

## THE INNER DIMENSION OF ECO-SPIRITUALITY: SEEKING NEW WAYS OF PRAXIS OF GREEN ISLAMIC BUSINESS THROUGH CRITICAL ETHNOGRAPHY

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### ABSTRACT

*Our interrelationship between ecology and religion is clearly observed and interested by many religious observers, even if our interaction with nature is clearly constrained and directed by such foundational ethical precepts as mercy, moderation and gratitude, which when systematically understood and applied, result in ecological spirituality. But ethical rules refer ultimately to human nature, and therefore ecological spirituality is rooted in religio-ethical precepts. From this deep-level perspective, environmental crisis as a fundamental crisis of spiritual crisis of modern man, is less a resource-problem than an attitude-problem. This eco-spirituality approach toward preserving and enhancing ecological health and sustainable environment is explored by considering some pertinent aspect of Islamic socio-intellectual history and their relevance for re-articulating and re-applying authentic Green Islamic Business and environmental ethic values in today's world.*

Key words: Islamic business, eco-spirituality, environmental crisis, spiritual crisis, critical ethnography.

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### Introduction

The growing of ecological crisis response several scientists, sociologists, environmentalists, philosophers, theologians, and anthropologists, especially relate to the cause of modern ecological crisis in their various perspectives (Sanjotis, 2012:156; Setia, 2007:117; Khalid, 2005:101). Even this crisis is a complex issue, which includes various problems like spreading of technology, poor science, economic and social development model, but to find the original resources of ecological crisis roots must be started from addressing the inner dimension of ecological spirituality of world religions (Watling, 2009; Schalkwyk, 2011; Spoon & Arnold, 2012).

And the main part of this paper, everyone must be understand that they are on the brink of a frightening ecological disaster. As there is an alarming speed to destroy the earth, like the manifestations of the situation of air, water, soil pollution through toxic, chemical and radioactive waste, soil erosion and salinization, desertification, deforestation, extinction of plant and animal species, global warming, exorbitant energy consumption and nuclear obliteration. If all of these phenomena are not controlled effectively, the continuity of next generation will have no livable earth to inherit. Even there is relationship between ecological destruction and socio-economic and political injustice, which affected by the ecological crisis, but religious awareness expressed positive position of moral responsibility founded on a spiritual sense of human-role and place within the deeper and encompassing reality of nature. Several of thinkers is opined a global proportions of the crisis as sees as biocide and geocide (Tucker, 2003), even that is a crisis of the entire civilization, which should be collective suicide slowly (Gottlieb, 1996), and some of them defining it as the challenge of modern century (Gardner, 2002).

In this sense, it had been argued that religion, in its diversity of source, its recognition of and encounter with moral and spiritual to the nature, leading to understanding and deepening ecological spirituality can be useful in addressing ecological issues and stimulating a new implement of balanced business and environmental consciousness (Rice, 1999). If Nash (1989) has been introduced with 'greening religion', as a movement back to the nature of religion, so, it is similar to Taylor (2004) which denoted that the perception of the religious beliefs or practices by respect to anything as a form of nature worship. He classified it to three types, *firstly*, environmental concerned world religions. *Secondly*, nature as sacred religion, and *thirdly*, the spirituality of connection to the nature. Of course, this form is different from the efforts of Muslim's practices in environmentalism within the Islamic perspective toward nature and the environment can be also useful to built Islamic ecological spirituality based on their reflections on the Qur'an way as an Islamic business framework (Beekun & Badawi, 2005).

Throughout ecological discussion, especially from the root of ecological crisis in its diversity of world-views, Islamic ecological framework is not like Judaeo-Christian tradition, which dominant of humankind over the earth. But, Islamic Ecology, which

based on Qur'anic and Hadith as the principle role of human being, leading to *Tawhidic* perspective, or observing the Oneness of God serves as the root of trusteeship (*khalitul-Lah*), and responsibility (*amanah*) for the earth, which all of these are become the encapsulates of *Tawheed* pillars in environmental ethics in Islam (Asmanto, 2015). As well as Quddus (2010; 2012) emphasize the basic principles of Islam in *Tawhid* (*unity in diversity*), *Amānah-Khalifah* (*trustworthiness and moral leadership*), also *Akhirah* (*reponsibility*).

Based on Islamic religious-ethical precepts of crisis ecological, we need to explore the appeal and power of eco-spirituality ideas of traditional shrimp farmers in Sidoarjo, which strived for an imagining a future cultivation in radically of Islamic new business forms and values. And it must be also being stressed that this paper is not aim to provide an environmental or theological analysis, as such, then, or to advertise the environmentalism or religious involvement with ecological issues. But, just social-scientific – critical ethnographic and comparative – to qualitatively analyze, and highlight new business forms based on religious precepts, that are building Islamic business ethical values in today's world.

#### **Environmental Crisis: Resource-problem or attitude-problem?**

In ethico-judicial principles, the foundational religio-ethical precepts explain clearly and directly about how Muslim must be interact with nature, or famous termed by *mu'amalah 'alam al-tabi'ah*. And it is idealized and proposed in *fiqh al-mu'amalah* as governing the right transactions between humans and all of creations, like the concept of *laa darar wa laa dirar* (no harming and no reciprocating harm), which extended to keep human attitude and to govern human activity in politico-economic and techno-scientific, especially relating to the friendly attitude to nature (Abu-Sway, 1998).

In this case, the important of systematic axiology of *fiqh* (Al-Raysuni, 2006; Mas'ud, 2006), especially the theory and objectives focus on Divine Law (*Maqashid* of the *Syari'ah*) encapsulated to the application of techno-scientific interaction with the environment. Its means that this interaction has built in right foundational of religio-ethical precepts, as well as Toshihiko Izutsu explained the important role of Qur'anic principle of ethico-religious of humankind to the nature (Izutsu, 2002). It analyses that the good attitude of *rahmah* (mercy, kindness, and compassion), *mizan/tawazun* (balance, moderation, harmony, equilibrium), and *syukr* (gratitude, thankfulness, appreciation) is directly derive from Islamic precepts to understood systematically and implemented it through the ethico-judicial discipline of *fiqh al-bi'ah* (jurisprudence of the environment).<sup>1</sup>

As well as the reality of shrimp farmers business in Sidoarjo, with several individual experience and social movement of few of farmers have changed business orientation from economical oriented to sustainable one (Siregar & Hasanah, 2007). Some of them have maintained not to use chemical and bio-technological technologies, feed mill factory, chemical fertilizers, antibiotik and other drugs, which disrupted in a dangerous direction and manner in human life. It's mean that there is ethico-judicial disciplines, which deny all of Industrial Revolution perspective – since beginning from nineteenth century onward the spread of these new technologies – is resulting in the growth of its economic and military powers combined with the pollution of the environment. And what have been done by shrimp farmer here is a part of ecological balance, ecological health of the socio-natural environment.

It is argued, therefore, that what is needed is a spiritual consciousness on environmental movement (Leiserowitz & Fernandez, 2008). Creating a higher awareness of and growing different access to the profound awareness of environmental crisis which prevails in the closing decade of the twentieth century, especially on shrimp farmers of Sidoarjo, Indonesia. With examining the major philosophical, ethical, scientific and economic roots of environmental problems and examining the ways that ecological spirituality movements can transform science, technology and society of shrimp farmers in order to sustain life of their business on this planet. As the shrimp farmers has a local culture as environmentally conscious culture movement from their ancestors who had inherited the tradition and shrimp cultivation.

The phenomenon above describes that the shrimp farmers trying to explore their attitude to preserve of nature and to form ecological wisdom by reconstructing the actualization of ecological values based on Islam-oriented sustainable development as general principle of Islamic business. As well as, that the environmental crisis faced by shrimp farmers today is a result of modern industrial revolution on fisheries, which has implicated to technological and economic action and even tend to override religious norms as spiritual dimension of religious-ecological idea in human life. And to address these problems, it has needed a description of divine spirituality which has been reflected on ecological spirituality values of shrimp farmers with a depth meaning and encompassing from the sustainable shrimp cultivation from traditional shrimp farmers in Sidoarjo City, East Java, Indonesia.

And based on the real problems is faced in human nature (*tabi'at al-nafs* as opposed to *tabi'at al-kawn*), and the ecological health here is ultimately rooted in the kind of psychological health of human soul (Al-Attas, 1990; 1993). And based of this crisis, the modern worldview crisis is not seen as being simply economic or technological one, but, it is rather is seen as much a moral and spiritual issues at heart, especially from the result of a dominant modern Western worldviews. And from this deep-ecological perspective, environmental degradation is less a resource-problem than an attitude-problem. This attitude-problem results from the general failure of the human ego (*al-nafs al-ammarah bi al-suu'*).

#### **Spiritual Crisis in Modern Worldviews: Trends and Challenges**

Despite such high problems of degradation of nature, we have barely begun to understand the shrimp farmers experience in their cultivation. And the effort of eco-Islamic scientist to increase Islamic ecology culturally and epistemologically, emphasizing human consciousness spiritually and developing within religious environmentalism and in particular the field of religion and ecology.

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<sup>1</sup> See Qur'an Majeed, *al-Rahman: 7-9; al-Anbiya': 107*

Since the nineteenth century, the Revolution and technological expansion till globalization, or what called by 'modern world-view', has been a dynamic and transformative most of shrimp farming imagination in Indonesia. Since 1980, the shrimp farming industry is confronted with charges of environmental irresponsibility, including habitat destruction, water pollution, non-native introductions, collection of wild shrimp, and the use of marine protein in shrimp feeds. These impacts always resulted from bad planning and poor managements, as well as dominant of an anthropocentric world-view and mechanical model which places priority of human reason and economic goal and scientific or technological progress (Oppermann, 2003).

In that scheme, most shrimp farmers just think about material effects, how to dominate and exploit of nature (exploring how to be rich man by modern cultivation), avoided or negated (natural, or God-given) limits, followed the principle the will to succeed. And the big challenge here, the nature becomes exploited or objectified, interpreted economically and profitably, as Loy (1997) and Maguire (2000) argued the domination of consumerism, where the shrimp farmers only over-increase the production and consumption pretending to offer secular salvation, like money-theism. But more than that, just to dictate of what is valuable, and make a capital to be a master of business and ceased to be a servant of God, but a servant of money or profit (Mander, 2002; Nasr, 2002; McGrath, 2003).

### Spreading of the Environmental Crisis in Indonesia

In spreading of the environmental crisis in Indonesia, the economic and technological actions have a potential to destroy the ecology, along with the growth and advancement of science and technology. Exploitation of natural resources, pollution, environmental degradation, industrialized agriculture and fishing, leading to deforestation, desertification, climate change, and environmental crisis, what Nasr (1996) notes as lost dimensions of a religious-spiritual of nature. Gottlieb (1996:6) argued this crisis as a crisis of our entire civilization; Timothy defined by crisis of ourselves, of our worldview and values, our spiritual situation (Kellert & Farnham, 2002:124). And this entire crisis defined by Gardner as challenge of our age, and we need to build just and environmentally healthy societies (Gardner, 2006:6).

To find out more in depth the reality of inner spiritual crisis of modern man, it is seen as unbalancing of the environment, which lead to several crises as occurred as much in Sidoarjo city since 1990. A degradation of nature on aquaculture, destruction of ecosystem along the coastal area, the extinction of species, etc, all are an serious problem faced with fish farmers. According to Radius Prawiro (1998:338), pattern of economic growth from government of Indonesia by concentrate on employment, infrastructure and the production of goods and services, lead to exploitation of natural resources, pollution and environmental degradation. Even since 2000, Sidoarjo city is trying to follow a sustainable development paradigm in its new development policy; the phase of development has been so rapid changes over the past few decades that adverse effects have been unavoidable and excessive. Loss of mangrove forests is the *first crisis* in Sidoarjo, as new problems facing with its development program are not only pollution, but also the problem of exploitation of natural resources (Dinas Lingkungan Hidup, 2007).

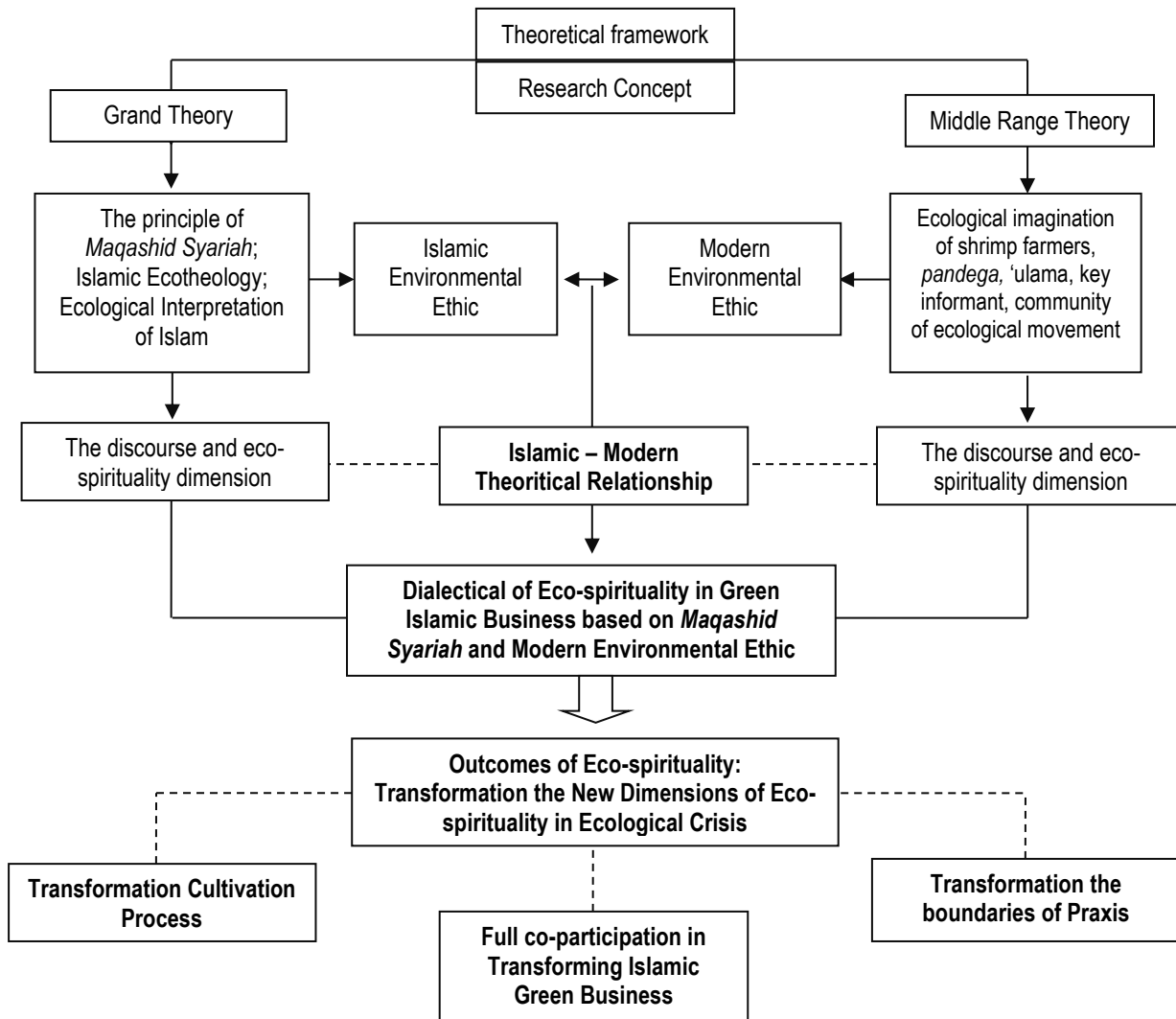
According to Greenpeace that Indonesia has the highest rate of forest loss in the world and some of the largest mangrove forests in the world are in Asia, including Indonesia, Malaysia, Bangladesh, and India, has been reduced by 25 percent since 1980 (Cronin & Pandya, 2009:10). Siregar and Hasanah (2007:17) collaborated with WALHI (The Indonesian Forum for Environment) argued that an extension of land (*tanah oloran*) and several areas of coastal mangrove forests in Sidoarjo converted as new shrimp ponds and rice paddies, and urban development. Even it is not permitted to remove or damage mangrove forest for purposes of construction or expansion of shrimp farms, but a corrupt political and economic system that regards natural resources, as a source of revenue to be exploited for political end, it has caused massive mangrove degradation and deforestation.

*Second* crisis is waste feed results. Since middle of 1980, shrimp disease attacks mostly of shrimp pond in Indonesia effect of additional feed. Over capacity of shrimp inside ponds with chemical drugs and feed mills in large numbers, lead to the spreading of white spot virus and yellow head virus. Beside of it, using of feed will produce waste, which lead to environmental degradation and water pollution from nitrate and phosphate. *Third* crisis is dependency of imported feed. Modern shrimp aquaculture has the characteristics of not being sustainable, because of the intensive use of chemicals, and chemical fertilizers (additional energy) and the practice of monoculture. The use of chemicals and the practice of monoculture have caused soil infertility because of the disappearance of all microorganisms. *Fourth* crisis is saltwater intrusion, which a common problem in coastal areas (Abd-Elhamid & Javadi, 2011). And understanding the causes of anthropogenic activities on wetlands conversion to shrimp aquaculture is an important environmental challenge. And there are other several the rapidly growing shrimp farming industry has had adverse environmental impacts; including pollution of coastal waters, land subsidence, and possible changes in species composition in adjacent wetlands.

Such a way of environmental crisis around shrimp aquaculture in Sidoarjo, which proves the weakness of sustainable development based on modern science and technology to solve various environmental crises and making it a truly win-win solution. And all of science and technological actions only stressing economic, social, ecological dimension, and always ignoring dimension of religious spirituality. And religion with its variety of world-views, its confession of and encounter with guiding principles of moral and spiritual nature, interrelating God, humans and nature, can be useful in addressing environmental issues and stimulating a spiritual and religious dimension as new environmental consciousness. As Gardner (2006:8) argues that spiritual and sustainability communities both looking at the world from a moral perspective, stressing obligations beyond the individual, distant places, and future generations. In this sense, it has been argued that sustainable development concept have to based on guiding principle of eco-theology and sacred cosmology and practical norms of environmental ethics.

Figure 2

The Theoretical Foundation and Research Concept



### Critical Ethnographic and Building a Method of Understanding

In this research, I elected to use semi-structured in depth interviews. By a set of in-depth interviews and conversations, it was expected to obtain complete information from the first hand informant, such as descriptive data of speech, writing, and even the behavior of the people being observed, as quoted by Bodgan & Taylor (1992). And I have been conducting ethnographic research to study of human cultures by describing, understanding and explaining cultural processes from their perspective, customs and meanings within the context of their culture (Spindler & Hammond, 2000; Thornton & Garrett, 1995). As recent transformation in the ecological paradigm, the new field of ecology developed to trans-disciplinary syntheses on socio-environmental conflicts. And the specific practices of multi-actor shrimp a farmer, which identifies and differentiates between their experiences, religious knowledge and action in response to environmental issues, are delineated. This research ends with several meanings and understanding of shrimp farmer's experiences, critical and spiritual ecology implications of Islamic perspective on sustainable development.

I conducted a total of 10 key informants, from the owner of embankment until the keeper of it (*pandega*). The research conducted since March 2014 until August 2015, which each of which generally lasted one till two hours. These informants were found lived in Sidoarjo and its surrounding, which incorporated in four communities, namely CV. Mina Alam Lestari, CV Eco-Shrimp, CV Karya Makmur and CV Sumber Mina. These informants were a professional and environmental activist which has experienced more than ten years in shrimp cultivation. The interviews took place at the homes of the participants, or in a few cases, and in a public space.

Interviews were coded according to the grounded theory approach (Charmaz 2006). In this approach, analyzing and coding partially takes place during the interview itself in order to identify themes as they emerge. This has the advantage that specific information can be explored in more depth and that the analysis can be directly verified and clarified. Interviews were coded according to the grounded theory approach (Charmaz 2006). In this approach, analyzing and coding partially takes place during

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To reconstruct of the attitude of shrimp farmers, ethnographic paradigm implemented through the eco-spirituality concept in their understanding based on holistic-integrative ideology. It has emphasized a critic on sustainable development concept of modern views as founded from frustrated phenomenon of global suppression with the new style of embankment cultivation. What has been described reflects the importance of ethnographical studies of shrimp farmers as qualitative research to penetrate the hidden meaning of relationship and dynamical interconnection of social phenomenon among growing culture and exist tradition from shrimp farmers in Sidoarjo city.

### **Why Critical Ethnography is Necessary in Building of Green Islamic Business**

What does or should critical ethnography look like with shrimp farmers? How should we have responded to traditional shrimp farmer's cultivation after observing process in order to embrace a critical ethnographic perspective? In what follows, we present the interactions with selected informant, to raise questions and ideas about how we might move forward with critical ethnography in green Islamic business settings. The *first* steps is about how drawing from critical ethnography help me (as a researcher) learn to use difference to challenge the process of research, including how methodological decisions get made, how outcomes of research are constructed, and how researcher/researched identities get crafted. And the *second* ones is about how my own attempts to enact critical ethnography allowed the shrimp farmers problematize, how the boundaries of praxis get defined, and what that means for recent environmentally aware interpretations of them within in the field of spirituality, business and ecology, and then produced in the a particular ecological metaphors in Islamic framework.

As a methodology for conducting research, Pizarro (1998) argued that critical ethnography focused on participatory, critique, transformation, empowerment and social justice. And to deep insight for it, need to distinguish between methods, methodology, and epistemology in research process. If methods are tools for gathering data like interviews, participation observations, etc; and methodology is research paradigm used to progress research tools, by setting the principle of applied theory and research conduct such ethnography, narrative inquiry, etc; and epistemology is described a philosophical basis for deciding the kinds of knowledge are possible and providing the knowledge to adequate and legitimate in research process, like constructivism or positivism, etc. All of this distinction is important to recognize that critical ethnography is grounded in a social setting as a social-constructivist epistemology framework as well as understood from knowledge generation, values, histories, experiences and practices of the researcher, and active in context based process influenced of the community in which the research is done (Atwater, 1996).

And since critical ethnography was being challenged theoretically as overly functional, too apolitical and riddled with hegemonic practices and methods. To define critical ethnographic characteristic, 'politicizing' ethnography is needed as a root of the belief that will be exposed, critiqued, and transformed inequalities associated with social structure and religious ecological imaginations, which are consequential and fundamental dimensions of research and analysis. Given ecological spirituality is marked by traditional shrimp farmers, from how they are created a new body of religious knowledge and stimulated a new religious-ecological faction as green business actions. Critical ethnography also calls for searching out and using ecological imaginations that enable the examination and transformation of inequalities from multiple perspectives, in particular from the "perspective of the oppressed". The majority of shrimp farmers today live in uncertainty conditions of ecological destructions, at some points in their next generations, and more than half of them moving to others jobs and selling their embankment. And moving toward more equitable and socially justice would be founded in religious ecological innovation as the inner dimension of ecological spirituality. So, we have to pay attention to the role and the importance of this perspective.

This critical and political framework for research is defined through four major principles. For the *first*, critical ethnography is situated within the belief to address processes of unfairness or injustice within a particular lived domain. As the most of shrimp farmers are Moslem, and research is actually political and steeped in cultural beliefs and values to feel a moral obligation and change to greater freedom and equity. And the political view of ecological degradation was embedded and research is a renewed understanding of culture and replaces the function of religion. *Second*, critical ethnography is based on a vision of praxis centrally about a political commitment to struggle for liberation and in defense of human rights. *Third*, research is framed through the agency and the corresponding responsibilities of the researcher and the researched. All of research participants can and must explore their action, act for others and themselves. And the *fourth*, critical ethnography is research that is an advocate for the oppressed in ways that genuinely embrace the histories, cultures, and epistemologies of the oppressed. As the action of critical theory, the core of critical theory must be documented in the nature of oppression and to process the empowerment by sensitizing the research community to the implication of research for quality of life.

All of these principles draw attention to the most urgent issues in ecological spirituality as the inner dimension of ecological imagination raised from shrimp farmers in Sidoarjo, East Java. The shrimp farmers, embankment guard (*pandega*), researchers, brokers, and policy makers generate and reproduce differentiated cultivation experiences for their business. Sometimes differentiated experiences can be sound, and sometimes potentially oppressive. After all, irregularities numbers of minority shrimp farmers continue to be targeted for fulfilling the desires and needs of living alone to seek maximum profit in free competition. These practices disrupt efforts to achieve business goals, and to doubt whether morality has no place in business activity. And so, it must be uncovered, critically analyzed, and transformed into more equitable and socially in green Islamic business.

### **Building Green Islamic Ecology as the Inner Dimension of Eco-spirituality**

To know the principle of green revitalization as green of Islamic Ecology here, the reason, intelligence, skill and behavior will grant people the qualities required to enable all shrimp farmers to be vicegerents on earth (*khalifatul-Lah fi al ardh*). So it has been started by:



### A. Transforming the Cultivation Process

Observing the behavior of shrimp farmers in cultivation allowed me and selected farmers to get to know each other better in the good attitude of gentleness to the earth, to nature, to the natural environment, especially to the all of species in the embankment, which complemented by the true believer's attitude of peacefulness with people, societies, communities, cultures, and fellow cultivator. Although our description is too short, it resulted from many hours of taped conversation that ranged from discussing experiences in business perspective of shrimp cultivation. However, what we actually observed and discussed, and how that influenced our future relationships with each other as a *makhluk* (with varying degrees of success).

After working on story to some key informants, Iwan Hamzah and Syarif became much more vocal than others in their participation of cultivation program. Beside both of them is a farmer and cultivator, they also have sufficient religious knowledge. They began to discuss and tell me about what happened at degradation of shrimp embankment today, and to point out when they did or did not like it. Iwan and Syarif tried to relate their own relationship with an ethos which is imbued with the religio-spiritual and ethico-moral qualities of Islam. So, as elaborated by Iwan and Syarif, this shift in our relationship felt important, *first*, in epistemological standpoint, the shrimp farmer's initiative to change pattern of traditional cultivation. And several of them initiative to define what I needed to know helped me to keep ecological crisis in shrimp ponds, and how I understood deep reflection on mistake and falsehood in the following irrefutable conclusion about many aspect of modern life.

This shift felt important from a methodological standpoint as well. An ethos moral quality of mildness (*rifq*) and gentleness (*lin*) to fish, shrimp, and media of their life until harvest, is imbued by their cultivation as traditional shrimp farmers. Which combined with reverential humbleness (*tawaddhu*), serenity (*sakanah*) and emotional fortitude (*qarr*) lead to traditional system make people are not arrogant (*laa yatakabbarun, wa laa yatajabbarun*), like semi or intensive system in shrimp cultivation. These attitudes avoid shrimp farmers from desolation orientation (*at-tawajjuh fil fasad*), especially related to the land, and steer clear of domination culture by imposing themselves upon others on earth out of a false sense of superiority. The data found on the character of H. Masykur, which indicate the kind of cultivation forms by maintaining the traditions and ancestral cultures, like '*keruk caren*' (cleaning mud from feed residue), and Gus Iwan Hamzah and H. Syarif always do it once in a year. They said that the function of it is '*sunnatullah*', by killing viruses and toxins of feed with sunshine, which known as '*nggombeng*'. And H. Agus emphasized, if traditional cultivation is the identity of community of Sidoarjo, although few farmers who still maintain this culture, but back to nature is best system of eco-friendly.

As academic researchers, my desire was to follow up the reconstruction of cultivation and maintain the traditional system by 'back to nature' with a series of conversations to better understand the ideas raised by the shrimp farmers; and in all honesty, they even expressed concern that their system in cultivation is unsustainable one. In particular, the traditional farmers has initiated positive psycho-spiritual demeanor is contrasted with that of those who would walk with pertness (*marahan*) in the land<sup>2</sup>, in haughtiness and wanton abandon, as if they own the earth, indifferent to any sense of self-restraint or accountability to the Creator, the True Owner of all.

*The second*, in the integrated attitude standpoint, especially the attitude of gentleness to the earth, nature and natural environment is complemented by the true farmers as true believers. Their peacefulness to people, communities, societies, cultures – as basis of ecological sustainable – is used to challenge assumption and underlying supporting ideologies that make those assumptions as a way to avoid from wasteful, miserly and stingy attitude. As well as most of shrimp farmers life in spending of their wealth, but Iwan and Syarif tried to neither extravagant nor miserly, for temperance is their path of choice between the two extremes (*wa kana bayna dhalika qawwaman*)<sup>3</sup>. Thus the friendly attitude towards nature, peacefulness to people, moderation in consumption and devotion to the Lord of all things are integrated in their personality as a single harmonious whole. In this case, the shrimp farmers has proved the philosophical principle of Java with *karepe Gusti Allah* (the will of God), which denotes that the attitude and action of human being in cultivation process was depend on the judgment of God in perfection of cultivation. Even there is the spreading of environmental crisis as the infancy of science and technology, by economic and technological action which has a potential detriment to the embankment, but the consciousness that God is dependent upon of all its creations is required.

In shrimp farming cases, the most interesting feature of it, is presented by the Islamic worldview of interactive and integrated outlook. Therefore, a contemporary understanding of farmers in notion of '*masalah*' (public interest), especially in transformation of modern cultivation to traditional ones, lead to a theoretical understanding of sustainability in its broader terms. As well as Islam represents the natural state (*fitra*), or intrinsic state of goodness, this implies a full harmony with nature, community, people and the built environment. It also means a full realization and consciousness of the role of shrimp farmers as a trustees and a witness (*khalifah*).

### B. Transforming Boundaries of Praxis through Redefining Science and Technology

In particular, religion is seen as able to challenge modern problems through (diversely, dynamically) of engaging crucial global issues in shrimp cultivation, like ecological crisis, that may be caused by or be unable to be redressed by the anthropocentric worldview on modern shrimp farmers. And several of scientific work of Nasr (1964; 1968; 1975; 1996) proves, if the role of religious spirituality – especially – authentic teachings of religion provides valuable policy in answering ecological crisis.

<sup>2</sup> See Qur'an Majeed *Luqman*: 18;

<sup>3</sup> See Qur'an Majeed, *al-Furqan*: 63-64

Schwencke (2009) addressed this policy to counter anthropocentric attitudes, materialistic and exploitative of modern shrimp farmers today. Based on the crisis in civilization and modern science, several traditional shrimp farmers attempts to express ecological movement of harmonious behavior in nature, encourage constructive assessment of eco-friendly. Given the nature or the cosmos is not an inanimate object, not being callous and without the value of anything, but it takes an attitude, behavior, consciousness called by "*dhomir*" for re-thinking and re-formulate spirituality *Tawhid* based on religious values and sacred doctrines, self-spiritual expression and perennial wisdom with re-sacralization of nature.

In this sense, as much as self-spiritual expression gives inseparable expression, which taking place with religion prophetically addressing environmental issues, critiquing modern imagination of shrimp farmers and providing new revitalization of nature and humanity by taking the existence of God in spiritual *Tawhid*. This expression encourages there may be a green religious revitalization in ecological movement based on the existence of God. Even daily activity of most from shrimp farmers still shows the spiritual inspiration led them to the specialization of a special relationship to nature, especially what have been done by guard pond (*pandega*), but certainly that is consequences of local values of Deity, which considered that the nature have the power that makes the safety and ease of cultivation by performing Java rituals and traditions, like *sajen* (the offering of Javanese traditional), *selamatan* (communal feast from Java), *larung saji* (Javanese traditional in first of Suro), *Nyadran* (traditional ceremony aimed to pray to the ancestor's spirits in Sidoarjo communal), etc.

So, deep reflection on the meaning of transformation here, which separates truth from falsehood, will understand clear-sighted of irrefutable conclusions of modern worldviews. But, modern shrimp farmers by using technology and scientific methods changes all Islamic views about *Tawhid*, and most of it anti-Qur'anic attitudes. For the example, (1) modern and economic development powered by science and technology, aimed the land only for sake material growth, (2) Always called "liberal" modern economy system enforces its ways, where the most of shrimp farmers tried to remain faithful to their local traditions, (3) The addiction of economic wealth accumulated, (4) western techno-economic efficiency, which drive to global uniformity of mental and physical landscape, etc.

All of these perceptive reflection have to think more seriously and deeper in term of re-viewing, re-visioning and deconstructing our core attitude toward nature with a view toward a systemic radical reform of human attitude by redefining the science and technology. Even the shrimp farming as much as forming the basis for economic or technological actions, but as what is seen as needed is moral and spiritual reorientation, which counterbalancing modern moral and spiritual disorientation of science and technology. So, with regard the ecological crises, is not science and technological crisis, but it is seen as a moral and spiritual crisis, as a result of modern meaning and values in science, like technocrats, homo-*economicus*, business people tend to think in techno-scientific and political economic. And to solve green business in Islamic perspective, is needed to reform ecological problems resulting from a modern spiritual worldview to an alternative spiritual vision needing to be constructed as a base for new environmental ethics.

### C. Transformation the Modern Worldviews to Green Islamic Business

From the dialectics of farming business and ethical spirituality of shrimp farmers toward the embankment cultivation, it can be concluded that the religion play the importance role for business construction perspective Islamic tradition. In this case, the Islamic religion is understood as unitary system, which provides a complete code of law and guidance. In line with this, the term of Islam is seen as deriving from *salam-silm*, meaning peace and wholeness. The unity is thus seen as an essence and impetus within Islam, based on the 'oneness of God', the 'All-encompassing (*al-Muhit*), who peacefully sustains life.

It's means that, the shrimp farmers should do business with the advantage of God promised. As well as this attitude is implies the awareness of the unity of all-encompassing, that the *Tawhid* has been constructed business system to follow what has been promised by Allah and obtain whatever was on the side of Allah. And in its development, the farmers were faced with a number of embankment degradation which is inflicting huge losses to the failure of shrimp cultivation. In ethical business, the ability of farmers to change people's awareness is main priority on business. It is intended to reconstruct an understanding to the importance of business, and at the same time as the media implements an ethical business. Ethical in the meaning of the values of the business on the one side, and does not conflict with the values of evil, destruction, injustice in other side of business.

In axiological basis, what shrimp farmers has been done strengthen the role of charitable responsibility for what is done, and giving deep understanding for what shrimp business was developed. Although the farmers have the freedom of business, but in other side, they have a responsibility for the mandating of God which must be relevance with the religious values of destination what followed. The construct of business unity in this scheme, following to the blessing of Allah, whole the goal is not profit, but also the satisfaction of customer. As well as the farmers always intense to develop the relationship between the religion as a source of spiritual values and the religion as a source of human cognitive. They try to provide valuable lessons based on their faith in new consciousness of their business with related to their understanding of ecological spirituality awareness, especially in Islamic approach.

The Islamic approach to ecology is begun from a faith-based stewardship of earth with humans designed to serve as stewards and carry out stewardship. And the purpose of this idea is to worship Allah and to return/are to be returned to Allah, God, makes the matter wholly about the human-divine relationship. And Islam has introduced the Qur'anic verse when declared a paradigm of interconnectedness. Such the word of "*umman*", which declared an animals, or communities, nation (*amthsaalukum*), which explained was the plural of the word "*ummah*".<sup>4</sup>

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<sup>4</sup> For deep understanding, see the Quran, surah al-An'am (The Cattle), 6:38, which describes about the believing communities

In this sense, the personification of animals as being communities, places human being as readers of the Qur'an in a paradigm of interconnectedness. As well as this understanding reflects an impulse the innermost state of creation and reflects in higher realities – as well as the *ummah* or community of God expressed as *tawhidic* framework. And the communities in this scheme necessarily interact with one another, when the existence of “*ummam*” signals as interconnectedness between human existence and well-being, as well as their community on earth is exists in isolation with each others, and what affects to one community ultimately affects other communities.

As Islamic views implication, especially on ecology, therefore, are centered around the Qur'an, seen as replete with references to the status and meaning of nature, to ‘precious’ resources of air, livestock, plants and water in the frame of sustainable use attitude. Like when the human being speaks about trees, gardens, and orchards, they always keep to respect their attitude in sustainable agriculture, and to develop consciousness building with numerous injunctions with respectfully attitude to animal and nature.

It's no means, that a Qur'anic approach to nature is thus not seen as anthropocentric or necessarily bio-centric but Theo-centric; as said in Qur'an:

دَلِّمُ اللّٰهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ (الأنعام: 102)

The Qur'an is thus seen as emphasizing the ultimate principle beyond nature, which related to the creator of everything and always active and continues the act of creation by developing all beings from one stage to other one that is Allah Swt. But, the reason why all of things in this nature are exists? And what it means? In fact, all of that is not there by accident, but it is stressing that all of thing in this nature is create by chaos, meaningless evolution, but denoting the existence of Allah Swt as a Creator. As Allah said in Qur'an;

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ (القمر: 49)

*Everything we have created is in due measure and proportion (Qur'an Majeed, 45:4)*

Its means, that Islam always stress the importance of respecting to nature as God's creation, as well as all of the creation stressing its beauty, harmony and value, denoting that Allah Swt have created it by function and meaningful, seeing no demarcation between what God reveals and what nature manifests but rather seeing the very meaning of reality, of God, manifested and clarified by nature as it is being the cosmological evidence of God existence.

So the Islamic interpretation to the ecology here, are centered around the deep interpretation of Qur'an, seen as deep relationship of the function and meaning of nature, when all of things in this nature always related each other. As Allah said in Qur'an, if all of living beings obligated to respect others, as all are united under the one source of order that is Allah Swt.<sup>5</sup>

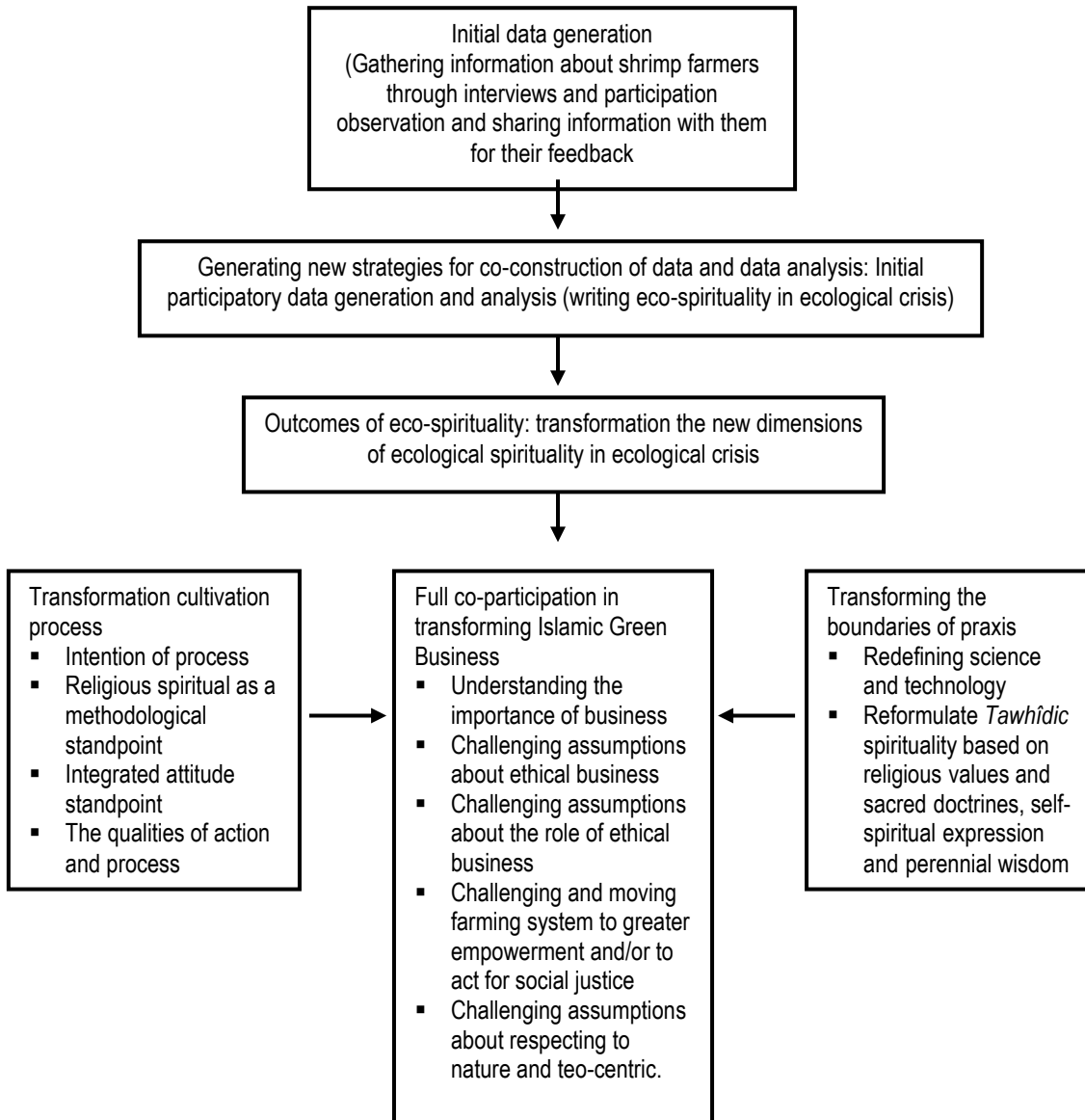
In figures 1 summarize, attempting to heed the call of critical ethnography challenged me to move from sharing the data generation and reporting strategies with key informant of shrimp farmers, to finding more authentic ways to co-construct more fully the ecological spirituality in seeking new ways for green Islamic business in shrimp farming. And this co-construction included code-signing in Islamic approach to ecology by including key informant to design reflection in new ideas about what constituted science and technology and farmer's attitudes in the process. Then, critical ethnography is a critical and political methodology that helps to uncover and make problematic assumptions about what ought to constitute science, and farmer's self, and policy makers in natural relationship between humanity and nature.

Figure 2

Critical Ethnography and Green Islamic Business

<sup>5</sup> See more in Qur'an Majeed, Huud: 6, al-A'raf: 56, al Hijr: 19, al-Jatsiyah: 4





### Implications for Green Islamic Business in Ecological Spirituality

What has been done by shrimp farmers here is the kind of trustees (*khalifah*), which make sure that all of resources like ponds and anything around are used in a sustainable manner. And modern type of cultivation is the potential risks of climate change, as a problem of absence of human trusteeship which is referred to as mischief (*fasad*). And we are currently involved in generating a kind of Islamic business in ecological crisis that values both excellence and equity, as mentioned in Islamic eco-theology. We have charged ourselves with the task of combining efforts in business unity and ecological spirituality or otherwise, it's mean the imposing Islamic norms in the world of business, putting code of professional conduct of business in Divine unity frame, revising the legal system and economy by improving business management skills.

Thus, in the context required, *the first*, as the task of business ethics focused on efforts to find a way to align the strategic interests of a business in shrimp farming with the demands of morality. *Second*, in charge of business ethics to change people's awareness of farming that provides an understanding or a new perspective, which is a business that is not separated from ethics. *Third*, described the purpose of axiological responsible of charity, why people do business and to what human do business. *Fourth*, green Islamic business must have a value of worship as the inner dimension of business, based on *rahmatan lil-'alamin* to Allah satisfaction (*ridhol-Lah*) in profit targets and customer satisfaction.

Then, eco-spiritual ethic of shrimp farmers just a treatment to develop the ethical of eco-friendly to nature, precisely to shrimp farming in Islamic or *Qur'anic* basis. The view as above should be reviewed and trusted around the shrimp farmers to solve the environmental crisis as a result of disorientation on global understanding, denying the existence of nature as evidence of the existence of God. But at least, the view of eco-spirituality in Theo-centric perspective as has been described expresses an equitable ecological imagination, which respect, and responsibility in the interaction and association with man and nature. While environmental awareness has been expressed in business unity on religious ethical awareness, which focuses on change a new consciousness of human ethic.

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