection and Conservation; 2) Management and Empowerment; 3) Savings and Preservation. Therefore, this article aims to formulate a conception of water in Islamic theology and formulate the basic principles of Islam to conserve water resources on this earth. This article is expected to contribute to scientific development in the field of ecology environmental both conceptually and operationally in tackling water-related problems.

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