

OIC Water Vision for Water Sustainability: Engaging Islamic Teachings in International Collaboration

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ABSTRACT

This article outlines the engagement of Islamic teachings in international collaborations of the Organization of Islam Cooperation (OIC) Water Vision program. This program is initiated to respond the grave condition of water scarcity as the OIC countries only share 13.3% of the world renewable water due to the desertification, water mismanagement and inadequate water infrastructures. As practical guidelines, the OIC Water Vision employs Islamic values as follow: (1) *Shura* (consultation and participation); (2) *Ijtihad* (the seeking and sharing of knowledge); (3) avoiding *Fassad* (to not causing harm and equitable use), (4) *Zakat* (sharing of wealth with the poor), and (5) *Waqf* (the use of donated endowment funds). By using international collaboration as a theoretical framework, this article aims to depict the OIC's vision of water sustainability; while qualitative method provides a valuable approach to examine both empirical and interpretative data related to the OIC Water Vision programs. We find that Islamic teachings play two aspects in this program, namely in the principal foundation and shared values.

ملخص

تبين هذه الورقة البحثية تجسيدات التعاليم الإسلامية في التعاون الدولي الخاص ببرنامج رؤية منظمة التعاون الإسلامي في مجال المياه. فقد بودر بهذا البرنامج للاستجابة للوضع الخطير لندرة المياه بحيث لا تشارك دول المنظمة إلا في 13.3% من المياه المتجددة العالمية بسبب التصحر وسوء إدارة المياه وعدم كفاية البنية التحتية للمياه. وباعتبارها مبادئ توجيهية عملية، تستخدم رؤية منظمة التعاون الإسلامي في مجال المياه القيم الإسلامية على النحو

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التالي: (1) الشورى (التشاور والمشاركة)؛ (2) الاجتهاد (التماس المعارف وتبادلها)؛ (3) تجنب الفساد (عدم التسبب في ضرر وانتهاج الاستخدام العادل للموارد) و (4) الزكاة (تقاسم الثروة مع الفقراء) و (5) الوقف (استخدام أموال الهبات المتبرع بها). وباستخدام التعاون الدولي كإطار نظري، تهدف هذه الورقة إلى تصوير رؤية المنظمة لاستدامة المياه؛ بينما توفر الطريقة النوعية نهجا قيما لدراسة البيانات التجريبية والتفسيرية المتصلة ببرامج رؤية المنظمة في مجال المياه. ونجد أن التعاليم الإسلامية تلعب دورين في هذا البرنامج، وهما الأساس الرئيسي والقيم المشتركة.

ABSTRAITE

Cet article décrit l'engagement des enseignements islamiques dans les collaborations internationales du programme Vision de l'eau de l'Organisation de la coopération islamique (OCI). Ce programme a été lancé pour répondre à la grave situation de pénurie d'eau, les pays de l'OCI ne partagent que 13,3 % de l'eau renouvelable mondiale en raison de la désertification, de la mauvaise gestion de l'eau et de l'insuffisance des infrastructures hydrauliques. En tant que directive pratique, la Vision de l'eau de l'OCI utilise les valeurs islamiques suivantes: (1) *Shura* (consultation et participation); (2) *Ijtihad* (*recherche et partage des connaissances*) ; (3) *éviter le Fasad* (*ne pas causer de préjudice et utilisation équitable*), (4) *Zakat* (*partage des richesses avec les pauvres*), et (5) *Waqf* (*utilisation des fonds de dotation donnés*). En utilisant la collaboration internationale comme cadre théorique, cet article vise à décrire la vision de l'OCI en matière de durabilité de l'eau ; tandis que la méthode qualitative fournit une approche précieuse pour examiner les données empiriques et interprétatives liées aux programmes de la vision de l'eau de l'OCI. Nous constatons que les enseignements islamiques jouent deux rôles dans ce programme, notamment dans le fondement principal et les valeurs partagées.

Keywords: Environmentalism, International Collaboration, Islam, Water Sustainability

JEL Classification: R11

1. Introduction

Islamic views highlight a strong relation of harmony and global awareness of environmental protection, which inherent in a strong ideological framework based on the doctrine of man's vice-regency on earth (Khalifah) (Haneef, 2002). Islam also provides a measure on environmental protection including the protection of animals and plants;

saving land, water and air; also, protection against noise pollution. In a similar vein, Mortazavi (2004) also noted that Islam “emphasizes on value-driven discipline replete with moral values that limit individual’s consumption”.

Islamic views of environmental protection, however, are challenged by the actual fact that environmental crisis falls the hardest to Muslim countries which most are living in the developing world (Foltz, 2005). Amongst the most crucial problem face by Muslim countries are water scarcity and water mismanagement. Based on the Organization of Islam Cooperation (OIC) environmental report (SESRIC, 2015; 2019), water availability in OIC countries plummeted over 23.3 % in the past decade. OIC countries in the Middle East and North Africa must live with minimum water availability due to low rate of rainfall and desertification; while water scarcity as a result of global warming or water mismanagement, limit the water access of OIC counties in Asia and Central Africa. The grave condition of water scarcity has raised imperative awareness amongst the OIC countries to regulate a better water management. The action is valid for the reason that the availability of water is linked directly to the national economy and affects sub-sectors such as health and agriculture (Procházka, 2018). Thus, in 2012, OIC Water Vision is adopted by the OIC members as a collective effort to promote water sustainability.

Since its adoption, OIC Water Vision has been restated in multiple conferences, including the Islamic Conference of Ministers Responsible for Water (2013, 2015 and 2018) and in the Islamic Conference of Environment Ministers (held last year in Rabat, Morocco) (ISESCO, 2019; SESRIC, 2019b). However, in contrast to a broad study of Islam and water sustainability (Bayraktar, 2006; N. Faruqui, 2001; Gudorf, 2010; Mallat, 1995; Procházka, 2018; Wilkinson, 1990), study that specifically explores the dynamic of OIC Water Vision is still limited. Triggered by this gap of research, this article aims to outline the implementation of Islamic teachings in OIC Water Vision’s international collaboration; thus, two research questions will frame the further discussion: (1) What are the key teachings of Islam that shaped OIC Water Vision? and (2) How Islamic teachings are practiced in international collaboration of OIC Water Vision?.

In gathering data, qualitative method is applied to interpret Islamic values from the Qur'an verses, Hadiths compilations (Juynboll, 2007; Abu Khaliyl, 2002), and related source on Islamic teachings on environmentalism and water sustainability (textbooks, journals and news articles); also, statistical data (OIC Water Report, OIC Environmental Report, SESRIC and ISESCO Report). By following deductive reasoning to examine the practice of Islamic teaching in OIC Water Vision, this article divided in four parts: (1) Environmental Ethics in Islam, (2) Islam and Water Sustainability, (3) Outlining International Collaboration in OIC Water Vision, and (4) Implementing Islam in OIC Water Vision.

2. Environmental Ethics in Islam

Elaboration on OIC Water Vision has to begin with tracing the status of environmentalism in Islam. Parallel with other religious beliefs, Islam sets an ideal relation between humankind and the environment in harmony and balance. In the Qur'an (2: 21) God appoints humans as the vice-regents and responsible for the care of the earth. Other verses explain (14: 32; 43: 13) that status of vice-regent does not signify the authority to protect, not conquer (in Shihab, 1992). Yet, there is an undeniable gap between Islamic values and its practicalities that distorted harmonious relation between man and nature which led to the environmental crisis.

Nasr (1996) a prominent figure in the study of nature and religion, traced back the roots of the environmental crisis to the age humanism. His argument is based on the development of individualism and rationalism that positioned man vis-a-vis the environment which destroyed the balance relation. In addition to Nasr's philosophical view, an empirical depiction on environmental crisis in the Muslim world provide by Foltz (2005). However, Foltz also described a changing trend; while previously perceived as an unintended effect of industrialization, later on, a self-reflective approach is initiated by scholars and environmental activists to understand the reasons behind the fact why Muslim countries are likely to neglect environmental values (Foltz, 2005; Ismail, et. al, 2019).

Husaini (1980) is amongst the first scholar that linked religious practices and environmental awareness by emphasizing two foundations for Islamic ethical reasons: (1) the theological ethic of Shari'ah law based on Qur'an and Hadiths; and (2) ethics in protecting the public interest and universal common good. Pertaining to the balance of man and nature,

Islam emphasizes ethical relations between creatures—both human and nature are creatures of God—therefore, the relation is equal (Gada, 2014; Shihab, 1992). While Chapra (1993) stated that the term sustainable development is compatible with the Islamic ethic of “No Injury” that applied beyond anthropocentric view. Sofjan (2020), compares three dimensions of sustainability: hardware (scientific studies on ecology); software (law and procedural framework); and heartware (engaging faith, religious values, and spirituality in approaching sustainability). Thus, referring to Sofjan’s notion on the heartware dimension of sustainability, applying Islamic teaching in water management is an effort to reconnect science and policy framework with spirituality.

A more practical study on Islamic environmental ethics conducted by Iqbal (2005), recalls the teachings of Prophet Muhammad on the protection against exploitation and industrial waste. Iqbal noted that in producing renewable water, Prophet Muhammad instructs to build twelve miles green belt around Medina also prohibits people from cutting trees or hunting in the green area. Prophet Muhammad also prohibited dumping garbage and waste products into rivers or water ponds. Another study by Ashtankar (2016) provides an interpretation of Qur’an verse on environmental rights including protection of water, land and air. The mentioned studies on Islamic environmental ethics signify the growing awareness in reconnecting human development with spirituality. In further discussion, this article will focus on how Islamic values applied in managing water sustainability.

3. Islam and Water Sustainability

Water is vital for human development; however, the importance of water sustainability is realized, just when the level of human density exceeded water availability (Gudorf, 2010). In contrast to the much recent awareness, Islamic teaching has its own set of rules based on Qur’an that regulate how Muslims should not waste water (Qur’an, 7:31). This rule is strengthened by hadith from Bukhari (in Juynboll, 2007) which stated that “*God despises a man that possesses superfluous water and withheld it from travellers*”. Furthermore, Mallat (1995) explains that Islam taught to prioritize the use of water for quench their thirst, the use for household and for cattle, also for irrigation.

Islam also perceived water as a gift from God; therefore, it should be used in a respectful manner. Faruqui (2001) noted that the word “ma”, Arabic word for water, appear sixty-three times in the Quran which signifies its importance. Water plays a powerful symbolic role in Islam: it has a purifying role as it used five times a day for wudhu (ablution before prayer); also depicted as an important feature of heaven³. The emphasis of water in Qur’an, along with its substantial role in daily rituals, has positioned water as the most precious creation after humankind (Caponera, 2001). However, regardless of its position as a gift to humankind, Islam has strict regulations on water consumption. Gudorf (2010) explains that Prophet Muhammad only uses two-thirds litre for ablution and two to three litres for bathing. He also emphasizes water conservation that also applied to an environment where water is abundance⁴. These Islamic teaching of water, in particular, offer an understanding of environmental conservation, beyond anthropocentric view.

Another foundation for water conservation in Islam rests on the fact that water is considered as a public good. In Islam, three things should be shared equally: grass, water and fuel (Abu-Dawood in Juynboll, 2007); therefore, water should be distributed equally to the whole community. Faruqui (2001) also mentioned that water management “must be managed and used in a sustainable way. Sustainable and equitable water management ultimately depends upon following universal values such as fairness, equity, and concern for others”. This teaching is based on Hadith of Muslim (Juynboll, 2007) which mentioned that Prophet Muhammad disapproves his follower to sell water (including water excess) to protect access of water to the poor. The economization of water, however, is allowed in term of distribution and adding qualities⁵. Further interpretation of water as property in Islam is based on the following principles (Faruqui, 2001; Zouhaili, 1992):

“(1) Water is considered as private property when it contained in private containers, such as reservoirs or

³ A garden with flowing rivers often used as symbolic imagination of Paradise in Islam

⁴ Hadith Tirmidhi: “Do not waste water even if performing ablution [even when it conduct] on the bank of a fast-flowing river” (Abu Khaliyl, 2007)

⁵ Hadith Muslim: “It is better to go to the woods, cut and sell lumber to feed himself than to beg people for help” (Juynboll, 2007)

distribution systems. Islam acknowledges the investment made by the owner of the container and mentioned the right to use it, trade it and sell it; (2) water as restricted private property which applied to waters in streams, springs and lakes that located in private lands. The owner of the land has special rights to use the water, but also has obligations to conserve it, within these limits, the owner can trade water like any other good; and (3) Water as public property applied to water in sea, lakes, rivers, glaciers, aquifers, or from rainfall and snow. These waters, obviously, cannot be bought or sold. However, if a certain infrastructure is built, then the water becomes private property, and the consumer has to recover its costs of water distribution”.

In addition to conservation and privatization of water, Islamic teaching also gives emphasis to the prohibition on polluting the water. Prophet Muhammad himself prohibits anyone to urinate near stagnant water (Al-Sheikh, 1996). In *ijtihad* (interpretation and reason of Islamic teachings) from Islamic scholars, a strict punishment is instructed to those who pollute water (Faruqui, 2001). The use of wastewater in Islam, particularly from domestic waste, is considered *haram* (unlawful) since the wastewater can contains disease. However, when recycle technology is available, there is exception for reusing good quality wastewater. Saudi Arabia is amongst the first to revise the law by adopting 1978 fatwa⁶ on wastewater which can be used for drinking and wudhu, if the water is guaranteed not to risk people health (Council of Leading Islamic Scholars (CLIS), 1978 in Caponera, 2001). This wastewater fatwa provides an example of how Islam is open to technological development. With Qur'an and Hadiths as primary sources, the OIC Water Vision employ *ijtihad* in implementing the Islamic teaching in water management program along with *shura*, avoiding *fassad*, *zakat* and *waqf*—which will further discuss within the context of international collaboration.

⁶ Fatwa is a legal issue or urgent matters of religious importance stated by religious authority

4. Outlining International Collaboration in OIC Water Vision

4.1. Defining International Water Collaboration

The nature of interaction between international actors has changed dramatically in the past few decades due to the changing structure of the international system and the increasing role of non-governmental actors. Thomson and Perry (2006) noted that the rapid changing in international structure, along with the rising interdependency between societies, leads to the growing trend of international collaboration. Furthermore, Heringa, et. al, (2016) emphasis two characters of international collaboration: (1) include multi-sectoral actors, from states, non-state organization, to civil society; and (2) intensify collaboration between academics, government, and industry (or known as triple helix model). In line with Heringa, Harrington (2017) explains the necessity to apply international collaboration in water management as the best strategies to apply in complex water management.

The collaborative strategy to water management is driven by components of inclusivity, holism, and representation. Contrast to a more legal formal approach of international law or institutional approach of international organizations, collaborative strategy reflects a collective action, flexible and non-hierarchical. Rather than focus on the organizational aspect, international collaboration relies on networks between societies, direct respond to multifaceted problems, and finding innovations (Leach, 2011). However, Sabatier (in Harrington, 2017) also highlighted the need for a strong governmental will and strict blueprint as a guideline in implementing water management. The collaborative practice in OIC Water Vision, particularly, can be categorized in Sabatier's model which relied on interrelation actions between governments and non-government to engage in mutual collaboration for water sustainability.

Another analysis by Heringa et. al (2016) add important notion on inherent conditions to enhances water collaboration, which are: geographical proximity, organizational proximity and social proximity. The study concludes that European water management (Danube and Rhine river system for examples) performed successfully for the reason that the system is operated within the three conditions of proximity. The OIC Water Vision, however, has opposite condition compares to The European Water Management. As response to these challenges of

geographical, environmental and social differences, the OIC Water Vision applies Islamic teachings as “spiritual proximity”. Thus, the next part of this article will discuss how Islamic teachings are employed in the OIC Water Vision to enhance the multi-sector collaboration for water sustainability.

4.2. Water Collaboration in OIC Water Vision

“Working together for a water secure future” is the first official tagline of the OIC Water Vision in 2012. In 2018, however, it changed to a more practical tagline of “Transforming Risk into Dialogue and Cooperation”. This dynamic within the OIC Water Vision is in a similar vein with the multi-sectoral model that put governments, academics, industrial sectors and civil society in a mutual ground. In their first action plan in 2012, more flexible approach that emphasis on sharing knowledge collaboration is adopted; while the 2015 Water Ministry Meeting, highlighted the need for water infrastructure and national policy for water security. In addition to the previous meetings, the 2018 survey shows that majority of OIC member states facing an obstacle in providing funding for the implementation of OIC Water Vision program (SESRIC, 2012; 2015; 2018).

From analyzing and comparing the OIC Water Reports (2012, 2015 and 2018), the collaborative actions on water issues performed in the last eight years, is consistent with the OIC Water Vision objectives (SESRIC, 2012):

“(1) connecting centers of excellence within the OIC in water science, policy, management and technology development to build capacity, and share and enhance knowledge; (2) identifying solutions to water problems through increased dialogue and exchange of experience as well as through promoting concrete actions; and (3) promoting solutions to water security challenges in the national and international agendas of OIC leaders.”

Therefore, the changing emphasis on collaborative actions in OIC Water Minister Meetings (as mentioned in OIC Water Report 2015 and 2018) did not divert from the initial objective of the OIC Water Vision. In 2012, a 10-Years OIC Plan of Action is adopted to provide a guideline for

collaboration as follow (SESRIC, 2012): **Knowledge Sharing** (by building network and hub of experts and scholars); **Collaborative Activities** (by taking the “6i” into consideration: information on water condition in OIC countries, innovation with supporting research on water issues; institution to provide water management strategies; incentives which underlie engagement of multiple sectors; infrastructure that play a vital role in water management; and investment by promoting relation with private and industrial sectors within OIC member states); **Capacity Building** (by engaging NGOs, FBOs and civil society from multi sectors); lastly, **Summit and Forum** (to provide political leadership for the OIC Water Vision).

In term of coordination, the OIC Water Vision is directed under the supervision of OIC Ministry of Water with two collaborative approaches. The first approach is to improve multi-sectoral collaboration by establishing the National Focal Point (NFC) in 2015; the second approach is to formulate policies and enhance cooperation by creating the OIC Water Council in 2016. In addition to the internal structure, the OIC Water Vision also coordinated with regional Water Councils, including Arab League Water Councils, African Ministerial Council on Water, Gulf Cooperation Council, the International Fund for Saving the Aral Sea, Asia Pacific Water Forum, also in collaboration with the United Nations Sustainable Development Goals (UN SDGs) (ISESCO, 2019; SESRIC, 2015; 2018). While intra-organizational coordination is performed to enhance collaboration between OIC member states; inter-organizational coordination, on the other hand, is performed to align the OIC Water Vision program with other international water programs. This two-level coordination outlined the international collaboration of OIC Water Vision.

5. Implementing Islam in OIC Water Vision

International collaboration in OIC Water Vision is practiced within the corridor of Islamic teachings. The reason to exercise Islam lays both in the spiritual and practical dimension of OIC. The emphasis of water sustainability has a direct relation with Islamic rituals, culture and civilizations. Not only present as a symbolic role for heaven and purification, water also plays a significant role as a public good which secures social development. The more practical reason for employing

Islamic teachings is stated in the opening statement of OIC Water Vision (SESRIC, 2012) as follow:

“While geographically and ethnically diverse, the OIC nations are guided by the noble Islamic values of unity and fraternity to preserve and promote all aspects related to the environment for present and future generations and promoting and consolidating the unity and solidarity among the Member States in securing their common interests in the international arena”.

Furthermore, the practice of Islamic teaching also can be found in the implementation of OIC Water Vision programs. There are five teachings which applied as guidelines: (1) *Shura*; (2) *Ijtihad*; (3) avoiding *Fassad*, (4) *Zakat*, and (5) *Waqf*—each will be elaborates within the context of OIC Water Vision.

5.1. Shura

The concept of *Shura* in Islam means consultation and public participation in the making of community consensus, policy or regulations. Qur’an (42: 38) specified the practice of *Shura* or mutual consultation as one of the basic principles of believers, along with worship their lord and conduct prayer. Faruqi (2001) highlighted the practice of public consultation conducted by Prophet Muhammad when his making decision on public matters. The practice of *Shura* also intended to engage all community members to participate in public matters. Thus, water management also a matter that has to be discussed publicly due to the mutual interest in water sustainability. Al-Jayyousi (2001) specified the practice of *Shura* when Prophet Muhammad consulted his follower in deciding a place to build a camp; which has to be near water. This example of *Shura* from Prophet Muhammad applied as an ideal standard in policy-making within Muslim community.

OIC Water Vision applied *Shura* from the beginning of drafting the Water Vision, planning, and implementing. It stated in Part 6 of OIC Water Vision (SESRIC, 2012) that planning and activities for priority areas⁷ should be determined by consultation amongst all OIC members. In

⁷ Priority areas of OIC Water Vision are policy development, water productivity, and sanitation services

drafting the OIC Water Vision, *shura* is practiced by consulted expert and panel from member countries⁸, while regular meeting is scheduled every two years between Ministers of Water of OIC countries. Wider scope of consultation waters issues which include multiple stakeholders is scheduled in every OIC conference on the environment (ISESCO, 2019; SESRIC, 2019a).

Shura also applied in implementing the OIC Water Vision program. By establishing collaboration between various actors via water council to encourage local communities to engage in OIC programs. *Shura* aims to sought initiatives or solutions for issues of water-based on local wisdom. One successful *shura* is practiced in Afghanistan in building irrigation based on their *mirab*⁹ system; in which local communities consult the OIC's water council on securing water availability in remote areas. This practice of *shura* with the local community then adopted as an institutional standard of OIC Water Program in other member countries.

5.2. Ijtihad

As mentioned in the earlier part of this article, Islam teaching is derived from three sources: the Qur'an, Sunah and Ijtihad. Qur'an compiles of God's verse, Sunna is referring to the practices of Prophet Muhammad, and Ijtihad is reasoning from Islamic scholars. While the previous two is fixed, *ijtihad* is open to innovations (Gudorf, 2010). Hallaq (2009) explains Ijtihad as part of Islamic law resulted from the "interpretative approach that involves inference, both linguistic and legal, therefore, was a domain of probability". However, while change and innovations are encouraged, there are principles that remain unchangeable, such as maintaining equity and accessible water; or other principles derived from Qur'an and Sunna.

Pertaining to the OIC Water Vision, it is clearly stated in their vision that innovation plays an important part in international collaboration (SESRIC, 2012; 2015; 2018). In applying Ijtihad, OIC Water Vision

⁸ The OIC Advisory Panel on Water consist of 15 experts on water technology, Environmental Engineering, law and policy making, legal practitioners, and Non-governmental Organizations. Indonesia is presented by Mdm. Erna Witoelar of Kehati Indonesia Biodiversity Foundation.

⁹ Mirab is ancient canal system of Afghani farmers consist of low-level aqueduct called the Jangharoq systems that maintained and used in communal.

adopted consensus and interpretations of Islamic scholars from their member countries as a guideline in their collaboration. The fatwa in Saudi Arabia that allow reusing recycled wastewater, provides a solid ground for technological development; also, the implementation of family planning in managing population¹⁰, promotes as one solution to water consumption.

In a similar vein, the fatwa from Jordan's Mufti that endorse environmental knowledge to be included in formal education¹¹, the practice is applied in academic collaboration between universities in OIC members countries also in disaster management (a flood-warning system developed in Bangladesh is an example of the program). In a broader context, *ijtihad* of Islamic scholars also emphasize environmental protection on mining, protection to wildlife, waste management, sanitation, forest burning, and equal access to water¹² (Mangunjaya & Praharawati, 2019), which also relevant to OIC Water Vision and OIC's environmental programs in general.

5.3. Avoiding Fasad

In the Qur'anic verse (2:11), Allah command is cleared: to avoid making mischief (*fasad*) on earth. The command also applied to avoid environmental damage and degrading natural resources. Natural balance, as a basic principle of Islamic teaching, follows an example of Prophet Muhammad in treating his surrounding: by placing back fallen bird nest on a tree, also by not pollute and misuse water (Al-Sheikh, 1996).

¹⁰ Issued by Al-Azhar rector in 1964 by saying that greater number of ummah in no longer relevant with current social condition of Muslim community (Peterson in Faruqi, 2001)

¹¹ the fatwa of Jordan Mufti on environmental education based on *wajeeb* (mandatory) principle of Islam; signify the importance of sharing the environmental knowledge to future generation (Tamini 1991 in Caponera, 2001)

¹² Issue related to water in Indonesia in particular, is unequal access to water and sanitation. Despite the fact that Indonesia has the largest number of renewable water compare to other OIC member states (2.019 billion m³/year) (SESRIC, 2018), water availability for several areas in Indonesia is still limited, add with the transformation of land from agricultural use to industrial, is reducing a large amount of Indonesia's renewable water. Concerning this issues, OIC Water Vision also emphasis the need for further action to ensure the equal access to water. In line with OIC, two Indonesia national faith based organizations (FBO), also tackling the problem; Nahdatul Ulama with agenda of awareness and promote legal drafting of more equal access to water for all; and Muhammadiyah which providing the knowledge for Water Fiqh (*Fiqh Air*).

Concerning to the avoidance of *fassad*, OIC Water Vision adopted Resolution No. 1/4-ICWM/2018 on Water Vision¹³. There are three points in the resolution that particularly address to the avoidance of *fassad* as follow:

*“Concerned by the adverse impacts of Desertification, Land Degradation and Drought (DLDD), water scarcity and climate change on food security, particularly when it leads to increase pressure on surface and ground water resources to cause degradation of water quality and outbreak of waterborne diseases; and **Emphasizing** that riparian countries are entitled to use transboundary water according to the principle of equitable and reasonable utilization of water without causing significant harm”.*

Resolution No. 1/4-ICWM/2018 on Water Vision will be used as guidelines for all member of OIC in adopting national plans and strategies for water sustainability. International collaboration with multiple stakeholders (private sectors and civil society) must also follow the principle of avoiding *fassad* to reinstate, and then maintain, the balance relations between human and nature.

5.4. Zakat

Zakat is the fourth pillar in Islamic rituals and it has a mandatory status for Muslim. Every Muslim should ‘purify their wealth’ giving out to the poor. The practice of Zakat functioned as the backbone of economic distribution among the wealthy and poor in Muslim society. As one of the five pillars, the practice of Zakat is fixed and unchangeable, therefore it relevant in any given moment. In addition, Faruqui (2001) noted many Islamic economists argue that government should subsidies income for the poor to guarantee the fulfilment of daily basic necessity, including water. However, there is no indication that the water council of OIC Water Vision authorizes as *Amil Zakat*¹⁴. It appears that the practice of *Zakat* in OIC Water Vision is in each member states jurisdiction as stated in The Resolution No. 1/4-ICWM/2018 on Water Vision by: “**Acknowledging the importance of allocating adequate financial resources for the**

¹³ Drafted and adopted in the Fourth Session of the Islamic Conference of Ministers Responsible for Water Cairo, 2018

¹⁴ Authoritative Islamic body to collect and distribute *Zakat*

development of water infrastructure and emphasizing need for mobilizing additional financial resources in the form of domestic and international public and private funding”. This point of Resolution, presents a basic principle of financial collaboration for the OIC member states.

5.5. Waqf

Another economic-related principle in Islam is Waqf, an act of donating money or property for a public purpose (Al-Sheikh, 1996). Maintaining the needs of the poor, donating money for public education or giving up land for a mosque, is among the examples of Waqf. In the practice of OIC Water Vision, donations or infrastructure support from foreign states or institutions also reflect the idea of Waqf. Palestine is amongst countries that consistently received special support from OIC state members in term of a technical and strategic plan for water sustainability; while Bangladesh received grants for education programs to educate people in prone-disaster areas; in addition, technological support from Dubai International Centre for Biosaline Agriculture, operates a satellite system in the Middle East and North Africa (MENA) regions to predict desertification, the flow and availability of water in that area (SESRIC, 2018; 2019a). Partnered with NASA and USAID, the project in MENA will be developed as an information model in other OIC member states with chronic water availability.

The implementation of Islamic teachings in the OIC Water Vision is vital in providing standards, procedures and models for international collaboration between the OIC member states. By engaging religious practice as their collaborative framework, OIC Water Vision has effectively transcended the limitations of geography, culture, social, and politics.

Conclusion

The OIC Water Vision is challenged by the wide range of environmental difference that in need for contextual solutions. Water problems that occurred in OIC countries cannot be resolved in a single approached, therefore a multi-sector collaboration is perceived as the best strategy to implement the OIC Water Vision Action Plan. In addition to a diverse environment, The OIC also challenge by the absent of proximity in geography and social factors that needed to perform a solid collaboration.

To address this problem, the OIC Water Vision engaged Islamic teachings in the implementation of OIC Water Vision programs. Thus, Islamic teachings play a vital role in OIC Water Vision in two aspects: (i) as the principal foundation for the practice of water sustainability and (ii) as shared values of the OIC member states. In a broader context, the implementation of Islamic teachings in international collaborations, provide a description of environmental ethics from the perspective of Islam.

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