

# **INTEGRATION OF SPIRITUAL COMMUNICATION, ISLAMIC COMMUNICATION, AND ENVIRONMENTAL COMMUNICATION: [Case Studies on Waste Management, Banten Indonesia]**

**Armawati Arbi<sup>1</sup>**

## **Abstract**

Spiritual communication, Islamic communication, and environmental communication are not yet integrated in Muslim daily life in Tangerang Selatan. The people are not yet aware of maintaining fresh air, clean water, and arable land. Most of them has not applied 2008 law in waste management yet. This research aims to reveal cognitive aspect, attitude, and action/behavior in daily life. This research uses qualitative approach. The methods of data collection are deep interviews, categories of community, participant observation, conversation, and open question. It has found that first, *most of them*, forget that *human being as His settlement on earth* in Quran. Second, *most of them*, forget that *Allah do give the earth life or dead* in Quran. Third, *most of them*, remember *kebersihan sebagian dari iman* or hygiene is part of faith as said in Hadith, and *most of them*, do not know law of 2008 on waste management. Some of them knew how to manage waste on television, as in Daai TV, MetroTV, and JakTV in Indonesia. They supposed servant or parents as dust man at home. Father/mother or servant usually burns organic waste in the empty yard. Their behaviors of RT 03/RW 01 Bambu Apus are included in 5 families in blue one, 5 families in green one, 30 families, and 4 rental homes in yellow one, and 26 families and 2 rental homes in red ones in four categories of waste management.

**Key words:** *Integrating of Ilahiyah, Insaniyah, and Alamiyah in Fitrah communication*

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<sup>1</sup>Armawati Arbi, Lecturer of Dakwah Sciences and Communication Sciences and Vice Director of P2KM (Pusat Pengkajian Komunikasi dan Media), center for Communication and Media Studies UIN Syarif Hidayatullah Jakarta and a chief of Ikatan Sarjana Komunikasi Indonesia Tangerang Selatan (2014-2017).

## A. Introduction

In Islam psychology, Baharuddin have found the integrative *Insaniyah, Ilahiyah, and 'Alamiyah aspect*.<sup>2</sup> Human being develops competency of loving in human being through Islamic communication. He/she increases competency of loving in God through spiritual communication. And he/she trains competency of loving in environment through environmental communication. In fact, many communities leave out ecosystem in clean water, land, and fresh air in the earth.

Baharuddin also has suggested that the integration of knowledge, attitude, and behavior arena should be in balance.<sup>3</sup> In fact, in daily life as objective reality, integration of loving God, human being, and environment are not related, there is something wrong. Moslem not have exemplify as role model in application of *Ulil al Baab* (Scientist), *khalifah di muka bumi* (God's ambassador in the world), *Basyariah* (physical healthy), *insaniyah* (psychological healthy in human being), *nafs kamilah*, and *nafs mutmainnah* (perfect man and peaceful person). The Moslem going to be *fitrah* communication and have *fitrah* quotient, they will not destroy on the earth in Islamic communication.

A few people in Tangerang Selatan has known the rules of management on waste 2008 in Indonesia, it concerns first that we must separated organic and non-organic waste into blue, yellow, and green box. Second, we must send waste t in official TPS (*Tempat Pembuangan Sampah Sementara*) or authorized waste disposal, and the last, government take

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<sup>2</sup>Baharuddin, *Paradigma Psikologi Islami*, (Jogyakarta: Pustaka Pelajar, 2007), p. 355-364

<sup>3</sup>Baharuddin, p. 306

them, borrow to TPA (*Tempat Pembuangan Akhir*) or last authorized waste disposal in Cipecang. Every district has a lot of TPS and one TPA. Tangerang Selatan government has 5000 old TPS, 600 official, new TPS, and 13 units (official *Airin Bank of Waste*), and a lot of Bank of waste (Private/ public/ community of Bank of waste).<sup>4</sup>

Man, method, machine, material, marketing, and money are not in balance of waste management in Tangerang Selatan. Awareness of people is still not enough to apply officially TPS and Bank of Waste (Man). How to socialize the rule of management on waste? (method). It needs machine to compos waste, and need them to re-duce, re-circle, and re-use (machine). Organic and non-organic material must be collected to big hall. Private or governmental manager of (DKPP) Dinas Kebersihan Pertamanan, Pemakaman must promote them on community by using various media and non-media. Waste management needs money and marketing. It looks like business man/woman.

This research reveals some results of research<sup>5</sup> that it found that there are no relation on cognitive, attitude, and action/behavior aspects in daily life and in case studies on waste management in community.

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<sup>4</sup>Tangsel Pos, *Tumbuhkan Kesadaran Lingkungan, Airaditas Rilis Titik Unit ke 12 Bank Sampah*, Tuesday, July 30, 2013

<sup>5</sup>The individual research in UIN Jakarta, *Strategi Komunikasi Pemerintah dalam Sosialisasi Pengelolaan Sampah, Analisis Active Reception antara Makna Pengirim dan Penerima Pesan, Studi Kasus Gerakan Wakaf Sampah dan Bank Sampah RT 03/RW 01 Kelurahan Bambu Apus, Kecamatan Pamulang Tangerang Selatan, Mei-November 2013*

## **B. Integrating of Spiritual Communication, Islamic Communication, and Environmental Communication**

Introduction on communication sciences, Stephen Littlejohn reveals that the closed- system model most often applies to physical systems like stars, which do not have life-sustaining qualities. An *open system* receives matter and energy to its environment. The open system is oriented toward life and growth. Biological, psychological, and social system follow an open model. *Dinas Kebersihan, Per-tamanan, dan Pemakaman (DKPP) or Sanitation, Park, and Cemeteries departement* forgets to *control* aspect in daily life. Cybernetics is a central concept in system theory in theories of human communication. The cybernetic elements of control, regulation, and mutual feedback. If the system is in balance, the members of system will concern on its quality. Stephen W. Littlejohn concludes that seven characteristics, as follows:

The quality of systems possess certain common characteristics; *wholeness and interdependence, hierarchy, self-regulation and control, interchange with the environment, balance, change, and adaptability, and equi-finality*. Cybernetics is study of regulation and control in systems with emphasis on feedback. Three feedback states *steady state, growth state, and change state*. He explains to a simplified feedback network.

American Scientist make illustration of a system network in the example of urbanization in Figure 3.6. In a positive relationships, variables increase or decrease together. For example, the number of people in city (people) increase,

modernization also increases. With increased modernization also comes increased migration, which with in turn further increases the population. This relationship is example of a positive-feedback loop. A negative relationship or a negative-feedback loop is illustrated by the effect of the number of diseases. Variables are amount of garbage per area, bacteria per area, number of diseases, sanitation facilities.<sup>6</sup>

Tangerang Selatan is the most urban, new restaurants, traditional markets, and new residents in Banten province. These conditions have contribution to increase on waste production. They need public facilities such as transportation and waste disposal, examples trash bank. All activities need to manage waste in office, market, school, hospital, and housing/residents in order a good sanitation facilities has created, so number of diseases can be hindered. All people have a responsibility for waste management and environment. (Basyariah quotient)

Ary Ginanjar deals with maintaining of the orbit. The orbit works to follow the system or *sunnah* or the Allah laws will do the earth life. Human being follows the law, he/she is in orbit. The people understand and apply the content of alquran, hadith, and the law 2008 on waste manangement. Moslem have *Fitrah* quotient.

If someone or *hamba Allah* does not follow it, Allah SWT will do the earth dead. It is relation among *Ilahiyah* through Spiritual communication, *Insaniyah* through Islamic communication, and *Alamiyah* through environmental communication in balance as *Fitrah* Quotient, as in:

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<sup>6</sup>Stephen W. Littlejohn, *Theories of Human Communication*, Belmont, 1992, p. 41

If one of the planets in our solar system is out of its orbit, massive destruction to the entire structure of the solar system will happen. It is the same with the ESQ model: if one the steps is not following its orbit, then there will be disturbance in the balance of the soul. Self control here is a divine method to guarantee that all our steps, or the planets in the solar system, always orbit in harmony the central spot of God's residence (God Spot).<sup>7</sup>

### 1. Spiritual Communication as *Ilahiyah* Relation

Spiritual Communication as *Ilahiyah* relation is spiritual quotient (SQ) that human being have competency of dialogue on her/his God. Muslim not only increase *qalb* dimension, and also *ruh* dimension. Every dimensions interacts each others. *Ihsan* is pillar of *qalb* dimension. Ary Ginanjar said that the ability to control your selves form within, like single power from the inside, mind, body, and soul working together, is a spiritual oneness or *Tauhid* force (the one spiritual firm empowerment). We eliminate all materialistic principles, and create a single firm, principle based on solely a single principle, that is One God.<sup>8</sup>

### 2. Islamic Communication as *fitriah* Communication and *Insaniyah* Relation

Islamic Communication as *fitriah* Communication has encompass; to develop *al-Jism* dimension as *Basyariah* quotient/Physical environment (BQ), to increase Intellectual Quotient (IQ), to train *al-Qalb* dimension as Emotional Quotient (EQ), to maintain *al-Ruh* dimension as *khalifah*/

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<sup>7</sup>Ary Ginanjar, *The Islamic Guide to Developing ESQ Emotional Spiritual Quotient applying the ESQ Way 165 1 value, 6 principles, 5 Actions*, P. 253

<sup>8</sup>Abdallah Yousuf Ali, *The Glorious Kur'an, Translation and Commentary*, Beirut P.40

ambassador in the world as *Ruh Quotient (RQ)*, to love Allah SWT as *Spiritual Quotient (SQ)*, to agree the destiny as *Nafs Quotient (NQ)*. To integrate all dimension as *Fitrah quotient (FQ)*. *Fitrah Quotient* circled all dimension in order they not move to their positions, as follows:<sup>9</sup>

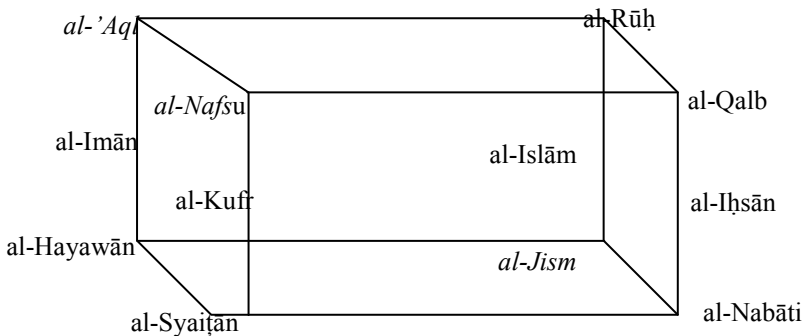


Figure 1. Frame of Reference of Fitrah Quotient<sup>10</sup>

*Fitrah* word is only in this *Rum* surah. According Abdallah Yousuf Ali, he has translated and have commentary on ar-Rum surah 30 and verse 30, as in

Here true is used in the sense in which we say the magnetic needle is true to north. Those who have been privileged to receive the Truth should never hesitate or swerve, but remain constant, as men who know. As turned out from the creative hand of God, man is innocent, pure, true, free, inclined to right and virtue, and endowed with true understand about his own positions in the Universe and about God 's goodness, wisdom, and power. That is his true nature, just as the nature of a lamb is to be gentle and of a horse is to be swift. But man is caught in meshes of customs superstitions selfish desires, and false teaching. This may make him

<sup>9</sup>Armawati Arbi, *The Power of Intrapersonal Communication*, Jakarta: Pillar media, 2013,p. 28

<sup>10</sup>Armawati Arbi, *The Power of Intrapersonal Communication*, Jakarta: Pillar media, 2013,p. 28

pugnacious, unclean, false, slavish, bunkering after what is wrong of forbidden, and defected from the love of his fellow men and the pure worship of the one True God. The problem before spiritual Teachers is to cure this crookedness and to restore human nature to what it should be under the Will of God.<sup>11</sup>

God spot is back to *fitrah* dimension. *Fitrah* communication creates and maintains all dimension of human being in balance: four dimension under box (*al-Hayawan, an-nabati, al- Jism, asy-Syaithan souls*), four pillars (1 *ihsan/ one Heart value to the God Spot, 6 six principles based on the six pillars of Faith, 5 five actions to success based on The five Pillars of Islam, and nafs*), and four dimension above box (*al-Aql, al-qalb, ar-Ruh, and al-Nafs dimensions*).<sup>12</sup>

Adversity quotient (AQ) is kind of intelligence in human to cope with difficult times in life and survive. With high AQ, we can handle any problems of life with no hint of giving in. This concept was formulated by Paul G Stoltz and surported by American psychologist David Mc Cleland in need for Achievement.<sup>13</sup> BQ, IQ, EQ, SQ, RQ, NQ, and AQ can be not separated, they interact each others.

*Fitrah* Quotient circled BQ, IQ, EQ, RQ, SQ, NQ, and AQ. Ary Ginanjar gives event of Hagar (Hajar), Hagar a black women who struggled alone in the middle of a dry desert to save her beloved son, Ishmael. He concluded that woman, black, alone, dry desert, hot, running form *Shafa to*

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<sup>11</sup>Abdallah Yousuf Ali, *The Glorious Kur'an, Translation and Commentary*, Beirut, p.1059

<sup>12</sup>Armawati arbi, *Psikologi Komunikasi dan Tabligh*, Jakarta: Bumi Aksara, 2012, p. 28

<sup>13</sup>Ary Ginanjar, *Sharpening The AQ (Adversity Quotient)*, P.300-302



Marwa. She has BQ, IQ, EQ, SQ, RQ, NQ, and AQ to strive for life. She has *Fitrah* Quotient.

Islamic communication or *fitrah* communication is hoped that human being should maintain in balanced in all dimension to be *Ulil al-Baab*, God ambassador, peaceful people, *Mukhlisin*, public servicer and Allah servicer.

### 3. Environmental Communication as *Basyariah* Quotient

Julia B Corbett said that people should use *environmental paradigm*. He thinks that education in process, it is started to playgroup, childhood, school, educational, social, cultural, religion institution. Human being is equal to others, so human being is not the highest of the other species. All must makes harmony and stability on environment. To socialize and make awareness community on global warming through environmental communication.<sup>14</sup> Human being chooses to maintain or destroy the earth. He/she is responsible on the earth. According to Corbett every species have the same rights to live, not only human being.

Billy K Sarwono has worried that Indonesia will increase at least 2000 sinking islands in 2030 if people has not awareness of effects of global warming. The people back to local wisdom.<sup>15</sup> She suggested that is important to socialize changing of climate in environment paradigm through environmental communication.

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<sup>14</sup>Julia B Corbett (2006), *Communicating Nature, How We Create and Understanding Environmental Messages*, Washington DC: Island Press. p. 282-284

<sup>15</sup>Billy K sarwono, *Perubahan Iklim dan Dampaknya, Sebuah Kajian Komunikasi Lingkungan*, Konferensi Komunikasi di Indonesia, Depok, 9-10 November 2011.

## **1. The people save clean water, fresh air, and arable land.**

Environmental Communication focuses on maintaining the earth or go green. The people destroy the earth or the end of the world. People decide to save our earth and act for it in order their healthy increase in physical and psychological aspects, We begin to our self.

## **2. Maintainer or destroyer on the earth**

Someone is free to choose who is maintainer or destroyer on the earth ...*the fact is that God never changes the condition of a people until they intend to change it themselves, surah al-Ra'd (13:11)*. Every single individual has the freedom to react towards circumstances in their own lives. We may control our responses and attitudes but we can not control the circumstances; we can only determine our choices.

Every ethnic in Indonesia have philosophy on environment, as in *Minangkabau* ethnic has philosophy that *Adat Basandi Syarak, Syarak Basandi Kitabullah, Syarak Mangato Adat Mamakai, Alam Takambang jadi Guru*. It means we love local wisdom, love al-Quran or follow law as manual book of human being, learn, and love environment as a teacher.<sup>16</sup>

Moreover, ethnics in Indonesia has had integrated *Insaniyah, Illahiyah, and Alamiyah* aspects (human being, God, and macro and micro environment). In addition, philosophy of *Bima* People in leadership, as in

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<sup>16</sup> M. Nasroen, *Dasar Falsafah Adat Minangkabau*, (Djakarta: Bulan Bintang, 1957), h.26

Fitua Mbojobisatercermindalam Filosofi Kepemimpinan Manggusu Waru:

- 1) Ma To'a di Ruma labo Rasul (Ta'at kpd Allah dan Rasul) as Nafs Quotient
- 2) Ma Loa Ro Bade (Cerdas dan Bijaksana) as Ulil al-Baab/Intellectual Quotient
- 3) Ma Mbani Ro Disa (Gagah dan Berani) as Ambassador in the world
- 4) Ma Bisa Ro Guna (Wibawa dan Kharismatik) as Ambassador in the world
- 5) Ma Tenggo Ro Wale (Kuat dan Gigih) as Ambassador in the world
- 6) Mantiri Nggahi Ro Kalampa (Jujur, sesuai tutur kata dan perbuatan) as Emotional Quotient
- 7) Mantiri Fiki Ro Paresa (Adil dan Seksama) as Fitrah Quotient
- 8) Londo Dou Mataho (Keturunan yang Baik) as Basyariah Quotient<sup>17</sup>

*Basyariah* quotient/Phycical Action is competency of human being to maintain and handle *al-Hayawan* dimension, *an-Nabati* dimension, *al-Jism* dimension, and *asy-Syaitan* dimension. *Basyariah* quotient is potency of maintain clean water, arable land, and fresh air in the earth so that hinder global warming and diseases. Next generation can use clean water, arable land, and fresh air in the earth in future.

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<sup>17</sup>Armawati Arbi, *Komunikasi Antarbudaya Mahasiswa KPI di Keluarga dan Organisasi*, 2011, Fakultas Dakwah dan Komunikasi, UIN Syarif Hidayatullah

### **3. Maintain Clean Water....surah Qaaf (50:8-9)**

*To be observed and commemorated By every devotee Turning (to God) (8).And we send down from the sky Rain charged with blessing, and We produce therewith Gardens and Grain for harvests.....(9)....*

For all these things go into his very heart and soul. He loves to contemplate them, to remember them for himself as evidence of God's goodness and glory, and to mention and proclaim them, in the form of Psalms, Hymns, or *Zikrs* or Chants of the Sufis and Saints.(9).. A beautiful nature passage. How graphic and unforgettable to any one who has seen a spring and summer in Arabian Oasis.<sup>18</sup>

### **4. Maintain Land and Fresh Air**

*Know ye (all) that God giveth life to the earth after its death! Already have We shown. The Signs plainly to you, That ye may lern wisdom in al-Hadiid Surah(57:17)..... As the dead earth is revised after the refreshing showers of rain, so is it with the spirit of man, whether as an individual or a race or ummat. There is no cause for despair. God's Truth will revise the spiritual faculties if it is accepted with humility and zeal.<sup>19</sup>*

Pesantren as Islamic Boarding School have Enviromental Curriculum. Pesantren has handbook and guidance as in ... *Muhammad Surah (47: 12)*

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<sup>18</sup>Abdallah Yousuf Ali, *The Glorious Kur'an, Translation and Commentary*, Beirut P.14

<sup>19</sup>Abdallah Yousuf Ali, *The Glorious Kur'an, Translation and Commentary*, Beirut P.1502

*....An apt simile, Beasts of the field eat their fill, but have no higher interests. Men who worship the world exclusively are no better their pleasures and enjoyments rise no higher than those of Beasts of the field. They have no inking of spiritual happiness. On the contrary, as they were endowed with spiritual faculties which they misused, they will not escape the fire of Punishment, the Penalty of sin.<sup>20</sup>*

Zaitun pesantren as Islamic boarding school in Indramayu West Java keep fresh air, santri/students not burn a dry leave. They always prepare fresh water, milk, fresh air, and honey. Its boarding school have curriculum, based on surah Muhammad, verse 12 above that *honey, pure, and clear, with no admixture of wax or any foreign substance. These drinks, again speaking metaphorically, will cool the spirit, feed the heart, warm the affections, and sweeten life.*

According Abdallah Yousuf Ali, he has translated and has commentary on al-Maidah surah 5 and verse 35, the community destroys the earth ,as in

*...For murder or for spreading mischief in the land.... with clear signs, yet, even after that, many of them continued to commit Excesses in the land. The story of Cain is referred to in a few graphic details in order to tell the story of Israel. Israel rebelled against God, slew, and insulted righteous men who did them no harm but on the contrary came in all humanity. When God withdrew his favour from Israel because of its sins and bestowed it on a brother nation, the jealousy of Israel plunged it deepest into sin. To kill or seek to kill an individual because he represents an ideal is to kill all who uphold*

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<sup>20</sup>Abdallah Yousuf Ali, The Glorious Kur'an, Translation and Commentary, Beirut P1381 Pesantrens/broading school in Indonesia apply this verses, as in Zaitun Pesantren

the ideal. On the other hand, to save an individual life in the same circumstances is to save a whole community. What could be stronger condemnation of individual assassination and revenge?<sup>21</sup>

This *Jism* dimension is basic need of human being. Our family starts to drink and eat *halalan* and *thayiban*. Halal is important to make our *focus*. *Thayiban* means, we saves our body from pollution of water, air, and earth. Our food and drink back to natural ones. Muslim can reduce plastic, re-circle, and re-used waste in love of environmental movement such as waste *wakaf* for rich people and waste bank for poor people. Muslim maintains fresh air, no pollutant water, do not burn plastics and iron in atmosphere.

We can not practical action in *Ibadah* perfectly if we undergo physical problems and environmental problems. We hinder chemical food or non-organic fruit and vegetables. We can need and plant fresh fruits, fishes, and vegetables by ourselves producer at home. We create and save autonomy of basic needs for local and national food and drink in our family.

### **C. Cognitive, Attitude, and RT 03/RW 01 Community Kelurahan Bambu Apus in Action/Behavior Aspects**

Blue families save arable land, clean water, and fresh air. Green families save arable land and clean water. Yellow families only save arable land. Red families destroy nature; arable land, clean water, and fresh air. They not save their land, water, and air in their community. They mix organic and

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<sup>21</sup>Abdallah Yousuf Ali, *The Glorious Kur'an, Translation and Commentary*, Beirut P. 252

non-organic and burns them. The red families contribute to increase global warming and pollutant environment.

Table 1.1. Cognitive, Affective, and Behavioral Aspects on Save Our Earth

Four Categories	Cognitive	Affective	Behavior
Blue ones , 5 families	Hadis and announcement of DKPP	Receive the laws, save water, land, and fresh air.	Send Waste to Official TPS
Green ones, 5 families	Do not destroy the earth, Yasin surah 33 and 34, not know the law	Not burn plastic, save water and land	Illegal TPS
Yellow ones, 30 families+ 4 rental	Do not destroy the earth and hadits Not know the law	Motivate to burn, not save fresh air	Illegal TPS
Red ones, 26 families + 2 rental home	Do not throw the banana on the street, Allah the earth life or dead Not know the law	Burn plastic to make pollutant air.  Destroy fresh water, land, and air	Illegal TPS
56 families and 6 rental home	Kebersihan sebagian dari lman as popular hadis.	Most of them burns plastic everyday	Illegal TPS in The Empty Land/ kavling

Positive action and behavior include *nafs* Quotient, they have *nafs kamilah*(perfect man), *nafs mutmainnah* (peaceful man), *nafs mardiyah*, and *rodhiyah* (Sincere man). Moslem easier has to do many things because they have been motivated by Allah SWT.

1. Cognitive Aspect on Law 2008 on Waste Management

a. *Most of Them, Forget that Human Being as his/her Settlement on Earth in Quran*

According Abdallah Yousuf Ali, he has translated and have commentary on Hud surah 11 and verse 61, as in *Settlement on Earth in Quran*

for Anshaa as process of creation, as to his body, man has been produced from earth or clay, and his settlement on earth is a fact of his material existence. Therefore, we must conform to all the laws of our physical being in order that through our life on the this earth we may develop that higher life which belongs to the other part of our being, our spiritual heritage. Through the use we make of our health, of our tilth, of our pastures, of material facts of all kinds, will develop our moral and spiritual nature.<sup>22</sup>

One family in blue ones and two families in red ones write his/her *Settlement on Earth*. None families in yellow ones and two families in red ones can remember and tell that she/he is as *Settlement on Earth* or keeper of the Earth.

One family knows that she/he is *Settlement on Earth* in blue and green one and two families in red one. Most of them forget that *Human Being as His/her Settlement on Earth in RT03/RW 01 Kelurahan Bambu Apus in Banten province Indonesia*. Two families can tell messages of *Hadits* that do not throw a banana peel on the street.

b. *Most of Them, Forget that Allah do Give The Earth Life or Dead in Quran*

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<sup>22</sup>Abdallah Yousuf Ali, *The Glorious Kur'an, Translation and Commentary*, Beirut, p. 531



According Abdallah Yousuf Ali, he has translated and have commentary on surah 36 and verse 33, as in *Lest any one should say, if they are destroyed, how can they be brought before the judgment seat a symbol is pointed to. The earth is to all intent and purposes dead in winter, but God revives it in the spring.*<sup>23</sup>

One families in blue ones and two families in green ones write *kerusakan bumi di tangan manusia* (damage to the earth in human hands). One families in yellow ones and three families in red ones can remember and tell *Allah do earth life and dead*.

c. *Most of Them, Remember Kebersihan sebagian dari Iman as Hadis*

Four families in blue ones and five families in green ones write *hadis kebersihan sebagian dari Iman* (hygiene part of faith). Five (5) families in yellow ones and one family tells content of surah Yasin. Six (6) families in red ones can remember and tell *Kebersihan sebagian dari Iman* (hygiene part of faith) as *Hadis*.

d. *Most of Them, Not Know 2008 Law on Waste Management*

One families in blue ones know this law in announcement of illegal TPS near *Alam Segar* housing. None of families in green ones and yellow ones know this law in announcement of illegal TPS. Two families in red ones know this law in announcement of illegal TPS near new housing.

## 2. Attitude Aspect on Law on Waste Management

All families in housing receive and agree the 2008 law on waste management, however, they has not applied. They

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<sup>23</sup>Abdallah Yousuf Ali, *The Glorious Kur'an, Translation and Commentary*, Beirut, p.1177

have a reason that they not have time to separate and divide waste. They need and ask for near official TPS.

### 3. Habits of Community on Waste Management

In general, we only deal with habits of community on waste management. In this paper, we not discuss in particularly, we explain the whole categories and General categories are:

- a. Mix in organic and non-organic waste as the Pollutant Water
- b. Send organic waste in not TPS/ not authorized waste disposal as the Pollutant Earth
- d. Burn organic waste as the Pollutant Air

Families in yellow group/ones have motivated dust man to burn plastic waste in RT 03/01 Kelurahan Bambu Apus. They not compost organic waste. They not had helped him to separate organic and non-organic waste.

## **D. Discussion**

This research found habits in daily life that we have four discussions, as in:

1. Only reading al-Quran, not understanding verses of love Allah, Human being, and environment. They not have applied them.
2. To train to love environment as habits since early childhood
3. Waste management as Duty of Parents or Servants
4. Not care on waste. The people supposed that waste and environmental communication not part of Human being

First, most families are happy if their children can read al-Qur'an and finish them. They are not sad if their children can not apply verses in daily life. Parents and children only remember verses. Muslim read *fiqh* and *thaharah* in chapter one. *Thaharah* needs clean water. In the fact, they not separated waste in organic and non-organic waste. Mother or father only advice them. The parents not have consistency and commitment to give a role model, ask them to do waste management.

Second, most parents, teachers, *pendakwah*/missionary endeavor, and adult people not have coordinated to support. Every people becomes a model to make habits in home, school, mosque, and traditional market. Rich man and poor man participated and exemplify in daily life. All people maintain nature.

Third, in daily life parents show that waste to compost and to collect them that only parents and servant do it. Since childhood until adolescences in higher education, students still drink and eat after that they leave out their waste in the floors. They think that it is not my duty, it is servants' duty in school, cleaning servicer in office or my parents' duty in home.

Fourth, based on the fact in RT 03/RW 01 Bambu Apus where ever we found many aqua bottles, many plastics, and the others waste in front of school, besides school, near cemetery, sewer, and on the side of a river, we found them. Especially, we found organic and non-organic waste in football field. A few people have aware of save our earth. All of activities increate *fitrah* quotient.

## Religion as World View

Larry Samovar and Richard Porter said that

your world view originates in our culture, is transmitted via a multitude of channels, and can take a variety of forms. But what predominant element is found in every culture, and has for thousands of years, given people their world view. We know of no group of people anywhere, have been without religion. Most experts agree that religions have endured because they endeavor to explain those notions about life.<sup>24</sup>

World view deals with the nature of life and death, the creation of the universe, the origin of society, and groups within the society, the relationship of individuals and groups to one another, and the relation of humankind to nature. The problems are why Indonesia people usually have a hobby to burn plastic at home, in market, in office, in school, and land in Forest. Who teach them?

People have loved the environment, as in love the earth as *basyariah* quotient. *Fitrah* paradigm have integrated and completed *insaniyah, Ilahiyah, and 'Alamiyah* aspects. Based on *fitrah* paradigm, Armawati Arbi tried to create and construct *fitrah* communication or Islamic Communication. Human being communicate and interact each others through media or non-media. Whatever media are used by children, old media or new media, print media or electronic media and they also interact on parents, family, friends, community, groups, organization (non-media).

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<sup>24</sup>Larry Samovar and Richard Porter (2001), *Communication Between Cultures*, Belmont, p. 94-95

West and Turner, 2007 explain the transactional communication as model.<sup>25</sup> This theory deals with agreement and exchange. This communication need two ways directions. Communicator and communicant are participant. Communicator and communicant can use local wisdom to socialize the law. Rose Emmaria Tarigan has studied environmental communication, is based on local wisdom through the transactional communication. She has focused REED-I, Reduce Emission from Deforestation and Degradation in Indonesia in Forest management.<sup>26</sup>

## **E. Conclusion, Recommendation, and Suggestions**

### **1. Conclusion**

In Islam, we used *fitrah* paradigm, and in general, the people used environmental paradigm. In Islam, environment is part of *fitrah* dimension. Islam communication, spiritual communication, and environmental communication can not separated. *Fitrah* communication encompass *Ilahiyah, insaniyah, and alamiyah*. They integrated in *fitrah* communication. Muslim back to *fitrah*, it means cognitive, attitude, and behavior aspect in unity and coherence. Muslim love Allah, human being, and environment in action.

Muslim has developed *al-Jism* dimension as *Basyariah* quotient/Physical environment (BQ), to increase Intellectual Quotient (IQ), to train *al-Qalb* dimension as Emotional Quotient (EQ), to maintain *al-Ruh* dimension as *khalifah/ambassador* in the world as *Ruh Quotient (RQ)*, to love Allah

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<sup>25</sup>Rose Emmaria, *Komunikasi Transaksional sebagai Model Komunikasi Lingkungan Berbasis Kearifan Lokal*, National Conference on Communication University of Indonesia, 2011, p. 75

<sup>26</sup>Rose Emmaria, p. 65

SWT as Spiritual Quotient (SQ), to agree the destiny as *Nafs* Quotient (NQ). To integrate all dimension as *Fitrah* quotient (FQ). *Fitrah* Quotient circled all dimension in order their dimensions not move to their positions. Ary Ginanjar said that have God Spot.

## **2. Recommendations**

Various media will help to socialization to RT 03/RW 01 Bambu Apus Tangsel. If each RW has minimal Trash Bank, RW will not need one Official TPS anymore. Government give CD, Poster, stickers to RT home in community.

Legislative, executive, and judicative institution has coordinated to control policy, not only promise to go green in general election. The whole department help DKPP to socialize them by using certificate/reference from waste bank. All families in rental home or not must be member of trash bank. The rash bank gives certificates of *Wakaf* waste or *Trash Bank*. The reference is used to have a requirement to public service in sub-district. Organizations will have governmental resource, they must have certificate of member of trash bank. The teachers, students, *pendakwah*, and others also must have certificate, they have higher position and education. Commence to our self and our families.

Official communication DKPP visit green communities in RT and RW. They appreciate to them. Every RW have competitions in August 17 in Independence Day.

## **3. Suggestions**

We are going to *Hijrah* from a bad habits move to a good habits. First someone start to remember (cognitive

arena) through visualization on waste management in public life. Second, agree (affective arena) to manage waste sincerely where ever and whenever. Third, someone acts to go green in daily life. Everyone must manage waste based on the 2008 law.

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