

## Critique of Ecological Jurisprudence and Environmental Ethics Regarding the Relocation of the National Capital

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**Abstract:** This study aims to critically examine the IKN relocation through the lens of Islamic ecological jurisprudence (*fiqh al-bi'ah*) and Islamic environmental ethics, by exploring the values of *maqāṣid al-sharī'ah* and the principles of ecological spirituality as articulated by Seyyed Hossein Nasr. The research employs a qualitative method using a literature review approach, with prescriptive analysis of Islamic legal sources, scientific journals, environmental reports, and statutory regulations. The findings indicate that the IKN project potentially violates principles of ecological sustainability and neglects key Islamic values such as the prohibition of harm (*lā ḍarar wa lā ḍirār*), maintaining balance (*mīzān*), and the human responsibility as *khalīfah* (steward) of the Earth. Nasr interprets the ecological crisis as a manifestation of a deeper spiritual crisis, wherein modernity has severed humanity's connection to the sacredness of nature. Islamic ecological jurisprudence and environmental ethics offer a new paradigm for development rooted in spiritual values, treating nature as an intrinsically valuable entity rather than a mere resource for exploitation. This study asserts that the IKN project requires deep ethical and ecological considerations to ensure long-term sustainability, including the involvement of Indigenous communities, forest conservation, and adherence to the principles of ecological justice within the Islamic worldview.

**Keywords:** Islamic ecological jurisprudence; environmental ethics; Capital Relocation

**Abstrak:** Penelitian ini bertujuan untuk mengkaji secara kritis relokasi IKN melalui kacamata *fiqh al-bi'ah* (hukum Islam tentang lingkungan) dan etika lingkungan Islam, dengan mengeksplorasi nilai-nilai *maqāṣid al-sharī'ah* dan prinsip-prinsip spiritualitas ekologis yang diuraikan oleh Seyyed Hossein Nasr. Penelitian ini menggunakan metode kualitatif dengan pendekatan tinjauan literatur, disertai analisis preskriptif terhadap sumber-sumber hukum Islam, jurnal ilmiah, laporan lingkungan, dan peraturan perundang-undangan. Hasil penelitian menunjukkan bahwa proyek IKN berpotensi melanggar prinsip-prinsip keberlanjutan ekologi dan mengabaikan nilai-nilai Islam yang penting, seperti larangan merugikan (*lā ḍarar wa lā ḍirār*), menjaga keseimbangan (*mīzān*), dan tanggung jawab manusia sebagai *khalīfah* (penjaga) Bumi. Nasr menafsirkan krisis ekologi sebagai manifestasi dari krisis spiritual yang lebih dalam, di mana modernitas telah memutuskan hubungan manusia dengan kesucian

alam. Yurisprudensi ekologi Islam dan etika lingkungan menawarkan paradigma baru untuk pembangunan yang berakar pada nilai-nilai spiritual, memperlakukan alam sebagai entitas yang secara intrinsik berharga, bukan sekadar sumber daya untuk dieksploitasi. Studi ini menegaskan bahwa proyek IKN memerlukan pertimbangan etis dan ekologis yang mendalam untuk memastikan keberlanjutan jangka panjang, termasuk keterlibatan masyarakat adat, konservasi hutan, dan kepatuhan terhadap prinsip-prinsip keadilan ekologis dalam pandangan dunia Islam.

**Kata kunci:** Yurisprudensi ekologi Islam; etika lingkungan; Relokasi Ibukota

## INTRODUCTION

The relocation of the capital city is an effort made by the government to equalize development while ensuring the continuity of the state.<sup>1</sup> The relocation of the capital city aims to reduce the burden on Jakarta, which is already deemed unfit to be the capital, and to advance the economy of the eastern Indonesian region.<sup>2</sup> The relocation of the capital city from Jakarta will be moved to Nusantara, located in East Kalimantan Province. Most of the Nusantara Capital Region is situated in forest areas, including protected, conservation, and production forests. The relocation of the capital city to East Kalimantan presents serious environmental challenges, although the aim is to ensure the sustainability of the country and promote equitable development.<sup>3</sup> Significant environmental damage can occur due to the extensive land conversion required for future community and infrastructure development.<sup>4</sup>

The relocation of the capital city has the potential to cause environmental damage such as deforestation, loss of biodiversity, and disruption of ecosystems.<sup>5</sup> Based on records from Forest Watch Indonesia (FWI), within a period of 3 years (2018-2021), deforestation in the IKN region reached 18 thousand hectares and increased by 1,663 hectares from June 2022 to 2023.<sup>6</sup> The loss of habitats for endangered animals such as

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<sup>1</sup> Rahmah Ramadhani dan Yusa Djuyandi, "Upaya Pemerintah Indonesia Dalam Mengatasi Resiko Kerusakan Lingkungan Sebagai Dampak Pemindahan Ibu Kota Negara," *Aliansi: Jurnal Politik, Keamanan dan Hubungan Internasional* 1 (2022): 149.

<sup>2</sup> Dewi Ulfa Lailatul Fitria dan Fathur Rochim, "Analisis Proses Legislasi Undang-Undang Republik Indonesia Nomor 3 Tahun 2022 Tentang Ibu Kota Negara Perspektif Masalah Mursalah," *Jurnal Siyash* 10 (2025): 70.

<sup>3</sup> Fahmi Kurniawan, "Konflik Agraria Dalam Pembangunan Ibu Kota Negara: Analisis Hak Guna Usaha Dan Perlindungan Hak Masyarakat Adat," *Journal of Science and Social Research* 8 (2025): 1030, <https://doi.org/10.54314/jssr.v8i1.2831>.

<sup>4</sup> Rahmah Ramadhani dan Yusa Djuyandi, "Upaya Pemerintah Indonesia Dalam Mengatasi Resiko Kerusakan Lingkungan Sebagai Dampak Pemindahan Ibu Kota Negara," 151.

<sup>5</sup> Fatya Dewi Mayada dkk., "Pengaruh Perpindahan Ibukota Ke IKN Terhadap Perdagangan Karbon," *Jurnal Pengelolaan Sumberdaya Alam Lingkungan Wilayah Pesisir* 1 (2023): 50.

<sup>6</sup> Anggi Putra Prayoga, "Pembebasan Lahan di IKN: Sisa 20%, Pemilik Konsesi Yang paling Diuntungkan?" *Forest Watch Indonesia* (blog), 15 Maret 2024, <https://fwi.or.id/lahan-konsesi-di-ikn-sisa-20-siapa-yang-diuntungkan/>.

orangutans, proboscis monkeys, clouded leopards, and other plants also poses a serious threat from deforestation due to the construction of the new capital.<sup>7</sup>

The effort to relocate the capital city began with the construction of the Presidential Palace and supporting government infrastructure, which will be built in forest areas, meaning there will be deforestation. The conversion of forests into agriculture, plantations, and even industries is increasingly being carried out without considering the damage that is already being felt today.<sup>8</sup> Forests play a very central role in the life of all living beings, from being a habitat for flora and fauna, producing oxygen and absorbing carbon dioxide, to providing necessities for human survival.<sup>9</sup>

The forests of Kalimantan have long been a source of oxygen for Indonesia and the world, but now they are starting to diminish due to population growth and the plan to relocate the capital city.<sup>10</sup> The report from the State of the World's Forests 2007 published by The UN Food & Agriculture Organization (FAO) states that Kalimantan's forests experienced a deforestation rate of 1.8 million hectares per year during the period 2000-2005, exacerbated by the conversion of forests into plantations and the construction of a new capital city.<sup>11</sup>

The goal of moving the capital city from Jakarta to East Kalimantan is to achieve equitable development in Indonesia. Jakarta has already borne too much burden, such as traffic congestion, flooding, and population density. Jakarta's traffic congestion has become a significant problem; in 2024, the losses due to congestion reached Rp. 100 trillion per year. The main cause is the imbalance between the growth of vehicles and the growth of road infrastructure.<sup>12</sup> The losses due to floods reach Rp. 1.7 trillion per year.<sup>13</sup> The driving factors behind the plan to relocate the capital city are socioeconomic and demographic disparities, with approximately 57.4% of Indonesia's population concentrated on the island of Java, while Kalimantan Island has only 5.81%. The relocation

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<sup>7</sup> Nanang Jainuddin, "Dampak Deforestasi Terhadap Keanekaragaman Hayati Dan Ekosistem," *Humanitis: Jurnal Humaniora, Sosial dan Bisnis* 1 (2023): 135.

<sup>8</sup> Tya Rahmasari Sulistianto, "Perubahan Penghidupan Masyarakat Desa Hutan di Kawasan Inti Pusat Pemerintahan Ibu Kota Negara" (Yogyakarta, Universitas Gadjah Mada, 2024).

<sup>9</sup> Luluk Dita Shafitri, Yudo Prasetyo, dan Hani'ah, "Analisis Deforestasi Hutan Di Provinsi Riau Dengan Metode Polarimetrik Dalam Pengindraan Jauh," *Jurnal Geodesi Undip* 7 (2018): 213.

<sup>10</sup> Herpita Wahyuni dan Suranto, "Dampak Deforestasi Hutan Skala Besar terhadap Pemanasan Global di Indonesia," *JlIP: Jurnal Ilmiah Ilmu Pemerintahan* 6 (2021): 154.

<sup>11</sup> Admisi Husada Borneo, "Kalimantan Sebagai Paru-Paru Dunia, Apa Artinya?" 23 Oktober 2024, <https://stikesb.ac.id/>.

<sup>12</sup> Muhammad Sabki, "Kerugian Akibat Macet di Jakarta Tembus Rp 100 Triliun per Tahun," 2024, <https://www.cnbcindonesia.com/news/>.

<sup>13</sup> Jabbar Ramdhani, "Kerugian Banjir Jabodetabek Rp 1,69 T, Bekasi Raya Paling Terdampak," *detiknews*, diakses 21 Juni 2025, <https://news.detik.com/berita/>.

of the capital city to Eastern Indonesia is expected to achieve sustainable development and reduce disparities.<sup>14</sup>

Based on Law No. 3 of 2022 concerning the Nusantara Capital City, the land area of the Nusantara Capital City (IKN) is 256,142 hectares, the marine water area of IKN is approximately 68,189 hectares, while the core area of IKN is 56,180 hectares and the surrounding area is 199,962 hectares.<sup>15</sup> The IKN area consists of 54 administrative regions at the village level in 6 sub-districts and spans 2 existing districts, namely Penajam Paser Utara District and Kutai Kartanegara District, while the core area of IKN consists of 11 villages and 2 urban villages.<sup>16</sup>

The relocation of the capital city is one of the government's concrete efforts to improve the governance of the capital region and to achieve the state's goals of advancing general welfare and social justice. In the context of relocating the capital city, several countries have moved their capitals, including Malaysia, Brazil, and Myanmar.<sup>17</sup> Malaysia moved its government capital from Kuala Lumpur to Putrajaya on June 2, 1993, due to overpopulation, with a population density of 6,890 people per square kilometer in Kuala Lumpur. Brazil moved its national capital for security reasons due to the prevalence of robberies, thefts, and kidnappings of citizens and tourists.<sup>18</sup> Meanwhile, Myanmar moved its capital from Yangon to Naypyidaw to avoid the military junta. Among the three countries, only Myanmar moved its capital to a new location; Brazil and Malaysia built new cities and then moved their capitals to those cities.

The Indonesian government is promoting the concept of a city integrated with forests (forest city). The concept of a city in harmony with forests (forest city) has become a trend in many countries, with the problem of the greenhouse effect prompting world leaders to initiate the forest city movement. The forest city concept has also become the Indonesian government's choice for relocating the capital while maintaining forest conservation. There are differences between the concept of a forest city as a national capital and forest cities in other countries. For example, China uses the forest city concept for reforestation in industrial cities.<sup>19</sup> London also used the term "forest city" to describe

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<sup>14</sup> Rudy Soepriyadi Prawiradinata, "Kajian Aspek Sosial Pemindahan Ibu Kota Negara – Fakultas Ilmu Sosial dan Ilmu Politik – Universitas Indonesia," 2020.

<sup>15</sup> Law No. 3 of 2022, Article 6 paragraph (2)

<sup>16</sup> Dita Amallya et al., *Cetak Biru Kota Cerdas Nusantara* (Jakarta: Otorita Ibu Kota Nusantara, 2023), 13.

<sup>17</sup> Ludovica Nasca, Salvatore Giuffrida, dan Maria Rosa Trovato, "Value and Quality in the Dialectics between Human and Urban Capital of the City Networks on the Land District Scale," *Land* 11, no. 1 (26 Desember 2021): 34, <https://doi.org/10.3390/land11010034>.

<sup>18</sup> Bakhrul Amal dan Aditya Yuli Sulistyawan, "Dinamika Ketatanegaraan Pemindahan Ibu Kota Negara Indonesia Dalam Perspektif Hukum," *Jurnal Masalah-Masalah Hukum* 51 (2022): 347.

<sup>19</sup> Chang Xu et al., "Can Forest City Construction Affect Urban Air Quality? The Evidence from the Beijing-Tianjin-Hebei Urban Agglomeration of China," *Journal of Cleaner Production* 264 (2020): 121607, <https://doi.org/10.1016/j.jclepro.2020.121607>.

its city in the early 20th century, as many homes were located under tall trees or in green open spaces, earning it the nickname “forest city.”

The concept of the forest city of Nusantara Capital is an idea to create a place to live in the forest, by utilizing existing forests as residential areas, rather than reforesting existing cities. This means that the concept of a forest city capital will involve clearing existing forests and then reviving them.<sup>20</sup> The forest city concept in the development of the IKN is based on six main principles, including nature conservation, integration with ecosystems, low-carbon development, water availability, urbanization control, and community involvement. The primary focus is on low-carbon development by optimizing the role of forests as carbon sinks to support sustainable carbon reduction policies.<sup>21</sup>

In the process of developing the national capital, it is estimated that 30 percent of the total 256,000 hectares of land will be converted from forest to urban areas, which means approximately 77,000 hectares will be rezoned for urban development.<sup>22</sup> 30% of this area will be developed into the core IKN area and supporting areas, with the core area comprising government administrative buildings and supporting areas such as residential areas for government employees, shopping centers, and office buildings. The IKN area spans 256,000 hectares of forest. If 70% of this area is forest, then approximately 30% or around 77,000 hectares of forest are currently undergoing deforestation.<sup>23</sup>

The destruction of Kalimantan's forests is caused by the influx of coal mining companies, palm oil plantations, transmigration, and oil and gas companies. Looking at the destruction of forests due to mining, the success rate is 74.43%.<sup>24</sup> Not only have former mining sites failed to be reforested, but former peatland development sites have also failed to be reforested. Many factors contribute to the failure of reforestation efforts, including changes in soil structure, soil moisture levels, and the loss of nutrients. Even if

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<sup>20</sup> Muh. Ichwan, Ulfa Reskiani, dan Andi Ainun Nurul Fitri Makmur, “Green Economy: Bentuk Pengoptimalan Konsep Forest City dalam Rencana Pembangunan Ibu Kota Negara,” *Jurnal Legislatif* 5 (2022): 120.

<sup>21</sup> Abdhy Walid Siagian, Muhammad Syammakh Daffa Alghazali, dan Habib Ferian Fajar, “Penerapan Konsep Forest City dalam Upaya Mencapai Carbon Neutral pada Pembangunan Ibu Kota Negara,” *JSKP: Jurnal Studi Kebijakan Publik* 1 (2022): 7.

<sup>22</sup> Dadang Jainal Mutaqin, Muhajah Babny Muslim, dan Nur Hygiawati Rahayu, “Analisis Konsep Forest City dalam Rencana Pembangunan Ibu Kota Negara,” *Bappenas Working Papers* 4 (2021): 21.

<sup>23</sup> Nurhadi Sucahyo, “Ibu Kota Nusantara: Merusak Hutan atau Memperbaiki Lingkungan?” *VOA Indonesia*, 24 Mei 2023, <https://www.voaindonesia.com/a/ibu-kota-nusantara-merusak-hutan-atau-memperbaiki-lingkungan-/7106732.html>.

<sup>24</sup> Marlon Ivanhoe Aipassa, Harjuni Hasan, dan Zainuddin, “Tingkat keberhasilan reklamasi lahan bekas tambang batubara pada PT Bukit Baiduri Energi Kabupaten Kutai Kartanegara kota Samarinda Kalimantan Timur,” *Dinamika Lingkungan Indonesia* 7 (2020): 102–10.



deforested areas are later reforested, the damaged ecosystem will not fully recover, as there are factors that prevent the successful reforestation of the entire ecosystem.<sup>25</sup>

Contemporary research clearly confirms that forest degradation acts as a significant catalyst for the climate crisis through massive carbon dioxide (CO<sub>2</sub>) emissions, disruption of the hydrological cycle that threatens clean water security, and accelerated biodiversity loss that undermines ecological resilience.<sup>26</sup> The fundamental principles of ecological jurisprudence, particularly the prohibition against causing harm (*dharar*) and the imperative to maintain balance (*mizan*), provide prescriptive responses that directly resonate with these scientific threats.<sup>27</sup> The religious prohibition against actions that cause future harm (*darar al-mustaqbal*) finds strong scientific justification in the concept of irreversible damage, such as the extinction of keystone species or the destabilization of the global climate system.<sup>28</sup>

The command to preserve forests for their function as carbon sinks and watershed protection not only represents a theological obligation in humanity's capacity as stewards, but also constitutes an environmental ethical imperative and an empirically proven evidence-based solution for climate change mitigation and strengthening water resource resilience.<sup>29</sup> Thus, ecological jurisprudence and the environmental ethics it contains, though rooted in transcendent values, demonstrate rational scientific relevance as an ethical-practical framework for addressing the complexities of contemporary environmental challenges. This ethics encourages collective action based on an understanding of ecological interdependence, as revealed by modern science, while also providing a solid moral foundation for sustainability.<sup>30</sup>

The relationship between Islam and ecology has been studied by Richard C. Foltz, focusing on the concept of amanah in Islam. The study presents an analysis of environmental views from an Islamic perspective and the extent to which they can be applied in everyday life.<sup>31</sup> In Muta Ali Arauf's research titled "Ecological View from the

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<sup>25</sup> OK Hasnanda Syahputra, Maryam Jamilah, dan Syifa Saputra, "Tingkat Keberhasilan Kegiatan Pengayaan Pada Program Rehabilitasi Hutan Dan Lahan Di Taman Hutan Raya Pocut Meurah Intan, Aceh," *Jurnal Lingkungan Almuslim* 1 (2022): 7, <http://dx.doi.org/10.51179/jla.v1i2.1232>.

<sup>26</sup> Muhzin Z et al., "Strategi Pengurangan Emisi Karbon Melalui Reboisasi di Lingkungan Sekolah untuk Mendukung SDGs dalam Mengatasi Perubahan Iklim: EN," *V-Machine: Vocational and Mechanical Community Service Journal* 1, no. 1 (1 Juni 2024): 15, <https://doi.org/10.69712/machine.v1i1.2814>.

<sup>27</sup> Agus Hemanto, *Fikih Ekologi* (Malang: CV. Literasi Nusantara Abadi, 2021), 12.

<sup>28</sup> Muhammad Habibi dan Febriana Nabilah, "Krisis Lingkungan Berskala Internasional dalam Perspektif Fiqh Ekologi," *Multiverse: Open Multidisciplinary Journal* 3, no. 2 (26 September 2024): 153, <https://doi.org/10.57251/multiverse.v3i2.1411>.

<sup>29</sup> Ahsanul Buduri Agustiar et al., "Kebakaran Hutan Dan Lahan Prespektif Etika Lingkungan," *Profetika, Jurnal Studi Islam* 20 (2019): 130, <https://doi.org/10.23917/profetika.v20i2.9949>.

<sup>30</sup> Abbas Sofwan Matla il Fajar, *Fikih Ekologi Etika Pemanfaatan Lingkungan Di Lereng Gunung Kelud* (Yogyakarta: Deepublish, 2021), 6.

<sup>31</sup> Richard C. Foltz, *Islam and Ecology: A Bestowed Trust* (Cambridge: Harvard University Press, 2003).

Perspective of Quranic Verses,” it is stated that religion encourages humans to interact with nature not only for exploitation but as coexisting living beings.<sup>32</sup> The Quran has provided guidelines on the relationship between humans and nature, respecting the intrinsic value of nature, and humans also become pioneers in environmental conservation.<sup>33</sup>

In addressing this issue, Seyyed Hossein Nasr views the environmental crisis as a spiritual crisis resulting from the severing of the sacred connection between humans and nature in the modern paradigm.<sup>34</sup> Seyyed Hossein Nasr emphasizes that nature is not merely a material object, but rather the verses of God that hold spiritual and symbolic value in Islamic cosmology. According to him, principles such as *tawhīd*, *khilāfah*, *mīzān*, and *amanah* must be the foundation for building environmental ethics.<sup>35</sup>

Research related to the relocation of the capital city has been presented. Publications stating that the threat of deforestation and migrants threaten the sustainability of the future capital city need to be taken into account.<sup>36</sup> Indications of overlapping objectives in Kalimantan peatland management policies are also a serious problem.<sup>37</sup> Kemungkinan terjadinya masalah ekonomi, kerusakan lingkungan dan migran yang disebabkan perpindahan masyarakat ke ibu kota negara merupakan potensi ancaman yang timbul.<sup>38</sup> The potential for economic problems, environmental damage, and migration caused by the relocation of communities to the national capital is a potential threat. Conflicts with indigenous communities are also feared to arise as a result of the relocation of the national capital.<sup>39</sup> Environmental conservation based on Islamic values is essential to address global ecological issues through a values-oriented approach.<sup>40</sup> The need to protect forests,

<sup>32</sup> Muta Ali Arauf, “Ecological View from The Perspective of Quranic Verses: Contesting the Idea of Religion and Environment,” *International Journal of Social Science and Religion (IJSSR)*, 5 Maret 2021, 105–16.

<sup>33</sup> Moustapha Kamal Gueye dan Najma Mohamed, “An Islamic Perspective on Ecology and Sustainability,” dalam *Ecotheology - Sustainability and Religions of the World*, ed. oleh Levente Hufnagel (IntechOpen, 2023).

<sup>34</sup> Seyyed Hossein Nasr, *Man and Nature: The Spiritual Crisis Modern Man* (London: George Allen & Unwin, 1993), 47.

<sup>35</sup> Seyyed Hossein Nasr, *Religion and the Order of Nature*, 167 (USA: Oxford University Press, 1996), 23.

<sup>36</sup> Tryanita Berliantya dan Trinita Meilian, “Potensi Deforestasi di Pulau Kalimantan: Pro dan Kontra Migrasi,” *IJD International Journal Of Demos* 5 (2023): 279–81.

<sup>37</sup> Rahmah Ramadhani dan Yusa Djuyandi, “Upaya Pemerintah Indonesia Dalam Mengatasi Resiko Kerusakan Lingkungan Sebagai Dampak Pemindahan Ibu Kota Negara.”

<sup>38</sup> Aufa Hanum Salsabila dan Nunung Nurwati, “Deforestasi dan Migrasi Penduduk Ke Ibu Kota Baru Kalimantan Timur: Peran Sinergis Pemerintah dan Masyarakat,” *Prosiding Penelitian & Pengabdian Kepada Masyarakat* 7 (2020): 27–39.

<sup>39</sup> Kurniawan, “Konflik Agraria Dalam Pembangunan Ibu Kota Negara: Analisis Hak Guna Usaha Dan Perlindungan Hak Masyarakat Adat.”

<sup>40</sup> Muhammad Majdy Amiruddin et al., “Reforming Fiqh Al-Bi’ah (Ecological Jurisprudence) based on Islam Hadhari: An Integration Conservation Framework of Muamalah and Culture,” *International Journal of Law and Society (IJLS)* 3, no. 3 (17 Desember 2024): 190, <https://doi.org/10.59683/ijls.v3i3.99>.

especially Kalimantan's forests, which will become the national capital, is an issue that cannot be resolved procedurally but must be addressed ethically for the sustainability of Kalimantan's forests and the development of the new capital city.

That research is important to consider the relocation of the national capital to a new area that is still forested, so as to avoid damage and align with the objectives of ecological jurisprudence and environmental ethics. The relocation of the national capital from Jakarta to East Kalimantan is a strategic decision that requires in-depth analysis from various perspectives, including religious perspectives, particularly ecological jurisprudence and environmental ethics. This study offers an update by focusing on the issue of forest damage caused by the relocation of the national capital when viewed from the perspective of ecological jurisprudence and environmental ethics. The gap addressed by this research is to provide a comprehensive study. The research question in this study is: How does ecological jurisprudence and environmental ethics critique the relocation of the national capital? What does ecological jurisprudence and environmental ethics propose regarding the relocation of the national capital?

This research is a qualitative study in the form of a literature review, using an ecological fiqh and environmental ethics approach. Data collection techniques involve a traditional review, gathering written works related to the theme of this study and then analyzing them. The data sources for this study are books, journal articles, news reports, and legislation.

## **DISCUSSION**

### **Relocation of the Capital City in Islam**

The relocation of the national capital is an effort by the government to equalize development while ensuring the sustainability of the state. The relocation of the national capital has indeed become a concern, as Indonesia requires a capital city free from issues such as flooding, traffic congestion, and overpopulation. However, the relocation of the capital to Kalimantan raises concerns regarding environmental issues that may arise.<sup>41</sup> Environmental issues are global concerns related to the aging of the Earth and the growth of humanity, so a capital city is needed that is not only a center of government and economy but also a symbol of environmental sustainability.<sup>42</sup>

Moving the national capital to Kalimantan, which is still largely covered by forest, requires careful management to prevent environmental damage. The concept for the new capital is a forest city, where government buildings will coexist with trees and green open

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<sup>41</sup> Aufa Hanum Salsabila dan Nunung Nurwati, "Deforestasi dan Migrasi Penduduk Ke Ibu Kota Baru Kalimantan Timur: Peran Sinergis Pemerintah dan Masyarakat."

<sup>42</sup> Prince Antwi-Afari dkk., "Sustainability Guidelines to Attaining Smart Sustainable Cities in Developing Countries: A Ghanaian Context," *Sustainable Futures* 3 (2021): 5, <https://doi.org/10.1016/j.sftr.2021.100044>.



spaces.<sup>43</sup> This concept is somewhat different from other countries that have already implemented forest city concepts, as they use forest cities to green cities that have been depleted by heavy industry. Meanwhile, Indonesia is cutting down forests and then attempting to revive them. There will be numerous factors contributing to the failure of the reforestation process, including altered soil structure, soil moisture levels, and the loss of essential nutrients.<sup>44</sup>

The relocation of the capital city has sparked various responses amid the ongoing controversy, with the public divided between those who agree and those who disagree.<sup>45</sup> For some, the relocation of the capital city is an effort by the government to alleviate the problems in Jakarta, but others argue that moving the capital city to Kalimantan has the potential to damage the environment due to the clearing of existing forests.<sup>46</sup>

Islamic history has recorded the relocation of the capital city since the time of the Khulafaur Rasyidin. The caliphate that relocated the capital city was Caliph Ali bin Abi Thalib, who moved the capital from Medina to Kufah. During the Umayyad Caliphate, the capital was moved from Medina to Damascus, while the Umayyads moved the capital from Damascus to Baghdad.<sup>47</sup> The reason for the relocation of the capital by Islamic kingdoms was political, as the center of power was no longer concentrated in the conquered capital. The reasons for relocating Indonesia's capital are to reduce the burden on Jakarta, promote economic equality, and create a capital that reflects the wisdom of the Indonesian people.<sup>48</sup> The relocation of the national capital from Jakarta to Nusantara is an effort by the government to reduce the burden on Jakarta.

The capital city of the Republic of Indonesia is called Nusantara, and it is a special capital city at the provincial level. The capital city is led by a chief authority, assisted by a deputy chief authority, with the task of preparing, developing, relocating, and administering the capital city.<sup>49</sup> The vision of the capital city is to be a symbol of national

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<sup>43</sup> Abdul Halil Hi Ibrahim, Tawakkal Baharuddin, dan Marno Wance, "Developing a Forest City in a New Capital City A Thematic Analysis of the Indonesian Government's Plans," *Bina Praja*, 2023.

<sup>44</sup> Ida Nursanti dan Nida Kemala, "Peranan Zeolit dalam Peningkatan Kesuburan Tanah Pasca Penambangan," *Jargo Jurnal Media Pertanian* 4 (2019): 88-91.

<sup>45</sup> Muhammad Aqsha, "Penolakan Fraksi PKS dalam Pengesahan Revisi RUU IKN: Studi Kasus Optimalisasi Wewenang Fraksi dalam Legislasi," *Comserva: Jurnal Penelitian dan Pengabdian Masyarakat* 3, no. 09 (23 Januari 2024): 3658-67.

<sup>46</sup> Aufa Hanum Salsabila dan Nunung Nurwati, "Deforestasi dan Migrasi Penduduk Ke Ibu Kota Baru Kalimantan Timur: Peran Sinergis Pemerintah dan Masyarakat."

<sup>47</sup> Arfah Ibrahim, "Kota Baghdad Sebagai Central Peradaban Islam Pada Masa Dinasti Abbasiyah," *Lentera: Indonesian Journal of Multidisciplinary Islamic Studies* 3 (2021): 43-54, <https://doi.org/10.32505/lentera.v3i1.3083>.

<sup>48</sup> Law of the Republic of Indonesia Number 21 of 2023 on Amendments to Law Number 3 of 2022 on the Capital City.

<sup>49</sup> Muhammad Rizqi Romdhon, "Pemindahan Ibu Kota Negara Perspektif Maqāshid al-Qur'an Ibnu 'Āsyūr," *Rausyan Fikr* 20 (2024): 155-90.

identity, a smart, green, and sustainable city, a modern city with international standards, and a driver of economic equality in the eastern region.<sup>50</sup>

The area designated as the national capital is located in the districts of Penajam Paser Utara and Kutai Kartanegara. According to Law No. 3 of 2022 on the national capital, the land area of the national capital (IKN) is 256,142 hectares, the marine area of the IKN is approximately 68,189 hectares, while the core area of the IKN spans 56,180 hectares and the surrounding area covers 199,962 hectares.<sup>51</sup> The national capital area is a production forest utilized for production purposes, not a forest designated for the conservation of animals and endangered species (protected forest). The core area of the national capital is not a protected forest area, but some boundaries of the national capital area directly border conservation forests or national parks<sup>52</sup>

Forests provide humans with many benefits such as oxygen, rainwater absorption, food sources, shelter, and ecosystems for flora and fauna. Forests can absorb an average of 4.20 tons of carbon per hectare per year, produce an average of 11.22 tons of oxygen per hectare per year, and absorb an average of 13.13 tons of carbon dioxide per hectare per year.<sup>53</sup> Additionally, forests serve as habitats for flora, fauna, and indigenous communities.<sup>54</sup> Forests not only provide the oxygen we breathe but also act as climate regulators, soil protectors, and habitats for various plants and animals. From an Islamic perspective, forests are assets that must be preserved.<sup>55</sup>

Islam teaches that forests are a vital gift from Allah for the survival of humanity on Earth; destroying forests is tantamount to rejecting Allah's blessings. As a gift from Allah, forests are complex ecosystems that are extremely important for the survival of life on Earth.<sup>56</sup> The Prophet Muhammad, peace be upon him, once forbade the cutting of the bidara tree, as narrated in the hadith by Abu Dawud, Al-Baihaqi, and An-Nasa'i. The Prophet Muhammad, peace be upon him, said, which means: *"Whoever cuts down a bidara tree, Allah will pour liquid on his head in Hell"*. (Narrated by Abu Dawud, Al-Baihaqi, and An-Nasa'i, authenticated by Al-Albani).

Abu Dawud rahimahullah interpreted that the bidara tree referred to in the hadith is the bidara tree found in the desert, which serves as a place of shelter for people. The Quran teaches us to maintain the balance of nature and not to destroy God's creation.

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<sup>50</sup> Reni Puspitasari, "Prosedur Pembentukan Undang-undang Nomor 3 Tahun 2022 Tentang Ibu Kota Negara Perspektif Siyasah Dusturiyah" (Bengkulu, IAIN Bengkulu, 2022).

<sup>51</sup> Law No. 3 of 2022, Article 6 paragraph (2).

<sup>52</sup> Dinah Ridadiyanah dan Slamet Subekti, "Menelisik Upaya Konservasi Orang Utan Kalimantan di Provinsi Kalimantan Timur Tahun 1991-2015," *Historiografi* 2 (2021): 103.

<sup>53</sup> Irma Sribianti dkk., "Estimasi Biomassa, Cadangan Karbon, Produksi O<sub>2</sub> dan Nilai Jasa Lingkungan Serapan CO<sub>2</sub> Tegakan Hutan di Taman Hutan Raya Abdul Latief Sinjai Timur," *Jurnal Hutan dan Masyarakat* 14 (2022): 20.

<sup>54</sup> Nanang Jainuddin, "Dampak Deforestasi Terhadap Keanekaragaman Hayati Dan Ekosistem," 134.

<sup>55</sup> Agus Hemanto, *Fikih Ekologi*, 12-13.

<sup>56</sup> Wilda Khafida, *Ekologi dan Lingkungan* (Padang: CV. Gita Lentera, 2024).

Thus, forests are not only a source of natural resources but also a symbol of Allah SWT's love for all living creatures. Surah Ad-Dukhan Verses 38-39, which means: *We did not create the heavens and the earth and what is between them in vain. We did not create them except with truth. But most of them do not know*". (QS. Ad-Dukhan Verses 38-39).

The reason why humans continue to destroy forests is due to anthropocentrism. Anthropocentrism is the view that the universe is at the service of humans and exists to fulfill human needs.<sup>57</sup> his view causes humans to take advantage without considering the rights of forests. Islam has provided guidance on how to treat the environment fairly and commands humans not to destroy forests. Islam actually commands humans to always protect and preserve the environment so that it does not become a disaster. As stated in Surat Ar-Rum verse 41, which means: *"Victims (of disasters) have appeared on land and at sea due to human actions, so that Allah may make them feel some of the consequences of their actions, in order that they may return (to the right path)"* (QS. Ar-Rum Verse 41)

The reality on the ground is that the practice of Islam is only related to *Hablum Minallah* and *Hablum Minannas*, whereas Islam also teaches *Hablum Min 'alam*.<sup>58</sup> If someone commits a wrongdoing related to *Hablum Minallah* and *Hablum Minannas*, that person can be considered sinful, whereas committing a wrongdoing related to *Hablum Min 'alam* is still considered normal.<sup>59</sup> The problem of forest destruction occurs because religious teachings are understood holistically. The forest destruction that has already occurred will be a major concern for all parties, but it cannot be restored to its original state and remains a mere fantasy. Not only the government is needed to protect forests from destruction, but all parties must be involved, including religious leaders, to campaign on environmental destruction issues.<sup>60</sup>

Islam teaches that government policies should aim to achieve *maslahah*, or the common good.<sup>61</sup> If moving the capital city can provide greater benefits to society, such as reducing traffic congestion, developing new areas, or improving equitable development, then it can be justified. One of the main principles in Islam is to protect five things: religion, life, intellect, lineage, and property.<sup>62</sup> If relocating the capital can support the achievement of these objectives, such as providing better security, improving welfare, or reducing the risk of disasters, then such a move is considered consistent with Islamic

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<sup>57</sup> A Sonny Keraf, *Filsafat Lingkungan Hidup Alam sebagai Sebuah Sistem Kehidupan Bersama Fritjof Capra* (Yogyakarta: Kanisius, 2014).

<sup>58</sup> Seyyed Hossein Nasr, *Man and Nature: The Spiritual Crisis Modern Man*, 45.

<sup>59</sup> Endang Syarif Nurulloh, "Pendidikan Islam dan Pengembangan Kesadaran Lingkungan," *Jurnal Penelitian Pendidikan Islam* 7, no. 2 (3 November 2019): 237, <https://doi.org/10.36667/jppi.v7i2.366>.

<sup>60</sup> Sofyan Anwar Mufid, *Ekologi Manusia* (Bandung: Remaja Roesdakarya, 2010).

<sup>61</sup> Raihan Dara Vonna, "Implikasi Kebijakan Hak Atas Tanah Bagi Investor Dalam Undang-Undang Nomor 21 Tahun 2023 Tentang Ibu Kota Negara" (*Thesis*, Yogyakarta, UIN Sunan Kalijaga Yogyakarta, 2025), 45.

<sup>62</sup> Ahmad Zainuddin, "Konstruksi Pemikiran Abu Ishaq Al-Syatibi Kajian Metodologi Studi Islam," *Jadid* 4 (2024): 83, <https://doi.org/10.33754/jadid.v4i02.1306>.

principles. The relocation of the capital must ensure that no group is unfairly disadvantaged, especially vulnerable groups, and that development is spread evenly, not just benefiting a select few or certain regions.<sup>63</sup>

### **Ecological Fiqh and Environmental Ethics on the Relocation of the Capital City**

The relocation of the national capital (IKN) from Jakarta to East Kalimantan is a large-scale development project that directly impacts ecology and the environment. The IKN area consists of 256,000 hectares of forest. If 70% of the area is forest, then 30% or around 76,800 hectares of forest is being deforested.<sup>64</sup> Despite the concept of a forest city or Forest City, efforts to reforest areas that have been logged will be challenging, as the biological and geographical conditions have already changed.<sup>65</sup>

Deforestation is a violation of the values of *maqāṣid al-sharī'ah*, which are to protect religion, reason, life, lineage, property, and the environment. *Maqāṣid al-sharī'ah* aims to protect life, the environment, and human welfare.<sup>66</sup> From an ecological fiqh perspective, the relocation of the capital must be weighed against principles of Sharia such as *maslahah* (public interest), *lā ḍarar wa lā ḍirār* (no harm to oneself or others), and *hifẓ al-bi'ah* (environmental protection).<sup>67</sup>

The relocation of the capital to an area that was previously a forest is not only based on technical and ecological aspects, but is rooted in philosophical and spiritual aspects that separate humans from nature.<sup>68</sup> Seyyed Hossein Nasr argues that modern civilization has undergone a process of desacralization of nature, that is, the removal of the divine dimension from creation, so that nature is no longer viewed as a sacred entity but merely as a resource to be exploited for economic and political interests.<sup>69</sup>

Environmental damage, including the destruction of forests and ecosystems caused by large-scale projects such as the IKN, is a manifestation of the spiritual crisis of modern humanity, which has severed its connection with nature. A secular and materialistic worldview perceives nature solely as an object of exploitation, without considering its

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<sup>63</sup> Elsa Benia dan Ghina Nabilah, "Politik Hukum Dalam Proses Pemindahan Ibu Kota Negara Melalui Pembentukan Undang-undang Ibu Kota Negara (UU IKN).," *Jurnal Hukum Lex Generalis* 3 (2022).

<sup>64</sup> Nurhadi Sucahyo, "Ibu Kota Nusantara: Merusak Hutan atau Memperbaiki Lingkungan?" VOA Indonesia, 24 Mei 2023, <https://www.voaindonesia.com/>.

<sup>65</sup> Tryanita Berliantya dan Trinita Meilian, "Potensi Deforestasi di Pulau Kalimantan: Pro dan Kontra Migrasi," 280.

<sup>66</sup> Muhammad Ramadhan, "Maqasid Syari'ah dan Lingkungan Hidup (Bahtsul Masa'il Sebagai Perlawanan Kaum Santri Terhadap Eksploitasi Pertambangan Emas di Silo Jember)," *Analytica Islamica* 21 (2019): 126-36.

<sup>67</sup> Agus Hemanto, *Fikih Ekologi*, 34.

<sup>68</sup> Seyyed Hossein Nasr, *Antara Tuhan, Manusia, dan Alam, Terjemahan dari The Encounter Man and Nature*, trans. oleh Ali Noer Zaman (Yogyakarta: IRCiSoD, 2021), 183.

<sup>69</sup> Seyyed Hossein Nasr, *Religion and the Order of Nature*.

spiritual dimensions.<sup>70</sup> This is evident in the IKN relocation process, which has massively opened up the tropical forests of Kalimantan—home to diverse endemic flora and fauna, including protected species like orangutans and proboscis monkeys—without first assessing the environment's full and sustainable carrying capacity.<sup>71</sup> Deforestation in the prospective capital city area reached 2,601 hectares (2018–2019), then surged to 6,102 hectares (2019–2020) and continued to increase to 9,299 hectares (2020–2021). In 2021–2022, there was a decrease to 4,860 hectares, followed by a significant decrease in the following period: 897.94 hectares (2022–2023) and 357.18 hectares (2023–2024). The total combined forest damage to date has reached 22,861 hectares.<sup>72</sup>

Forest destruction only occurred at the beginning of construction, but there is still potential for damage to arise from the relocation of the capital in the future.<sup>73</sup> First, the threat of uncontrolled urbanization requires serious attention from the government.<sup>74</sup> Second, the threat of conflict between indigenous communities and investors related to the existence of land use rights that encroach on indigenous lands.<sup>75</sup> Third, the erosion of local culture due to the advancement of the capital city's development.<sup>76</sup> These threats are serious potential risks that could occur if risk management is not implemented, especially if the environment is not preserved as a place of residence.

In Nasr's Islamic cosmology, nature is a *kauniyah* verse, that is, a sign of God that must be respected and preserved.<sup>77</sup> Nature is not a dead object, but part of creation that has a spiritual purpose. Therefore, any form of environmental damage caused by development projects, especially if it threatens the balance of the ecosystem and biological sustainability, is a violation of the sacred order created by God.<sup>78</sup> The development of the

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<sup>70</sup> Seyyed Hossein Nasr, *Antara Tuhan, Manusia, dan Alam, Terjemahan dari The Encounter Man and Nature*, 167.

<sup>71</sup> Walhi, "Ibu Kota Negara Baru Untuk Siapa, Publik Atau Elit?," WALHI, 17 Desember 2019, <http://www.walhi.or.id/ibu-kota-negara-baru-untuk-siapa-publik-atau-elit>.

<sup>72</sup> Forest Watch Indonesia, "Menteri Basuki Sebut Hidup di IKN Tambah Umur 10 Tahun karena Alam Terjaga, Forest Watch Indonesia: 22 Ribu Hutan Dibabat," *Forest Watch Indonesia* (blog), diakses 20 Juni 2025, <https://fwi.or.id/forest-watch-indonesia-kritik-pembangunan-ikn/>.

<sup>73</sup> M. Rivatul Ulum, Cicilia Maret Tan, dan Rayi Kharisma Rajib, "Peran Pemerintah Indonesia Dalam Mengatasi Kerusakan Lingkungan Sebagai Dampak Pemindahan Ibu Kota Negara di Tinjauan Dari Undang-Undang," *Jurnal Ilmiah Wahana Pendidikan*, 10 (2024): 40.

<sup>74</sup> M. Hibatullah Al Habib et al., "Dampak Pembangunan Ikn Nusantara: Solusi Pemerataan Pembangunan Atau Timbul Permasalahan Lingkungan," *IJEN: Indonesian Journal of Economy and Education Economy* 02 (2024): 409.

<sup>75</sup> Kurniawan, "Konflik Agraria Dalam Pembangunan Ibu Kota Negara: Analisis Hak Guna Usaha Dan Perlindungan Hak Masyarakat Adat."

<sup>76</sup> Ahmad Sudi Pratikno dan Astri Hartatik, "Pudarnya Eksistensi Kesenian Tradisional Ludruk Akibat Globalisasi Budaya," *Civis : Jurnal Ilmiah Ilmu Sosial dan Pendidikan* 12, no. 2 (1 Agustus 2023): 60, <https://doi.org/10.26877/civis.v12i2.10623>.

<sup>77</sup> Seyyed Hossein Nasr, *Doktrin-doktrin Kosmologi Islam: Pokok-pokok Filosofinya*, trans. oleh Muhammad Muhibbuddin (Yogyakarta: IRCiSoD, 2022), 338.

<sup>78</sup> Seyyed Hossein Nasr, *Tasawuf Dulu dan Sekarang*, trans. oleh Abdul Hadi, W.M (Yogyakarta: IRCiSoD, 2020), 298.



IKN, despite being labeled as a “green city” or “forest city,” does not alter the fact that its construction process involves large-scale land clearing and the conversion of forest areas, leading to the desacralization of the living spaces of local communities and the natural environment.<sup>79</sup>

Nasr also highlights the importance of sacred science, which is a perspective that integrates ecological, spiritual, and ethical dimensions into development.<sup>80</sup> The IKN project is based more on technocratic logic and economic and political calculations, without considering ecological wisdom or the impact on the spiritual order of the Dayak indigenous community and their local wisdom in preserving the forest.<sup>81</sup> As a result, instead of repairing environmental damage in Jakarta, the relocation of the capital has created an ecological burden shift to other more vulnerable areas.<sup>82</sup>

Referring to the principles of ecological jurisprudence such as *khalīfah fī al-ard* (humans as God's representatives on earth), *mīzān* (balance), and *taqwā* (divine awareness of ecological responsibility), the development of the IKN should be carried out in a participatory and transparent manner, without sacrificing ecological sustainability and local spirituality. According to Nasr, such an approach is a concrete manifestation of Islamic environmental ethics, which upholds harmony between humans, nature, and God.

### **Fiqh Ecology and Environmental Ethics on Moving the Capital to Kalimantan**

The development of the national capital will integrate the city with the forest. The integration of the city with the forest will enhance the protection of biodiversity in the national capital. Ecological jurisprudence suggests that the development of the new capital city must comply with Sharia values such as *maqāṣid al-sharī'ah*, protecting water sources, preserving fruit-bearing trees, and providing access for animals to continue living in their natural habitats.<sup>83</sup> Environmental ethics advocates respecting the rights of forests and viewing nature not as a means to fulfill human needs through massive

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<sup>79</sup> Tryanita Berliantya dan Trinita Meilian, “Potensi Deforestasi di Pulau Kalimantan: Pro dan Kontra Migrasi,” 280.

<sup>80</sup> Muhammad Muhtar Arifin Sholeh et al., “The Reasons of Lifelong Education for the Sustainable Development Goals (SDGs): The Islamic Epistemology Perspective,” *Journal of Lifestyle and SDGs Review* 5, no. 2 (8 November 2024): 7, <https://doi.org/10.47172/2965-730X.SDGsReview.v5.n02.pe02988>.

<sup>81</sup> Linggua Sanjaya Usop, “Peran Kearifan Lokal Masyarakat Dayak Ngaju untuk Melestarikan Pahewan (Hutan Suci) di Kalimantan Tengah,” *Enggang: Jurnal Pendidikan, Bahasa, Sastra, Seni, dan Budaya* 1, no. 1 (20 Desember 2020): 90, <https://doi.org/10.37304/enggang.v1i1.2465>.

<sup>82</sup> Chadziqatun Najilatil Mazda, “Analisis Dampak Pemindahan Ibu Kota Negara (IKN) Terhadap Social Security,” *Enersia Publika* 6 (2022): 6.

<sup>83</sup> Muhammad Ramadhan, “Maqasid Syari'ah dan Lingkungan Hidup (Bahtsul Masa'il Sebagai Perlawanan Kaum Santri Terhadap Eksploitasi Pertambangan Emas di Silo Jember).”

exploitation. The anthropocentric perspective must be changed; while nature provides all the resources necessary for human life, humans must not overuse them.<sup>84</sup>

Efforts to protect and manage forests are a shared concern, not the preserve of an elite group or the focus of politicians and academics, but a concern for all in safeguarding forests as a legacy for future generations. Protection of forests is also mentioned in a hadith: *"If the end of the world comes and you have seeds in your hands, whoever among you has time to plant them, then plant them."* (HR. Ahmad, from Anas bin Malik, authenticated by Al-Albani).

This hadith emphasizes the importance of planting trees and prohibits cutting them down without clear justification, thereby teaching us to respect nature and its values. In this context, Islamic jurisprudence on ecology and environmental ethics offers a framework for valuing nature and its inherent values,<sup>85</sup> as the natural world is not merely the property of the current generation but a trust for future generations. Furthermore, it is not only humans who have the right to manage forests for human benefit, but all creatures have a right to the forest.<sup>86</sup>

Wisdom in managing nature is the key to the success of relocating the national capital, wisdom based on the needs of nature, not wisdom based on human desires. Nature is a valuable subject; nature has the right to exist and be respected, regardless of its usefulness to humans. This perspective acknowledges that all components of nature have equal rights to live and thrive, and these rights must be recognized and protected by laws and policies regarding environmental rights and sustainable development.<sup>87</sup> All elements within an ecosystem have equal rights to exist and thrive. This principle emphasizes the importance of protecting the rights of indigenous communities, who often serve as the primary guardians of biodiversity and natural environments.<sup>88</sup>

## CONCLUSION

The relocation of the national capital from Jakarta to East Kalimantan is a strategic policy aimed at reducing the burden on Jakarta and promoting equitable development. However, this policy has serious environmental impacts, particularly on the preservation of Kalimantan's tropical forests. The concept of a forest city being proposed has not fully succeeded in avoiding deforestation, as it still involves large-scale land conversion of

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<sup>84</sup> Barnabas Ohoiwutun, "Agama dan Alam dari Perspektif Arne Naess," *Media Jurnal Filsafat dan Teologi* 3 (2022): 1.

<sup>85</sup> Agus Hemanto, *Fikih Ekologi*, 34-35.

<sup>86</sup> A Sonny Keraf, *Filsafat Lingkungan Hidup Alam sebagai Sebuah Sistem Kehidupan Bersama Fritjof Capra*.

<sup>87</sup> Arief Budiman, *Hak-Hak Alam dalam Perspektif Hukum Indonesia* (Depok: Universitas Indonesia, 2021).

<sup>88</sup> Yanti Fristikawati dan Nugroho Adi Pradana, "Perlindungan Lingkungan, dan Pembangunan Ibukota Negara (IKN) Dalam Tinjauan Hukum," *Justisia* 7 (2022): 380.

approximately 76,800 hectares, which has the potential to cause permanent ecological damage.

From an ecological fiqh perspective, the relocation of the IKN must be weighed based on sharia principles such as *maslahah* (public interest), *la ḍarar wa la ḍirār* (no harm), and *ḥifẓ al-bi'ah* (environmental protection). Large-scale deforestation violates *maqāṣid al-sharī'ah* because it poses a risk to the survival of humans, other living creatures, and the balance of nature. Islamic environmental ethics, as articulated by Seyyed Hossein Nasr, views nature as a sign of God that has spiritual value, not merely an object of exploitation. From this perspective, development that damages the environment reflects the modern spiritual crisis that has separated humanity from nature. Therefore, the development of the IKN should consider a sacred, participatory approach based on ecological values and local spirituality. Ecological jurisprudence and environmental ethics offer a new perspective: treating nature as a valuable subject, not merely a tool to fulfill human needs. Therefore, the relocation of the IKN must be carried out wisely and fairly, respecting ecological rights, and ensuring sustainability for future generations.

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