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## The Role of Sustainable Architecture on Environmental Ethics in Islamic View, Case Study: Nagara Rimba Nusa and Putra Jaya

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### ABSTRACT

The revolution in the field of architecture has brought rapid development but also caused negative impacts on the environment, this research discusses the role of sustainable architecture in the context of environmental ethics, focusing on the Islamic perspective, sustainable architecture based on the principles of Islamic views can be a solution to reduce the negative impact of architecture on the environment. This paper uses a case study method and collects literature studies with the direction of combining the 5 principles of sustainable perspectives according to Islam in the literature of Islam and sustainable development with environmental ethics elaborated into the basis of the direction of the role of sustainable architecture towards the environment in Islamic views, the aim is to describe the literature that discusses Nagara Rimba Nusa and Putra Jaya then what are the principle values applied in the concepts of Nagara Rimba Nusa and Putra Jaya to find the role of sustainable architecture between the two guided by the principle values of the Islamic perspective in order to answer the problems that arise related to the environment. The conclusion in this paper is that the role of sustainable architecture in Nagara Rimba Nusa is an example of a sustainable architecture concept that is applied to a design and can reduce the impact on the environment if it is based on environmental ethics by being guided by Islamic views on the 5 principles of sustainable perspectives according to Islam in the literature of Islam and sustainable development. Nagara Rimba Nusa has implemented several principles because it is still in the process of implementation in contrast to Putra Jaya which

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has fulfilled the 5 principles of sustainability in Islam because it has been implemented and has good results on the environment from the perspective of Islamic values.

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## 1. INTRODUCTION

The architectural revolution is growing so fast that it's like a dream how architecture can develop so far, many new modeling, technologies and materials can be proof that architecture is always evolving with the times properly (Purwaningsih Sintya, 2024). Along with the various architectural developments, there are also many architectural roles that have a negative impact on the environment. There are many effects in the implementation of design plans designed with new digital technology as a means of visualizing designs from small and large scales that have a lack of contextual response to the (Putra, 2018). just as the continuous exploitation of nature has an impact on the surrounding ecosystem, air, and diversity, architecture also has a characteristic concept that carries a message to a certain group of people (Sarvina, 2022). Then there are many cities with arrangements that often forget the direction of inclusiveness towards users by prioritizing the direction of renewal and then killing the characteristics of the local environment (Jacobs 1961). Environmental damage is one of the problems that is difficult to overcome and is increasingly widespread, all of this happens because of business activities carried out by business entities that do not emphasize the value of sustainability (Aristawati et al., 2023).

It is impossible to completely eliminate the negative impact of architecture, because architecture is diverse and has many uses for mankind but there are also many impacts of architecture such as environmental damage, land conversion that causes floods and landslides (Ningrum et al., 2025). architecture is not a small sphere it plays a role in uniting social, economic, behavioral, technological, and environmental, the impact of this can be the development of the role of sustainable architecture in order to cover the misunderstanding of environmental ethics which has become the most powerful issue lately (Supriyatna, 2018). These values of sustainable architecture can be found in the traditional architectural culture that is the basis for the development of the world of architecture (Aureline Marsha Buwono & Sigit Arifin, 2023).

It is not an easy thing to eliminate the impact of architecture on the environment, which is actually Damage is not a technical problem but an environmental crisis and a human moral crisis. So environmental ethics is used as a way to change human views and behavior towards the environment (Citra Nurkamilah, 2018). where it is our collective responsibility to focus on awareness and actions that impact environmental sustainability (Al-Jayyousi, 2012) architecture can play a role in taking ideas based on what nature does and the work system that nature does to be adapted into the concept of sustainability (Nasution et al., 2020), There are several principles of sustainability, the first of which is the *fitra* principle of natural beauty, the second is *mizan* responsibility for ecosystems, the third is *umam* respect for communities beyond humans, the fourth is *ummah wassat* portraying humans as leaders in the universe and not harming, and the fifth is *tasbih* and *sujud* using wisdom and love for nature and its surroundings. From these five principles as guidelines, Islamic values and thoughts that become the foundation and perspective of Islam, as a way of looking at the world and a way of life, and generate a unified sense of concern for the sustainability of nature and inspire the role of humans as *khilafah fil ard* because Islam views the current global ecological crisis as a matter of ethics and justice (Al-Jayyousi, 2012).

According to Foltz et al., (2003) environmental ethics in Islam from an Islamic perspective it seems that religion as a cultural system guiding humans can provide a foundation for environmental ethics, from the quote above the author considers that religion is a guide for humans in carrying out their lives to be of benefit to their surroundings not only for others but for nature and its surroundings.

Thus the role of sustainable architecture is one of the answers to environmental issues related to the impact of changes in damage done by humans by reducing energy use and protecting natural resources (Febrisky & Rochana, 2024). Sustainable architecture is the application of architectural principles that support the concept of sustainability. This concept aims to preserve natural resources by ensuring the efficient and long-lasting use of natural resources for future generations (Nashrullah Amin et al., 2019). This includes various aspects of the human ecological environment, such as climate systems, agricultural systems, industry, and forestry, with the aim of extending the potential life of natural resources and maintaining ecosystem balance (Annisa, 2004), Low Carbon Development, Improvement of Disaster and Climate Resistance is carried out through strengthening convergence of disaster risk reduction and adaptation of climate change, through disaster management strategies and improvement of climate resistance (Gindo Leontinus R. Siringoringo, 2022) architecture by emphasizing important user factors consisting of livability, land use and activities, Sustainable architecture should be understood as architecture with applications that are in accordance with the principles of sustainable development with specified standards by taking into account all issues related to integration and the environment (Prabowo et al., 2019). As well as design factors that have regional identity, connectivity, security, safety, accessibility, and comfort (Arini, n.d. 2023). The destruction of nature due to the exploitation of natural resources has reached global damage, so that gradually the earth will increasingly lose its potential to sustain human life, as a result of some of the exploitation carried out on nature (Baiquni, 2009). The author concludes that the role of sustainable architecture in the Islamic perspective emphasizes the 5 principles above and applies them in sustainable development that can be a guideline to make sustainable architecture act as a driver of change and carry out the principles that exist and implement the principles that have been determined.

The aim is to explore and respond in order to answer questions related to the issue of environmental ethics, currently humanity is experiencing a crisis that endangers the harmony of all people, feeling like sleepwalking (Foltz et al., 2003). Then the direction of sustainable architecture in accordance with the existing principles and models that should be applied and be a benefit to mankind and ensure that the role of sustainable architecture based on the Islamic perspective is able to reduce the negative impacts that always exist in architecture and exemplify the concept of Nagara Rimba Nusa and Putra Jaya to be an example of the role of sustainable architecture that cares about environmental ethics in Islamic views.

The first principle of *Fitra* or the principle of natural conditions is a principle that occurs as a result of operations and policies which in its efforts to achieve the highest resource productivity, as well as strengthen performance in a development cycle that is comprehensive and has rules that can utilize natural resources in moderation and maintain for future survival, reduce materials that have a direct or indirect impact on the development process that has an impact on the environment, and can plan development based on the values of environmental ethics so that there is no excessive exploitative action against the environment in a development because humans as leaders in this universe must be able to consider moral ethics in determining or carrying out a common interest and realize what is done has a direct or indirect impact on the state of nature (Al-Jayyousi, 2012) This principle is important because so far from the view of humans feel that they have the highest existence against others in the universe and only see the state of nature as an object for exploitation and satisfaction of human life interests, this pattern requires an awareness in seeing the state of nature by turning on a movement that looks carefully at the state of nature and makes a lifestyle that is not excessive in utilizing nature in order to always maintain the state of nature to always be good and enjoyed sustainably for the future (Keraf, 2006).

The second principle of *mizan* or the principle of responsibility for ecosystems where humans in all their policies in sustainable development must think about and be responsible for ecosystems, by maintaining and not carrying out a policy that damages existing ecosystems by prioritizing interests in sustainable development (Al-Jayyousi, 2012), ecosystems also have a value that must be taken into account and accounted for the impact caused by damaging the ecosystem will have a major impact on humans even though it does not happen directly, but the responsibility to maintain existing ecosystems and be responsible for maintaining not damaging them in order to achieve a good living environment between creatures in the environment (Keraf, 2006). This responsibility is not only individual but a collective responsibility in its realization, all people must work together to maintain and preserve nature, prevent damage to nature and then try to restore the damage, from this responsibility everyone will be called and feel that the universe has a value that must be maintained together not to be utilized for human interests alone, humans also need to be responsible for nature at least humans will not want to harm nature unnecessarily in other words, moral obligations and responsibilities for nature are dedicated in the form of taking care and preserving nature and vice versa, moral obligations and responsibilities can take the form of not taking actions that harm nature and everything in it.

The third principle of *umam* or the principle of respecting all communities of life this principle aims to maintain and consider that creatures other than humans that exist in nature are biotic and non-biotic also deserve to have their values taken into account, because in the scope of the environment that exists in this universe has their respective roles in an ecosystem, so that we can better appreciate and respect the existence of other communities outside humans who should take into account their moral values and as *khilafah fil ard* humans must respect and not be exploitative of the community of life other than themselves, with the birth of this thought it is hoped that it can become a guideline in sustainable development by paying attention to values outside the human community that must be considered and preserved (Al-Jayyousi, 2012).

The fourth principle of *ummah wassat* or the principle of humans as leaders of the universe, humans have the highest position in the universe, humans must be able to be wise and understand ethics and morals in life towards others and towards creatures outside of humans, Humans as leaders in the universe must have policies and ethics in ensuring the preservation of the environment around them and always cooperate with each other in maintaining biodiversity values and are wise in developing for an interest so as not to harm biotic and non-biotic creatures, the preservation of the universe has become our common obligation in terms of maintaining and leading a quality life (Al-Jayyousi, 2012). A quality life can be seen from how humans view protecting their environment, from a good environment will emerge a good quality of life as well, from humans as leaders must also feel what other creatures feel and can feel the same when seeing damage or extinction of certain living things it is a good leadership trait how to establish solidarity between humans and nature in the surrounding environment to encourage humans in the goal of saving the environment because in fact nature and everything in it has the same value as human life (Keraf, 2006).

The five principles of prayer and prostration or the principles of wisdom and love as fellow ecological communities of humans should have a sense of care and affection for the universe, without dominance and discrimination as fellow ecological communities of all living things having the right to be protected and preserved, This principle of wisdom and love is a moral principle that does an act without expecting a reply, the more humans can love and care for the human realm will develop, the more they will be able to love and care for the human realm. and can maintain a better quality of life in the environment and can understand the important aspects that will occur in the future in its application in sustainable development,

With this principle of caring and love for nature can reduce the environmental impact that occurs in sustainable development, the more humans love and develop a sense of care for nature, the more value humans will have and continue to develop in a mature way (Al-Jayyousi, 2012).

Indonesia in 2019 inaugurated the move of the capital city of Indonesia in Jakarta to East Kalimantan by the government called the Capital of Nusantara which emphasizes the principles of equality, ecological balance, resilience, sustainability of development, feasibility of life, connectivity and intelligent cities. Nagara Rimba Nusa (Almagfira et al., n.d. 2024), in the concept of Nagara Rimba Nusa (Sofian. 2022) Nagara Rimba Nusa is a concept that listens to the will of nature and what it can offer and provide, because of the purpose in the development of the capital city of Nusantara with the direction of sharing between humans and nature and the environment in it, From the above quote, the author considers the basis of the planning of the Nusa Rimba Nation to be balanced with existing environmental ethics policies by implementing the concept of environmental ethics and exemplifies that the role of sustainable architecture is important and can be a tool to reduce the impact on issues of environmental ethics. Nagara Rimba Nusa aims to be an interaction between humans and nature to always open a corridor of natural corridors that will stay awake, this corridor needs to involve landscape design in creating the relationship between natural and cultural resources (Aguspriyanti, 2021). In the sustainable architecture of the Nagara Rimba Nusa concept, with a mass public transportation-based approach so that efficiency from place to place is more organized and becomes a smart city, then 70% greening in the Nagara Rimba Nusa (Almagfira et al., n.d. 2024), biomimicry is one of the concepts that is the goal of sustainability in the capital city of Nusantara where the city will be able to follow what nature wants with the goal of nature and humans can share with each other, and the use of low carbon local materials.

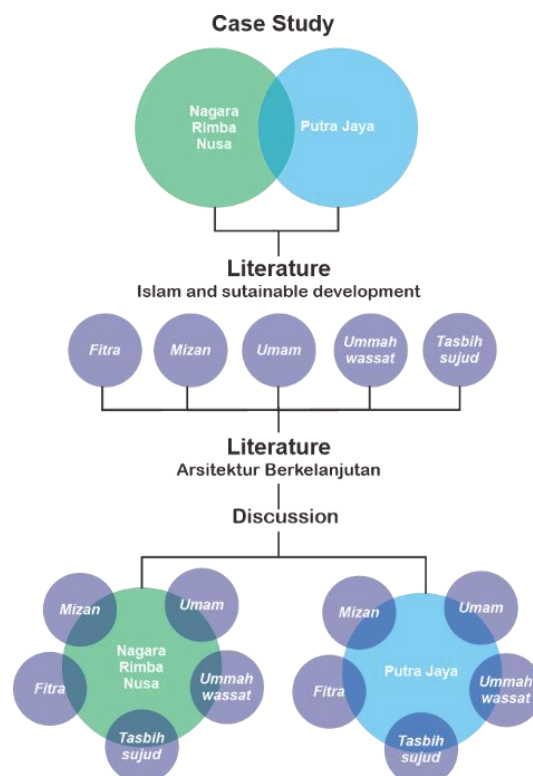
Since 1999 Malaysia has expanded its construction by relocating the Kuala Lumpur capital to Putra Jaya, Malaysia, the concept of urban planning within Putra Jaya as a new capital city emphasizing aesthetics, environmental friendliness, and urban planning within Putra Jaya. In addition to the green open spaces with the aim of preserving the cultural heritage of Malaysia and Islam (Sumarno, n.d. 2020) and by increasing the green open spaces with the aim of preserving the cultural heritage of Malaysia. The concept of city in the garden is one of the icons in Putra Jaya in this regard seen because of the 37.5% allocation of land to RTH 25.8% for residential, public facilities 10, and is also one of the icons in Putra Jaya. The government complex of 5.3% can be seen that Malaysia's new capital, Putra Jaya, prioritizes an ecological center to open a corridor of natural corridors that interact directly with users in contrast to other capitals that prioritize its skyscrapers.

Several studies from the previous journal discussed Nagara Rimba Nusa and Putra Jaya separately such as the study (Almagfira et al., n.d. 2024) which discusses the relocation of the capital city of Indonesia to the capital city of Nusantara and how the relocation of the capital city will aim at the Sustainable Development Goals (SDG) or known as sustainable development which is a form of global development program. sustainable development in Nagara Rimba Nusa can go well, with the results of the Sustainable Development Goals (SDG) process being successful if supported by stecholder and other organizations and the government in implementing the SDG process, in research Sumarno, n.d. (2020) research aimed at analyzing the decision of the Federal Government of Malaysia to move its capital from Kuala Lumpur to Putra Jaya in 1999 with the conception results applied by city in the garden with a third of the green land allocation succeeding on the basis of sustainable development. From both studies conducted by (Almagfira et al., n.d. 2024) titled Community

Participation in the Implementation of Sustainable Development Concept on the Development of the National Capital of the archipelago, then the second research that examined Putra Jaya which was examined by (Sumarno, 2020) under the title Learning from Malaysia in the capital relocation, From the previous two studies, there is a gap that can be developed from the two studies that are made one between Nagara Rimba Nusa and Putra Jaya Malaysia that is asked to research how the two countries apply the 5 sustainable principles in the Islamic view played by sustainable architecture which can reduce environmental impact and set an example and compare two cases of the concept of the capital city of Nagara Rimba Nusa and Putra Jaya.

## 2. RESEARCH METHOD

This writing uses qualitative methods of case studies and literature studies on the role of sustainable architecture on environmental ethics in Islamic views, especially in the concept of the capital city of Nusantara Nagara Rimba Nusa and Putra Jaya, By combining 5 principles in a sustainable way of view according to Islam in Islamic literature and sustainable development (Al-Jayyousi, 2012) identifies and compares the two concepts of the new capital in Indonesia and in Malaysia. By explaining the role of sustainable architecture in both of them can reduce the impact of environmental ethics in Islamic views in Islamic literature and sustainable development (Al-Jayyousi, 2012) After that, analyze the concept and implementation of sustainable architecture that already exists in Nagara Rimba Nusa and Putra Jaya by describing the literature that discusses Nagara Rimba Nusa and Putra Jaya and then what are the principles applied in the Nagara Rimba Nusa and Putra Jaya concepts until they find out. the continuing role of architecture between the two is guided by principled values in the Islamic way of view in order to address the problems that arise regarding the environment by human activities that are not based on environmental values, to understand the function of the universe which aims to maintain its future survival.



Picture 1. Graph of Research Method Stages

Source: Autor 2025

### 3. RESULTS AND DISCUSSION

In the principle of sustainable development prioritizes a design that does not reduce the existing natural conditions that can be called *fitra*, the construction of the Ibu Kota Nusantara is designed with the concept without increasing the height of the land level, following the original topography, in this design production forest findings are utilized as a central point of government while still reforesting. Primary forests are avoided and redeveloped for ecosystem balance. While the concept of an efficient smart city and 70% greening is the main focus, Putra Jaya also has the concept of city in the garden, where one-third of the area is used for green open land. Putra Jaya wants to be known as a government and ecological center that is in harmony with nature through greenery, botanical gardens, and widespread parks. The concept of an efficient smart city and 70% greening is the main focus, while Putra Jaya also has the concept of a "city within a garden", where one-third of the area is used for green open land. Putra Jaya wants to be known as a center of government and ecology that is in harmony with nature through greenery, botanical gardens, and widespread gardens. Prior to development, this area was a hot palm oil production forest. The wetland concept was created to balance the ecosystem, covering 200 hectares with an artificial lake and breeding birds. Both have a conception of the principle of maintaining the state of nature which can also be called *fitra* where the sustainable principle of *fitra* aims to understand and protect the environment without overexploitation.

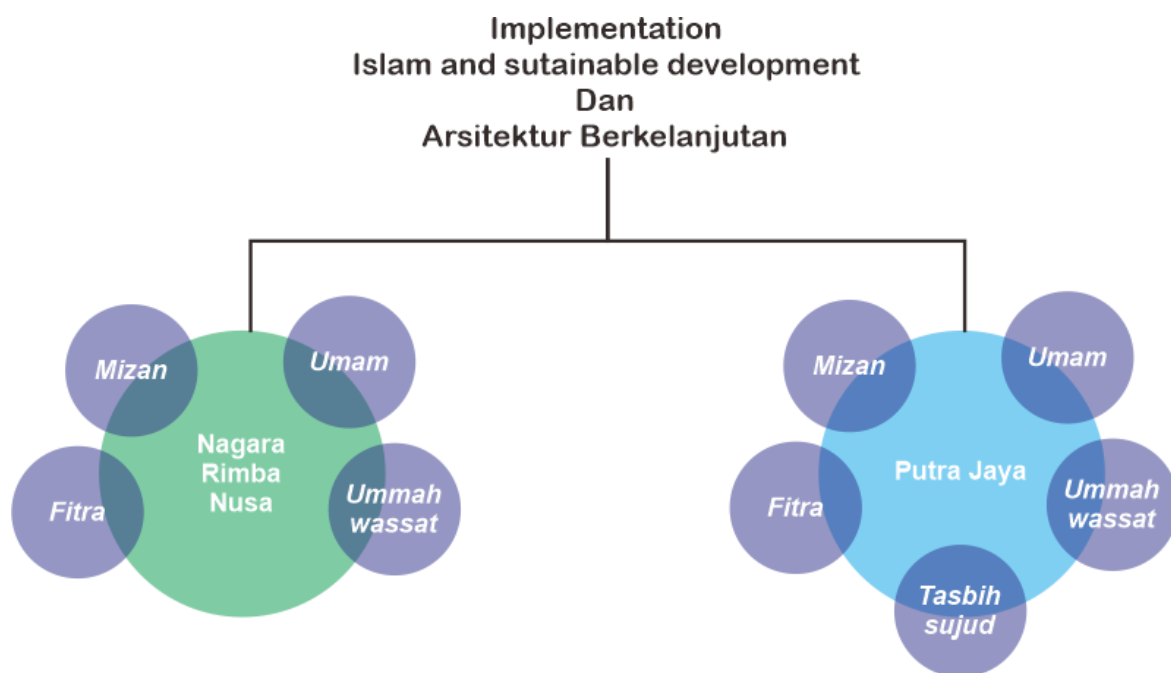
The principle application of the concept of accountability for the ecosystem or *mizan* in the concept of Nagara Rimba Nusa. Related to the principle of accountability implemented through the opening of natural corridors that are utilized and developed, as well as development of primary forests to maintain and improve ecosystems. By opening nature corridors to communicate directly with nature and understand its needs. In the Putra Jaya concept also did the same thing by planting various species of plants around the city to serve as the city's lungs. The wetlands created there help to naturally regulate the city's temperature and serve as a place for recreation and water transportation, making the city to interact directly with nature. The natural jungle park and teak garden are designed to balance the city and nature, as well as demonstrate a sense of moral responsibility towards nature. Putra Jaya has realized this concept well, making the city harmonious with nature through guidelines and rules that encourage greening and ecological responsibility. Both the capital city concepts of Nagara Rimba Nusa and Putra Jaya share the principle of a sense of responsibility towards nature and the existing ecosystem, where evidenced by the conception that have been made by both.

Emphasis on respect for the community of life or can be called *umam*, in the conception of Nagara Rimba Nusa which seeks to green 70% in the order of the capital city concept. As a way of emphasizing Nagara Rimba Nusa's conception of the principle of *umam*, on the other Putra Jaya also does the same thing in implementing respect for the community of life. Putra Jaya does this by developing wetlands for ecological communities, providing breeding grounds for birds and fish in artificial lakes, as well as fulfilling moral values towards living communities. The parks scattered throughout the city and various other ecological communities are protected by Malaysian national regulations. One third of Putra Jaya's area is allocated for green land, in its conception of the *umam* principle both capitals have done respect for nature where we can see from the efforts made by both capitals..

In applying the principle of *ummah wassat* Nagara Rimba Nusa and Putra Jaya apply the principle of humans as leaders in the universe in the development of their cities, both have concepts that focus on ecological balance and sustainability. Nagara Rimba Nusa emphasizes afforestation 70% to respect the ecological system of Borneo, while Putra Jaya allocates

37.5% for afforestation, making it a balanced governmental and ecological center. The Indonesian government prioritizes the principles of equality, ecological balance, resilience, and sustainability in the development of the Ibu Kota Nusantara. Implementation in Putra Jaya minimizes over-exploitation by preserving biodiversity, and ensures justice for all ecological creatures. These two capitals exemplify the application of the concept of human leadership principles in Islam to create sustainable cities in harmony with nature.

In applying the conception Nagara Rimba Nusa has difficulty applying the principles of discretion and a sense of love related to relocation of the capital city from Jakarta to East Kalimantan. Although the transfer is legally regulated and designed with sustainability in mind, many communities are opposed because fearing that the transfer will damage Borneo's ecosystem, which is considered the lungs of the world. This criticism reflects the imbalance between the proposed policy and the ecological values that it preferred, so the principles of discretion and a sense of love do not seem to have been fully applied in implementation. In contrast, Putra Jaya in Malaysia successfully applied the principle with an allocation of 37.5% for afforestation and bird ecosystem development, and gained community support due to its discretion in project planning and implementation. Malaysians see the value of discretion and a sense of love in development Putra Jaya's sustainable, reflecting the harmony between urban development and environmental sustainability. This difference in public acceptance highlights that, while Putra Jaya has successfully implemented this principle, Nagara Rimba Nusa still faces challenges in making it a reality.



Picture 2. Application of the 5 principles  
Source: Autor 2025

Based on the concepts of Nagara Rimba Nusa in Indonesia and Putra Jaya in Malaysia adopts the principle of sustainable development with a commitment to environmental conservation and ecological integration. Both prioritize the principle of fitra, which is to maintain the existing natural state. Nagara Rimba Nusa applies a design that follows the original topography without increasing the height of the land and focuses on afforestation 70% as well as utilizes production forests while still reforesting. In contrast, Putra Jaya, which was previously an oil palm production forest, adopted the concept of city in the garden with one-third of its area allocated to green land, and created wetlands with artificial lakes to

balance the ecosystem. Both cities emphasize the principle of *fitra* by maintaining environmental balance and minimizing exploitation. In applying the principle of ecological responsibility or *mizan*, Nagara Rimba Nusa and Putra Jaya show efforts to communicate directly with nature and maintain the ecosystem. Nagara Rimba Nusa seeks to develop nature corridors and primary forest development to improve the ecosystem. Putra Jaya, by planting various plant species and creating wetlands, managed to regulate the city's temperature and serve as the city's lungs. Both capitals demonstrate a sense of moral responsibility towards nature through development that is aligned with ecological principles. The *umam* principle, which emphasizes respect for the community of life, is applied by Nagara Rimba Nusa through a 70% afforestation plan and by Putra Jaya through wetland development and protection of various ecological communities. Putra Jaya allocates one-third of its area for green land and fulfills moral values towards the living community, which is supported by Malaysia's national regulations. Both cities show respect for nature with the efforts made in the design and development of their cities. In implementing the principle of *ummah wassat*, both focus on ecological balance and sustainability. Nagara Rimba Nusa emphasizes 70% afforestation as a form of respect for the ecological system of Kalimantan, while Putra Jaya allocates 37.5% for afforestation, creating a center of government that is in harmony with the ecosystem. Nagara Rimba Nusa seeks to implement the principles of sustainability, but faces challenges in implementing the principles of discretion and a sense of love related to the relocation of the capital city. Putra Jaya has succeeded in implementing the principle well, due to careful planning and community support, both have succeeded in the concept of sustainable development principles from an Islamic perspective, the difference is that Nagara Rimba Nusa has not been able to implement it fully related to criticism of the capital city relocation policy which has an impact on the concept of the principle of discretion and a sense of love, but most of the concept has implemented the principle well.

#### 4. CONCLUSION

In the goal of sustainable development, it is necessary to see the impacts that arise as well as planning ways to minimize the impacts that result in sustainable development, clear principles and directions that can be accounted for. Awareness as a human being who is able to assess and consider values that must be maintained and must be developed, in this case as moral awareness as a human being in determining sustainable values that can maintain the sustainability of life in the future which does not only focus on the present. This consideration becomes very crucial because the impact produced cannot be seen directly, therefore it must be done structurally with the principles that must be carried out, not only prioritizing one substance but must see its equality. Therefore, in sustainable development, the main role of sustainable architecture must be conceptualized carefully and use sustainable principles as the basis for responding to the whole without sacrificing important or unimportant things. Of the somethings that aim maintain sustainability, which must be maintained with the dominance of sustainable development principles can play a fairly central role in facilitate the goal of playing a role in sustainable architecture in terms of sustainable development in a country. In this study, the author feels that there is still something that can be developed, especially in sustainable development from the Islamic perspective from the 5 principles consisting of *fitra*, *mizan*, *umam*, *ummah wassat*, *tasbih* and *sujud* because the 5 principles are important in terms of sustainable development from the Islamic perspective. These five principles are important aspects of sustainable development in Islam that can be applied in a particular area. which both have a focus on the environment because in a good environment there is also a good life. The role of sustainable architecture in sustainable development is

one of them is to reduce the impact of human egoism towards its interests which causes excessive exploitation to the point of damaging the ecosystem and quality of life in the environment, therefore sustainable development from an Islamic perspective can be a basic principle in the concept of sustainable development goals to reduce environmental impacts.

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