

Reconstructing Clean Water Policy Based on the Perspective of Idea Law of Pancasila the Indonesia's Principles

Arinto Nurcahyono, M. Husni Syam, Eka An Aqimuddin

Faculty of Law
Universitas Islam Bandung
Bandung, Indonesia
artnur@gmail.com

Abstract—The purposes of the research are to create a clean water policy formulation or model which is based on justice for future generations and to reconstruct the clean water management policy which is currently oriented to economic interests, not the public interest. Water is a basic human need and cannot be substituted, it is a requirements of an adequate health living standard of all humans. The decrease of water amount bring problem in fulfilling the right to water of humans. In Indonesia, the State should manage its availability and the accessibility forever for the prosperity of Indonesian people as stated in Article 33 of Indonesian Constitution year 1945. But it became worst because The Law Number 7 year 2004 gave possibility to privatisation of water management, so that the water is not social good only anymore, it is an economic good either, the law itself is influenced by Dublin Declaration in seeing water as economic good. Even though the Law has been revoked by The Constitutional Court, in which the water management and control returned to the Government. But there are still problems in fulfilling the right to water of people, through this study we found that the Government have obligation to guarantee the availability and the accessibility to water of the citizen, as a God's gift, people have to manage water for humans life, and The right to water in the ideal law of Pancasila is the spirit to organize everything rightly, fairly, and bring good value for Indonesia.

Keywords—Pancasila; clean water; human rights

I. INTRODUCTION

Water in the history of human life has a central position and is a guarantee of the survival of human life on earth. According to Sayyid, water is the basis of a life as Sayyid Quthb said, Allah create it [1]. As a gift of the Creator, water should be utilized and preserved by human being for the sake of human survival itself. So the management, the governance and the ownership of water sources should be endeavored together [2].

Water covers 70 percent of the earth's surface and it is around 1.4 thousand million km³. However, only a small portion of this amount is actually utilized, it's about 0.003 %. About 97 percent of water is saltwater in the ocean and the 3%, almost all of them, approximately 87 percent, are stored in the polar layer or very deep underground [3].

Water is a basic human need and its fulfillment is guaranteed by Article 33 paragraph 3 of the Constitution Year 1945, which states "Earth and water and the natural resources contained therein are controlled by the State and used for the greatest prosperity of the people". This constitution clearly shows a social contract between the government and its citizens [3].

This article forms the basis for State control and management of natural resource for the prosperity of the people. The most influence person in stating this article was Muhammad Hatta, so it's become his own legal terminology [4].

The right to water is not mentioned in any article of the Constitution explicitly. However, in the Constitutional Court's decision, the right to water has been declared as a derivation of the right to be guaranteed by the 1945 Constitution [5]. As a right to life which is one of the human rights, the State is primarily obliged to respect, protect and fulfill it. In Indonesia, the regulation of water issues was set forth in Law Number 7 of 2004 concerning Water Resources. Both in terms of management and exploitation. This law supersedes Law Number 11 of 1974 concerning Watering Law ("Watering Law"). However, through the Constitution Court decision, the Law No 7 of 2004 is declared contradictory to the 1945 Constitution and, and then the Law Number 11 of 1974 is reenact as a legal basis for the management of water resources in Indonesia.

Access to water has a crucial point when water is no longer considered a social good but economic goods [6]. Current discourse on water resources also concerns the issue of how to give value to those resources, and then to whom the management will be entrusted. Water resource liberalization is one of the inevitable contestations. Thus, the value of a natural resource is only measured economically. This capitalization process is actually a symbolic conquest of natural resources [6].

Water as an economic good was established in the International Conference on Water and Environment in Dublin, Ireland in January 1992 through "Dublin Principles", one of

them states: "Water has economic value in all its competing uses and should be recognized as an economic good" [7].

The importance of water for humans is a concern of the United Nations, which can be seen in several conventions that state the right to access sufficient water and the agreement is legally binding. The right to water is an integral part of human rights [8]. Both contained in The ICESCR (1966) in the right to health, food, housing and an adequate living standard [9]. It is stated in the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) [10] and the Convention on the Rights of the Child (CRC) [11] General Comment No. 15. The right to water. UN Committee on Economic, Social and Cultural Rights, November 2002 [12].

The perspective at water as an economic good will threaten the fulfillment of the right to water, and at the same time contradict with the Pancasila, which is set as a philosophical foundation in arranging the basic framework and structure of State organizations as formulated in the 1945 Constitution [13]. The Ideal law of Pancasila rooted in Pancasila way of life, basically reflects the purpose of the State and the basic values stated in the Preamble, the constitutional content and the Explanation of the 1945 Constitution [13]. The above description is the basis for conducting this research with the title "Fulfillment of the Right to Water in the Perspective of the ideals Law of Pancasila". This should become a necessity. There is a fundamental question posed here. Is the regulation on the fulfillment of the right to water based on the scope of the Law of Pancasila? Answering this big question, we have to find out the mapping and categorization of right to water at one side and the historical and philosophical description of Ideal law Pancasila at another side, and then the correlation of the right with the ideal law of Pancasila, right to water as a human right.

II. METHOD

This is legal research using a hermeneutic approach to support an understanding of the truth and philosophical interpretation of water resources policies. Philosophies approach that is reflective, radical and integral.

III. RESULTS

In year 2002, the UN Committee on Economic and Social Rights in general comment No.15 [14] provided a more explicit interpretation of articles 11 and 12 of the ICESCR in which the right to water as a human rights. Right to water also includes freedom to manage access to water. Elements of the right to water must be sufficient for human dignity, life and health. Indonesia has ratified the ICESCR with the Law No. 11 of 2005 so that Indonesia has a formal obligation to implement the ICESCR. With regard to the right to water, in accordance with United Nations general comment No. 15, Indonesia has an obligation to respect, protect and fulfill the right to water. Indonesia regulated water resources in Law No. 7 of 2004 concerning Water Resources.

Article 5 of Law No.7 of 2004 [15] states that the State guarantees the right of every person to obtain water for minimum daily basic needs in order to fulfill a healthy, clean

and productive life. Through this provision the State is obliged to carry out various efforts to ensure water availability and access for everyone to water. The guarantee is a common responsibility between the Central Government and the regional government. The obligation of the State to guarantee the right to water is limited only to the minimum daily basic needs of water. Restrictions on the guarantee of the fulfillment of these rights contradict the United Nations general comment No. 15 which states that the adequacy of the right to water cannot be interpreted narrowly, only to the extent of volume and technology. Furthermore, Article 6 states that water resources are controlled by the State and used as much as possible for the prosperity of the people.

Islam is a value system, an ideology or a way of life that does not merely regulate rituals of worship. Islamic Shari'a is a set of rules that govern human relations with God and intra-human relations themselves. In the framework of ownership of water resources, the Prophet said:

وَالنَّارُ وَالْمَاءُ الْكَلَبُونِ فِي ثَلَاثٍ فِي شُرَكَاءِ الْمُسْلِمُونَ

"Muslims unite in three things, namely grassland, water and fire." (HR. Abu Dawud: 3470).

Islamic teachings assert that water resource is the property of the community, not owned by individuals and certain groups, so that the community can use water equally (without discrimination), then the State is obliged to manage it, not to be left to private parties, both local and foreign. Because The private sector searches the profit for themselves and not for the community.

Islam places water as a social good, and everyone has the same right to get access to water, and there is the need for environmental sustainability and conservation, it is also needed public awareness of the water for human need. Then the integrative management based on community participation must be regulated by the State in order to guarantee the fulfillment of the right to access to water without discrimination [16]. The role of the State in providing protection is reflected in the right to control the State to guarantee the fulfillment [17].

A. The Ideal Law of Pancasila

The ideal law, according to Rudolf Stommel (1856-1939) a Neo-Kantian, as quoted by Hamid S. Atamimi, is a construction of thought which is a necessity to direct the law to the ideals level as society wished. Legal interest serves as a guide star (Leitstern) for the achievement of the ideals of society. Although it is not possible to achieve, the legal ideal provides benefits because it contains two sides, namely with legal ideals we can examine the existing positive laws, and with legal ideals, we can direct positive law as an effort with coercive sanctions towards justice (Zwangversuch zum Richtigen) [18].

Rudolf Stommel's thoughts on the ideals of law are based on theoretical and practical reasoning, which is also called the "Natural Law of Sense of Mala" (the Law of Nature which is bound to changing space, time and circumstances). The construction of Rudolf Stommel's thoughts on legal ideals in the context of building a legal system are [19]: a. All positive

laws lead to fair law; b. Natural Law makes methods for determining relative legal truth in each situation; c. Law of a harmonious and orderly system; and d. Through logical analysis found legal principles to evaluate legal law that deserve legal recognition in its interaction with other laws in a system.

Meanwhile Arief Sidharta argues that ideals law are ideas, intentions, inventions and thoughts concerning the law or perception of the meaning of law, which in essence consists of three elements: justice, prosperity, and legal certainty. The legal ideals are found in human inner thoughts as a product of the integration of life views, religious beliefs, and social realities which are projected on the process of exploring the behavior of citizens who embody these three elements of the legal mind [13].

The legal function according to Arief Sidharta are: (1) general principles that are guided; (2) criticism norms (evaluation rules), and (3) motivating factors in implementing law (formation, discovery, and application of law). Formulated and understood legal aspirations will facilitate the interpretation into various rules, authority and rules of conduct, and facilitate maintain consistency in law enforcement, thus, the legal order should be a copy of the ramification of ideals law into various principles and legal rules arranged in a system [13].

Founding father conceptualized the ideal law in the General Explanation of the 1945 Constitution which formulates that the main ideas contained in its preamble realizing the ideal law, it mastered the basic law of the State, both written and unwritten. The main points in the Preamble of the 1945 Constitution include: a. Unitary State, the State protects all Indonesian people and the whole of Indonesia land based on unity by realizing social justice for all Indonesian people; b. The State shall realize social justice for all Indonesian people, c. State with the people sovereignty is based on democracy and deliberative / representative, and d. The State is based on the belief in the only One God on the basis of a just and civilized humanity.

The main thoughts that manifest this ideal law is Pancasila. The Ideal law of Indonesia people is rooted in Pancasila. It is designated by the Founding Fathers as a philosophical foundation in managing the framework and the basic structure of the State organization, as defined in the 1945 Constitution [13] ideal law of Pancasila is rooted in the way of life reflect the purpose of the State and the basic values stated in the Preamble, the substance and the Explanation of the 1945 Constitution [13].

B. Right to Water in a Perspective of the Ideal law of Pancasila

The Rectsidee has constitutive function that determines the basis of a rule of law, without which a legal order loses its meaning and significance as a law, the ideal law also has a regulatory function that determines whether a positive law is just or unjust. Pancasila as Rectsidee possess these two functions [19].

In a philosophical setting, Pancasila is a ground norm and a measure of the consistency of laws and regulations. Groundnorm is the highest source of the law (source of the sources). It argues a responsibility about why the law must be implemented. However, there is no sanction for non-compliance with it. It was accepted by the public as axiom [20].

Natural resources which are a gift of God are one of the main supporting elements for the survival and improvement of the nation's prosperity of all time. Therefore, the granting of these gifts is also interpreted as a mandate that becomes the human obligation to manage it well, both for the present generation and for future generations. The tasks of managing, regulating, and leading the control and use of water are including public law.

The 1st principle of Pancasila believe the One and Only God became a fundamental / moral value. That is why, the Founding Fathers did not interpret the Deity as too theological and philosophical. Deity principle is not shown as a divine concept according to certain religious and philosophical claims which are loaded with orthodoxy (exclusive religious doctrine and belief). On the contrary, the Godhead in Pancasila is more like a "verb" that must be experienced and fought for [21].

Belief in one God no longer simply respect each respective religion, but it is a basic way that leads to the path of truth, justice, goodness, honesty, fraternity and others. The State gets its foundation.

The phrase: *giving the soul to the effort to carry out everything that is right, fair, and good or basic that leads to the path of truth, justice, kindness, honesty, brotherhood*, is another word of a "charity creed" or praxis. If indeed the State, nation and people of Indonesia claim all that is glorious, noble, good, wisdom, justice, and then it must appear in charity or praxis / orthopraxis, namely *the effort to organize everything rightly, fairly and goodly*.

The more religions are competing to promote orthodoxy (teaching, dogma and shari'a) respectively, the more visible and prominent differences between them and it might come to the most sensitive level and could close them to conflict. On the contrary, the more orthopedic (charity or praxis) dimensions are put forward, the closer they are to the level of togetherness.

In other words, the spirit of organizing everything's rightly, fairly and goodly is great value to Indonesia, not primarily because it is a religion and belief, but merely because it contains goodness to everyone, and is acceptable to everyone who claim that he believes in God.

Access to water is the key to happiness for everyone. So, if everyone has access to water, surely common happiness will be realized. Among the important steps to manage water well is to improve water distribution lines so that they are absolutely guaranteed to be clean, free from leaks, and replace decayed networks, and recycle wastewater. For the long term, we must manage water resources fairly for the benefit of all humanity and the planet.

Islamic history provides examples of water management in a fair and equitable way. For example, the Prophet

Muhammad. Once talked about a well owned privately by a citizen and the person charged a high fee to anyone who wanted to use the well. Prophet Muhammad praise be upon him. Said, "Whoever is ready to buy Ruma's well and then use the water together with other Muslims, a beautiful place in the Garden of Heaven will be prepared for him." Hearing the advice of the Prophet, a friend, Uthman ibn Affan, immediately bought the well and free the well for everyone who needs it. Later, Uthman became one of the Islamic caliphs. He keeps the well in such a way that Muslims always have access to water.

Anyone can be part of a humanitarian project to realize good for all. As a simple example, we can help with the excavation or repair of wells which needed by many people. Everyone can participate in lobbying elected representatives to invest more in the use of water to build new channels and repair the old ones, fix old pipes, and connect new pipes. We all should join the campaign against the privatization of water and stop bottled water companies from creating waste on the pretext of selling to us what we have (or should be) [22].

As a country that has abundant water potential, every Muslim in Indonesia should instill gratitude in him. So that gratitude can be the basis for every activity of water utilization and management. The essence of gratitude is a deep awareness of God's love for His creatures. This awareness is shown by using the gift of God, the water, in a place and in accordance with the will of the Giver. With the gratitude, a Muslim will be pleased and satisfied with the pleasure of the water he has obtained and still maintain the blessings he has felt and always try to improve the effort in order to get a better favor. Allah says in verse 7 of the Surah Ibrahim: "And (remember) when your Lord declares; Verily if you are thankful surely We will add (favor) to you, and if you deny (My favor), then My punishment is very painful" [23]. Because water is God's gift to humans, so every human being has the same right to obtain his basic needs (water). Every member of the community must have an awareness that the right to obtain and use water according to their needs belongs to each individual equally. Because, water is one of basic human rights.

The existence of a State and the solidity of a nation are not only determined by the safe survival of political power, but also by the welfare of the people. Subversion of the economy through corruption and economic fraud has the same danger with political subversion or coup d'etat a legitimate government. Because economic subversion betrays the welfare and interests of the people, injures public justice, weakens people's trust to the power and sincerity of power holders, and in that way makes political legitimacy become fragile, fast, or slow [21].

Therefore, things that cannot be avoided are improvements the conditions and living standard of the people, a guarantee that they are treated fairly and with dignity, it might than invite people's trust in the legitimacy and ability of the power that governs them and the responsible use of power by the Government.

Speaking of justice, we talk about a fair human nature / behavior. Fairly, we can formulate briefly as "putting everything in its place and in accordance with the portions". Meanwhile, social justice refers more to the social relations of

the community (the interaction of people-groups-institutions-State) who do justice. The interaction can involve individuals to individuals, individuals to groups, individuals to the State, groups to individuals, to the State, State to individuals, to groups, and so on. Social justice emphasizes that the whole elements in the social structure holds their own role of each and it will create a fair attitude for each element in the structure.

Some records show inequities in water issues: According to the World Health Organization (WHO) report: Around 1.1 billion people cannot access clean water and 2.4 billion people without adequate sanitation facilities, most of them live in Africa and Asia; around 80 percent of diseases in the world (cholera, dysentery, hepatitis), due to humans consuming unhealthy water; Economic disparities between the western and eastern countries also lead to serious inequality accessing water. In the US, everyone consumes 158 gallons of water every day, while in Senegal, only 7.6 gallons per person; a research data of Walhi's (an environmental NGO) showed 125 million (65 percent) of Indonesia's population live on Java which has water capacity only 4.5 percent. Then, 60 of the 470 watersheds in Indonesia were in crisis.

The problems mentioned above clearly show that there is social injustice in aspect of access to water resources. It occurs when water resources are not seen as community's rights and obligations, but become the own problem of each person. It might lead to the competition and conflict of individual in society. As a result, the stronger will wins. *Homo homini lupus* - humans become wolves to other humans.

Social justice is justice that is related to the distribution of favors and the duty of social cooperation, especially for the State. Therefore, in the literature, social justice is often referred to as distributive justice. Although the term is not wrong, but it needs to be noted that social justice is not just a matter of economic distribution, but much broader, covering the entire moral dimension in political, economic, and all other aspects of society. In Indonesian, there are also known expressions of structural justice that see justice, socially and individually, more than the perspective of social structure. Social justice is used as a general term which in this study will often be abbreviated as "justice" only. Distributive justice is distinguished from retributive justice, namely justice relating to control for the implementation of distributive justice, more related to legal justice [24].

In year 2002, the UN Committee on Social and Cultural Rights (ECOS) in general comment No.15 provided a more explicit interpretation of articles 11 and 12 of the ICESCR in which the right to water cannot be separated from another human rights. Right to water also includes freedom to manage access to water. Elements of the right to water must be sufficient for human dignity, life and health. Adequacy of water rights cannot be translated narrowly, only to the volume and technology quantity. Water must be treated as a social and cultural item, not merely as an economic good. Adequacy of water as a prerequisite for the fulfillment of the right to water, under any circumstances must be in accordance with the following factors:

1) Availability: Water supply for each person must be sufficient and sustainable for individual and household needs.

The quantity of water availability for each person must refer to the guidelines in the WHO.

2) *Quality*: Water for every person or household must be safe, free from micro-organisms, harmful chemical and radiological elements that threaten human health.

3) *Easy to access*: Water and water facilities and services must be accessible to everyone without discrimination. This factor consists of:

- Easily accessible physically. Water and water facilities and services must be physically accessible for all groups in a population.
- Economically affordable. Water and water facilities and services must be affordable for all. Costs incurred, both directly and indirectly and other costs related to water must be affordable.
- Non-discrimination. Water and water facilities and their services must be accessible to all, including vulnerable or marginal groups, in law and in the real conditions of the field without discrimination
- Information access. Access to water also includes the right to seek, receive and share information regarding water.

Indonesia through Law Number 11 of 2005 has ratified the ICESCR so that Indonesia has a formal obligation to implement the covenant along with all supporting documents. With regard to the right to water, in accordance with United Nations general comment No. 15, Indonesia has an obligation to respect, protect and fulfill the right to water.

Actually, article 5 of Law No. 7 year 2004 concerning Water Resources stated that the State guarantees the right of every person to obtain water for minimum daily basic needs to fulfill a healthy, clean and productive life. Through this provision, the state is obliged to carry out various efforts to ensure the availability of water for everyone who lives in the Indonesia territory. The guarantee became a collective responsibility between the Central and local Government, including ensuring everyone's access to water sources. The obligation of the State to guarantee the right to water is limited only to the minimum basic daily needs of water. Restrictions on the guarantee of the fulfillment of these rights contradict the United Nations general comment No. 15 which states that the adequacy of the right to water cannot be interpreted narrowly, only to the extent of volume and technology.

Working for social justice also means that it must be done through the struggle to improve the unfair social structure. Social justice can also be understood as behavior, namely behavior that gives others what is their right for the realization of a prosperous society. Welfare is the main goal of social justice.

IV. CONCLUSIONS

The conclusions of the research are:

- Water supports the existence of human life. The availability of clean water for the people is a state obligation. The relation between rights of the people

and the obligation of the government actually produce good quality management services for the fulfillment of the right to water. The obligation to fulfill is a consequence of the purpose and existence of the State namely protecting and serving citizens. The State's obligation to realize the right to clean water in the fulfillment of optimal health status is one of the nature and principles of the State. The state should realize the ideals of the State, namely justice, dignity and the prosperity for the Indonesian people.

- Water resources as a gift of God are one of the main supporting elements for the survival and improvement of the nation's prosperity of all time. Therefore, the granting of these gifts is also interpreted as a mandate, namely in the form of the responsibility to manage it well, not only for the current generation also for future generations.
- The right to water in the foundation of Pancasila is the spirit of organizing everything's right, fair, and good for Indonesia. Access to water is the key to happiness for everyone. So, if everyone has access to water, then the common happiness would be realized. Among the important steps to manage water well is to improve the flow of water distribution so that cleanliness is absolutely guaranteed, free from leaks, and replacing rotten networks, and recycling wastewater. For the long term, we must manage water resources fairly for the benefit of all humanity and the planet.

REFERENCES

- [1] A.S. Jazuli, S. Narulita, and M. Jannah, "Kehidupan dalam pandangan al-Qur'an," Jakarta: Gema Insani Press. pp. 209, 2006.
- [2] H. Wadi, "Disputes Justice, Utilization, and Legal Certainty in the Privatization of Water Resources," *Jurnal IUS Kajian Hukum dan Keadilan*, vol. 2, 2014.
- [3] B. Sanim, *Sumberdaya air dan kesejahteraan publik: suatu tinjauan teoritis dan kajian praktis*. Bogor: IPB Press, 2011.
- [4] Y. Arizona, "Perkembangan konstitusionalitas penggunaan negara atas sumber daya alam dalam putusan Mahkamah Konstitusi," *Jurnal Konstitusi*, vol. 8, pp. 257-314, 2011.
- [5] Mahkamah Konstitusi, Putusan Pengujian Undang-Undang Nomor 7 Tahun 2004 tentang Sumber Daya Air, Putusan No. 058-059-060-063/PUU-II/2004 dan Putusan No. 008/PUU-III/2005.
- [6] N.A. Hadad, "Indonesia's Water Resources Policy: Effects of Globalization and World Bank Policy," *Jurnal Konstitusi*, vol. 2, 2005.
- [7] M. Solanes, and F. Gonzalez-Villarreal, The Dublin principles for water as reflected in a comparative assessment of institutional and legal arrangements for integrated water resources management. Stockholm: Global Water Partnership, 1999, pp. 17.
- [8] B. Widanarko, *Berbagi Air: Keadilan atau Solidaritas?*, 59th Ed. Jakarta: Magazine Basis, Universitas Katolik Indonesia Atma Jaya 2010, pp. 13.
- [9] United Nations Human Rights Office of The High Commissioner, Article 11, 12 The International Covenant on Economic, Social and Cultural Rights (ICESCR), 1966.
- [10] United Nations Entity for Gender Equality and the Empowerment of Women, Article 14 The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), 1979.

- [11] United Nations Human Rights Office of The High Commissioner, Article 24 The Convention on the Rights of the Child (CRC), 1989.
- [12] General Comment Nr.15, Komentar Umum Kovenan Internasional Hak Sipil dan Politik Kovenan Internasional Hak Ekonomi Sosial dan Budaya, Jakarta: Komnas HAM, 2009.
- [13] B.A. Sidharta, Ilmu Hukum Indonesia: Upaya Pengembangan Ilmu Hukum Sistematik yang Responsif terhadap Perubahan Masyarakat, Bandung: Unpar Press, 2016, pp. 147.
- [14] General Comment No.15, Komentar Umum Kovenan Internasional Hak Sipil dan Politik Kovenan Internasional Hak Ekonomi Sosial dan Budaya, Jakarta: Komnas HAM, 2009.
- [15] Undang-Undang Nr. 7 Year 2004 on Water Resource.
- [16] N.I. Faruqui, Islam and Water Management: Overview and Principles, Tokyo: Water Management in Islam, United Nations University Press, 2001, p 1-6.
- [17] A. Nurcahyono, H. Syam, and Y. Sundaya, "Hak Atas Air Dan Kewajiban Negara Dalam Pemenuhan Akses Terhadap Air," MIMBAR, vol. 31, Desember, 2015.
- [18] A.H.S. Attamimi, Pancasila Cita Hukum Dalam Kehidupan Hukum Bangsa Indonesia, in Pancasila Sebagai Ideologi: Dalam Berbagai Bidang Kehidupan Bermasyarakat, Berbangsa Dan Bernegara, BP-7 Pusat, Jakarta, p. 68.
- [19] A. Atmadja, Membangun Hukum Indonesia: Paradigma Pancasila, Malang: Setara Press, 2013, pp. 137.
- [20] S. Wahidin, Hukum Sumber Daya Air, Yogyakarta: Pustaka Pelajar, 2016, pp. 59.
- [21] B.L. Tanya, T.Y. Parera, S.F. Lena, Pancasila Bingkai Hukum Indonesia, Yogyakarta: Genta Publising, 2015, pp. 41.
- [22] I. Abdul-Matin, Greendeen: Inspirasi Islam dalam Menjaga dan Mengelola Alam, Aisyah (terj.), Jakarta: Zaman, 2012, pp. 187.
- [23] U. Salamah, "Mensyukuri Dan Menjaga Ketersediaan Sumber Daya Air," 2014. [Online]. Retrieved from: <http://www.iwwash.net/wp-content/uploads/2014/10/AIR-SUMBER-KEHIDUPAN-1.pdf>. Accessed on Juni 25th 2018.
- [24] B. Rasuanto, Keadilan Sosial: Pandangan Deontologis Rawls dan Habermas Dua Teori Filsafat Politik Modern, Gramedia, 2005, p. 6.