



## REVIEW ARTICLE

### RELIGION BASED DEVELOPMENT IDEAS FOR MANIFESTING EQUITABLE AND ENVIRONMENT FRIENDLY DEVELOPMENT

\*Jamaluddin Hos

Sociology Department, Social and Political Sciences Faculty, Halu Oleo University Kendari 93232 Southeast Sulawesi Indonesia

---

#### ARTICLE INFO

##### Article History:

Received 19<sup>th</sup> December, 2017  
Received in revised form  
20<sup>th</sup> January, 2018  
Accepted 04<sup>th</sup> February, 2018  
Published online 30<sup>th</sup> March, 2018

##### Keywords:

Development,  
Humanization,  
social Justice,  
Environmental Sustainability.

---

#### ABSTRACT

This paper seeks to contribute ideas and insights over religious based development. In the past few years, numerous criticisms toward the models and development approaches undertaken in developing countries have emerged. Development as practiced so far, despite being said is done in the name of human interest, but more oriented to the importance of productivity than human interest itself. The real human development which is the main goal of development tends to be forgotten. Various development programs have shown success in the increasingly evolving aspects of the economy, but not in the aspect of social justice and environmental sustainability. Poverty and social inequities that come from injustice tend to increase over time. Meanwhile, industrialization as one of the logical consequences of the development process has contributed significantly to environmental damage, such as global warming, environmental pollution (land, air, and water), deforestation and so forth. The difficulty in realizing social justice and environmental sustainability stems from the rationalism that has been the cornerstone of the development process over the years. Rationalism has even given birth to the dehumanization process of human dignity. Therefore, a new approach is needed in a more human-oriented development that is development as a humanitarian process itself. Thus, religious values that are sacred and transcendental and uphold the dignity and dignity of humanity become important to be the basis of development policy, both strategy and implementation methodology.

---

*Copyright © 2018, Jamaluddin Hos. This is an open access article distributed under the Creative Commons Attribution License, which permits unrestricted use, distribution and reproduction in any medium, provided the original work is properly cited.*

---

## INTRODUCTION

Development seems to be an inexhaustible phenomenon discussed within the framework of the study of human survival. This phenomenon is inherent as one of the characteristics of human life that always changes in all dimensions of life. Until now, development is still believed to be a key word in the effort to realize social prosperity and prosperity. Meanwhile, injustice is a universal problem faced by all contemporary systems. In almost all parts of the world, economic systems based on greed have stagnated in the birth of social justice. In fact, both the capitalist system and the socialism, and neoliberals systems have contributed to poverty and massive structural impoverishment in various parts of the world. To expect fairness of the development process based on those systems seems far away from roasting. This stems from the development paradigm that over-emphasizes modernization, in the sense of renewal of human life infrastructure, and less humanized-oriented development is the process of humanity itself.

By ignoring the humanization of development lost direction and meaning, and changed into dehumanization, which caused a humanitarian crisis and in turn led to various crises of human life (Syamsuddin, 2003). The problem faced by mankind today is the emergence of a view that places material aspects independent of the value dimension in the dominant position. This view of life based on the ideology of materialism is what then pushes human behavior into hedonistic, secularist, and materialistic behavior.

The impact of this perspective leads to the exploitation and destruction of the environment, the disparities of income and wealth amongst the intergroup in society and between countries in the world, and the diminution of caring, togetherness and brotherhood. This paper is intended as an effort to contribute thoughts in order to realize the development of justice and environmentally friendly. The phenomenon of inequality and injustice and environmental damage as a result of the development process based on rationalism-liberalism should be addressed critically by offering alternative values as the main foundation of development, namely religious values.

---

\*Corresponding author: Jamaluddin Hos,  
Sociology Department, Social and Political Sciences Faculty, Halu Oleo University Kendari 93232 Southeast Sulawesi Indonesia.

## Some Views of Development

The concept of development may be the most interesting concept to debate. There is probably no single discipline that best describes the word development. Regarding the notion of development, experts provide a variety of definitions. But in general there is an agreement about the meaning embodied in the concept of development, which is a process to make changes. Simply put, the concept of development is interpreted as an effort to improve the standard of living for the better. Along the time, development is a dynamic discourse and continues to be an interesting discussion until now. Development has evolved and is interpreted differently according to the developmental understanding of development and social change. In addition, the meaning and essence of development is also influenced by the priority aspects of meeting the needs of the community at a certain time and situation. Development basically includes two main elements; first, the material matter to be generated and shared, and the second one, the human problem of initiative, that which is the man-builder. After all, development must ultimately aim at the creative development of human beings, and to be creative this man must feel happy, safe, and free from fear. Development not only deals with the production and distribution of material goods. Development must create conditions where human can develop their creativity (Budiman, 1995: 13-14).

Development has a broad meaning, not just about economic growth that more connotes on increasing productivity. Aside from to quantitatively measured production increases, it also includes changes in production composition, changes in the use of production resources between sectors of the economy, changes in the distribution patterns of wealth and income among different economic actors, and changes in the institutional framework in the life of society as a whole (Chalid, 2006: 1.7). Development at its core is a process of society transformation from one state to another situation that is getting closer to the intended community order. In the transformation process there are two things to note, namely continuity and change. The attraction between the two leads to a dynamic in the development of society (Moeis, 2009: 1). Meanwhile, Soedjatmoko (1984: 108) defines development as an effort to make the inhabitants of a country (especially the weak and the poor) not only more productive, but also socially more effective and more self-conscious. A concrete manifestation of change, is a planned development effort in all aspects (social, cultural, political, economic, religious, and various other areas of life), including human resources. But in its implementation, the process of development is not infrequently causing disorientation that actually gives birth to alienation and dehumanization. Alienation is isolation and estrangement concerning human relationship with God, man with man and man with surrounding environment. All those things are the result of a development pattern that prioritizes the physical or material aspects alone. The manifested dehumanization into the overturning of human values is an excess of a pragmatic practical-pragmatic development process above human values. Man is nothing more than an object rather than a subject of development.

## Equitable and environment friendly development

Equitable development is a concept frequently used by observers or politicians associated with the expected

development process. Budiman Sudjatmiko, for example, defines equitable development as a process of establishing or forming with the basis of truth values, not arbitrary, proportional but still having a side to the weak elements (<http://budimansudjatmiko.net/>). There are four basic principles embodied in equitable development: (1) must be grounded in truth, manifested by compliance with applicable laws and regulations; (2) ensuring that no element of society is subjected to arbitrary treatment; (3) is proportional to all elements of society; and (4) have a preference for the weak elements of society. Equitable development is an effort of establishing certain living conditions for the community marked by the presence of respect, protection and fulfillment of the basic rights of the community and the results can be enjoyed by all citizens proportionally along with the favor of the poor, vulnerable, weak and left behind. Equitable development covers all aspects of life. Economically equitable development is characterized by increased incomes of society and reduced inequalities between regions as well as between societies. Politically, equitable development is characterized by increased protection against weaker groups, increased participation in the process of state administration, reduced cases of corruption, collusion and nepotism, and reduced abuse of office and power. While viewed from the aspect of law, equitable development is characterized by law enforcement and respect for human rights.

Justice is the dream and demands of every society throughout the history. On the other hand injustice is also a universal problem faced by all contemporary systems today. In almost all parts of the world, and in all areas of history, economic systems based on greed have suffered a stalemate in giving rise for the justice. The world in the frame of globalization today is characterized by various inequities that cause injustice to poor and underdeveloped countries. The international injustice that is born of a crippling world system also seeps into social injustice at the community level. This shows that the forces that have been playing under the system of capitalism, socialism and neoliberals leave some problems in relation to justice, especially economic justice that needs to be dealt with. In other words, the need for reformation of the socio-economic structure and the transformation of the values of justice derived from the teachings of religion as the main foundation. Since in general the process of modernization as it has been so far has undermined the main foundations of religion. In particular it can be felt that secularization, the separation of religion from social-political institutions, and the views that see religion as mere individual problem and thus should not be the basis of development, are an integral part of the modernization process (Handoko, 2014: 64).

Some of the consequences of non-religion-based development paradigms have been concretely manifest into misleading thinking in development planning and implementation. First, the process of planning and implementation of development has been based on the assumption that the results of development, public services, production facilities, information and other public goods as something "neutral" so that can be accessed and utilized by anyone. In reality, not all citizens have equal access to public goods. Even if the opportunity is the same, but they do not have adequate facilities to take advantage of that opportunity, then the public goods are still cannot be utilized by every citizen.

The development of a smooth road infrastructure, are only accessible and enjoyed by those who own the vehicle or those who can pay the transportation fee. The construction of an international airport, obviously can only be enjoyed for those who can afford air tickets. In reality not all citizens have the ability to access public goods as a result of development. Second, to see the justice of the region equals to social justice. This way of mindset tends to assume that the distribution of development, service, means of production and other public goods on a territory basis by itself also means distribution to citizens. Regional justice is clearly not the same as social justice. Regional justice is also important to realize, but what much more important is justice at the citizen level, because the essence of development is to create the whole person. The countryside of a city may be categorized as a poor area so it is identified as a "pockets of poverty", but not necessarily all its citizens are poor. If some funds are allocated to build the area, then not necessarily all citizens will be able to take advantage of development funds. In fact those who may be able to access the development results directly are those categorized as "not poor". On the contrary, it is possible to find a number of people who are still "left behind" in urban areas that are considered to have developed, so it would be unfair if the residents who are left behind are not getting attention just because the region has been categorized as developing.

Meanwhile, the development of science and technology has shifted the threat to human life. If the in the past the source of threats to humanity on earth is a natural disaster, today the greatest threat to humans is the act of man himself. In the concept of Anthony Giddens (1995), the source of threat to humans has shifted from external risk to manufactured risk. In the terminology of Islam (Q.S. Ar-Rum: 41), the damage occurring on this earth, both at sea and on land is the result of the act of man himself. Nuclear advancement, either for military weaponry and other technical interests clearly threatens the security of human life. Nuclear development has been exploited by some countries to be a terrible mischievous weapon. Nuclear has also resulted in a very serious environmental pollution which is fatal to the survival of living things on earth. Industrialization in many countries as a logical consequence of modernization has also contributed greatly to environmental degradation. Global warming, environmental pollution (land, air, and water), deforestation as results of industrial waste is also a source of threat to modern human life. The development and application of science and technology has created threat risks for human life. Therefore, the advancement of science and technology needs to be addressed critically, because it is not possible we go back to zero. Modern society will continue to create risks through new discoveries in science and technology. The various inequities, injustices and environmental degradation as a result of the application of science and technology above are facts that explain that the application of science and technology through development process in various parts of the world in many ways deviate and even contrary to the basic values of religion that carries messages of justice and salvation. As a result, the discourse on continuity development (*sustainable development*) becomes very difficult to realize, despite being a conversation topic both globally and nationally (Abdurrahman, 2003: 2). Sustainable development is a development that takes dimensions of the environment in its implementation into consideration. Development without religious control and based solely on

rationalism and materialism is bound to give birth to injustice and environmental damage.

### Initiating religious-based development

The presence of religion on earth has become a part of human life. In general, humans believe that there is a transcendental power (God) that controls their lives, especially when one is confronted with supernatural matters that they cannot cope with rational reason. In this context, the fundamental difference between man and beast is not only because man has reason, but also because man has a soul as the base of the emergence of the intent on religion (Razak 1985: 12). Religion is not all about the ritual matters that govern man's relationship with his God. In every religion there is also a doctrine about the arrangement of human life on earth. The mundane tasks (*muamalah*) taught by every religion influence people about their way of dealing with and living their lives. Meanwhile, human reason itself continues to grow in order to develop the civilization associated to the efforts meeting their needs. Through its adherents, religion also always plays a role in changing the world, especially in the development of science and technology (Khadiq, 2005: 123). Thanks to the intellect they pose, people and society also continue to struggle improving their lives. Human efforts to improve the standard of living that are often referred to as development. Thus, development also cannot be separated from the role of science and technology development based on rational reason. Since human life is not only about the physical aspects of the materials, then religion as one of the factors of social change can be the main foundation in development. It is because religion always teaches people to be able to live prosperous, physically and mentally, even forever. Although it is also undeniable that the issue of religion often leads to disunity, the truth is it is not one of social teachings of religion, but more due to mistakes in understanding the substance of religious teachings which then led to the elements claim to be in the name of religion merely for the benefit of the organization. There is basically no one who wants such disunity.

Religion has very important functions in development, especially as a moral and ethical foundation in creating a just and prosperous society. Religious-based development is oriented towards the realization of a faithful, pious, noble, homeland, legal and environmental aware society, mastering science and technology, having a high work ethic and discipline. Development should not only be material-oriented but rather prioritize development that put forward religious (religious) values, especially to improve the morale and mental that has been generated the process of dehumanization. Religion should be used as causal variable in development. Religion is positioned as the main motivator or even the cause and reason of a change in society. Social change in the view of some people, is in fact considered as the core religious teachings. This can be traced, for example, to the work of sociologists and sociologists of religion, such as Ibn Khaldun, Max Weber, Emile Durkheim, Peter L. Berger, Ali Shariati, Robert N. Bellah, and others imply their view of the relationship between religion and social changes. The concept of change in the views of religion is more referred to development, namely the desired and planned change. Change as a universal necessity (*sunnahtullah*) in order to change from ignorance, poverty, underdevelopment, oppression and

from various dehumanization aspects toward the realization of civilized society and civilization. At least, all religions teach such values, in addition to ritual doctrines (<https://spi2010b.wordpress.com>). Economic aspects that are often viewed as the main focus of development so far also have a close relationship with religion. Therefore a good economic activity is an economic activity based on religious principles. Attitude in production, distribution, and consumption will show a positive thing if based on the power of religion. Such economic activity will not cause harm to society, because human beings are allowed to seek as much wealth as possible because there is no religion that prohibits it. However the point to note is that the process of achievement must be in accordance with religious beliefs and values. In addition, religion also demands people to run a good work pattern, proper consumption behavior, and other positive things. Economic activities that are not based on the strength of religious values and norms will lead to fraud, unproductive work patterns, corruption, collusion and nepotism, and other destructive traits. Religious-based development thus is a development that places religious values or faith and devotion to Almighty God as the main consideration as well as the main controller of attitudes and behavior, both subjects and objects of development itself. Religion can not merely legitimate the development, but must be a controller that is taking care of and lead the development process. Development activities should not be separated from the court of value, which is the value that comes from religion.

### Closure

The concept of justice and environmental preservation is closely related to the concept of ownership. In the perspective of capitalism and socialism, the meaning of ownership concept is in a contradictory position. The idea of capitalism is concerned with private ownership and self-interest, while socialism promotes collective ownership. In reality, both are deadlocked in solving the problem of equity related to ownership. Capitalism-liberalism views that man is the owner of himself and therefore he is free to seek and fulfill his own interests without having to care about the interests of others. If this principle is held firmly by the planners and implementers of development, it inevitably creates inequality and injustice. While socialism states that the world was initially not owned by anyone basically also gives birth to injustice attitudes and behavior. Religions in general have a view on the concept of ownership which in some ways is different from the concept of ownership of the two mentioned above. First, religion teaches people that nature and all its contents (including man himself) are the property and absolute subject of God. Thus, human ownership of resources is essentially temporal (not absolute) and merely a "right of use" which is ultimately returned and accountable to the "original owner" the God. Secondly, based on that assumption, the fundamental guidance and rules, that all resources are the property and rights of God, therefore to get them must be in the right way according to His command, and in the utilization there is a mandate to be accounted to Him. In general, the concept of ownership in the religious view consists of two levels, namely real and absolute ownership, and limited ownership and is the mandate of the absolute owner. God is the true and absolute owner of all wealth.

In the perspective of Islam, religious-based development is development that positions the human being as caliph or representative of God on earth. As a caliph, man is responsible for cultivating the earth with its contents based on the powers delegated to him by God. Responding to social and economic imbalances and environmental degradation in various parts of the world, which basically stem from the rationalisms of materialism applied in the development process, it is time to consider the religious values described above to serve as the main foundation of development. Religious values that are sacred and transcendental and uphold human dignity become important to serve as the main foundation of development policy, both strategy and methodology of its implementation. This means that in the development process the main priority that must be prioritized is the development of religious man (faithful and devoted to God Almighty). For development must ultimately be aimed at human development. Man who is built is a creative human being and to realize it, human must be happy, feel safe, and free from fear. Well, such humans are only people who believe and piety to God Almighty. Such religious and creative humans can carry out religious-based development. And only religion-based development that can realize the process and the results of development that is equitable and environmentally friendly.

### REFERENCES

- Abdurrahman. 2003. "Pembangunan Berkelanjutan dalam Pengelolaan Sumber Daya Alam Indonesia ". Discussion Paper at National Law Development Seminar and Workshop VIII. National Legal Development Board of the Ministry of Justice and Human Rights, Denpasar, Bali 14 - 18 July 2003.
- Budiman, Arif. 1995. *Teori Pembangunan Dunia Ketiga*. Jakarta: PT Gramedia Pustaka Utama.
- Chalid, Pheni. 2006. *Teori dan Isu Pembangunan*. Universitas Terbuka. Jakarta.
- Giddens, Anthony. 1995. *The Consequences of Modernity*. Polity Press. Cambridge.
- Handoko, Yunus. 2014. " Pembangunan Ekonomi Berbasis Religi ". JIBEKA Journal. Volume 8 No. August 2, 2014: 63 -68  
<http://budimansudjatmiko.net/category/page/gagasan/122/Tata-Negara-Sibernetika-Langkah-untuk-wujudkan-Pembangunan-Berkeadilan>, accessed February 16, 2015  
<https://spi2010b.wordpress.com/2012/11/11/agama-dan-perubahan-sosial/>, accessed April 18, 2015
- Khadiq. 2005. "Religion as Capital of Society Development". *Apps. Journal of Islamic Science Applications*, Vol. VI, No. December 2, 2005: 122-141
- Moeis, Sharif. 2009. "Pembangunan Masyarakat Indonesia Menurut Pendekatan Teori Modernisasi dan Teori Dependensi ". Paper. Presented in discussions Department of History Education FPIPS UPI Bandung.
- Razak, Nasruddin. 1985. *Dienul Islam*, PT. Al-Maarif. Bandung
- Soedjatmoko. 1984. *Pembangunan dan Kebebasan*. LP3ES. Jakarta.
- Syamsuddin, M. Din. 2003. "Pembangunan Berkelanjutan dalam Rangka Peningkatan Keimanan dan Ketakwaan Kepada Tuhan YME ". Key Thoughts for Development Seminar of National Law VIII. National Legal Development Board (BPHN), Denpasar, 14-18 July 2003