

The Concept of Sustainable Development from the Hadith Perspective

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ABSTRACT

Sustainable development is a long-term and comprehensive building concept. In the perspective of hadith, the concept of sustainable development includes life in two dimensions of nature which must be built in a sustainable, balanced and intact manner. If you can achieve the essence of happiness in the previous world, you will get true happiness in the next world. This worldly life is the path to the afterlife. Happiness in the hereafter will be made easier by first enjoying happiness in the life of this world.

Keywords:

Concept, Sustainable Development, Hadith Perspective

INTRODUCTION

Development in general is often understood as building infrastructure and facilities of a physical nature that are only associated with the life of the world. Whereas development can be interpreted as a set of planned and directed efforts to be able to produce something that can be utilized to meet needs and improve the welfare of life (Pieloch et al., 2021). The idealization of the implementation of development is sustainability, that is, with a long process and results that can be enjoyed not only in the present but also in the future (Lenka & Kar, 2021). The concept of sustainable development contains at least two dimensions, the first is the time dimension because the meaning of sustainability is to take into account what will happen in the present while taking into account the impact in the future. Second, there are long-term goals to be achieved. In addition, the balance aspect is a factor that must also be taken into account in the implementation of development (Kluza et al., 2021). This is intended to ensure that the development process does not face many obstacles, if it is only focused on certain sectors by ignoring other sectors. For example, if economic development only emphasizes industrialization by ignoring the agricultural sector, problems will arise. A shortage of raw materials will occur, resulting in an increase in the price of goods or the need to import from other countries.

Sustainable development as a literature has been long and widely discussed. Because to give birth to a policy in implementation it must go through testing and review by experts and academics. Among the studies that have been conducted discussing sustainable development were written by Maria Parasca and Maria-Zoica Balaban, Shinkevich, A and Yakunina, R. Lenka and Kar and there is also El-agma. In their writings Maria Parasca and Maria-Zoica Balaban present the results of empirical research in the Romanian business environment. The analyzed corpus consists of about 2000 associations

to analyze how employees from the Romanian business environment understand the concept of sustainable development and relate it to linguistic and cultural levels. The results of the study concluded that individuals have a relationship with certain concepts affectively, not univocal, but involving positive perceptions and negative associations. For example, the concept of the future, environmental adaptation, education, growth, use of resources and responsibilities that give birth to negative associations in the form of climate change, global warming and increasing poverty rates (Of, n.d.). Shinkevich & Yakunina conducted research on the territory of the Russian Federation within the framework of the concept of sustainable development related to human resources. It is concluded that the index approach in the sustainable development process is adapted to certain country conditions (Shinkevich & Yakunina, 2021). Lenka and Kar write that the internationally recognized goal of sustainable development in Ukrainian society is through entrepreneurship. Community entrepreneurship independently with full support from the state will not only provide benefits but also improve the economy and social welfare (Lenka & Kar, 2021). Research conducted by El-agma aims to link the law on disaster management with the principles of sustainable development by using a descriptive analytical method. Illustrating the strong relationship between various laws, including Islamic law and the principles of sustainable development with environmental management and disaster management (El-agma, 2019). In this view, the need to explore the concept in its perspective should be determined further in enabling the framework of sustainable value on education process for instance (Fahriana & Huda, 2019). Moreover, the recent investigation is just only having a look into the sustainable education with leadership engagement (Gani et al., 2019; Ghani et al., 2020). More scholarly attention should be made in dealing with the inner path of individual development for the learning quality commitment (Huda & Sabani, 2018). All these refer to enhance the sustainable development through expanding the education concern committed to the human wellbeing.

There is a lack of literature review that discusses sustainable development, especially regarding the understanding of the meaning and concept of sustainable development based on the hadith perspective which is supported by the facts of success in implementation. This paper aims to complement various existing writings, especially regarding the concept and behavior of sustainable development in particular through the perception of hadith. Carry out a textual and contextualization approach related to *Hadith* as a benchmark for sustainable development. Mapping the concept and behavior of sustainable development led by the Prophet which has proven its success. Concept and behavior mapping enables the understanding of theories and concepts of sustainable development that can be applied to people's lives today and in the future. Mistakes in choosing and applying the concept will result in failure to achieve development goals. This not only affects the current generation but also future generations and from various aspects. Thus the concept of sustainable development through the perspective of hadith is absolutely necessary to become the basis for the concept of sustainable development in a broad and sustainable manner.

LITERATURE REVIEW

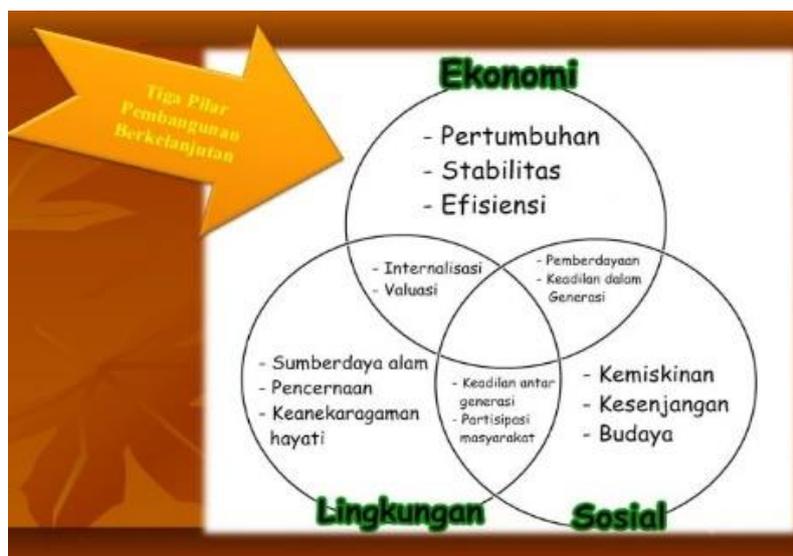
The concept comes from the Latin *conceptum* which means something that can be understood. Is something abstract, used to think in explicit reasoning about various things (Shea, 2020). Concepts can also be interpreted as a set of statements, ideas or events that form the basis or instructions for conducting research. As a complex operational unit, concepts are able to store neatly in memory space so that thoughts are formed that reflect many ideas about the surrounding environment (Фрасинюк et al., 2021). Through concept analysis, the strengths and weaknesses of a plan can be identified prior to implementation. Besides being abstract, the concept also has a personal nature. This means that apart from being known through the learning process and understanding the concept of something, it can be different from other people. When combined with the word sustainable development,

it can be interpreted that the concept of sustainable development is an idea regarding a plan for implementing sustainable development.

Sustainable Development

Sustainable development is specifically defined as building to get benefits in the present and in the future. The positive changes that are expected from the implementation of development are in the economic field without ignoring the ecological and social systems in society (Veland *et al.*, 2021). Sustainable development as a strategy to utilize natural ecosystems for human life in a non-destructive way. Development is carried out in all fields through the process of managing natural resources by utilizing technology in a sustainable manner. The successful implementation of sustainable development requires the concept of an integrated planning policy and learning process that is fully supported by the community and the government. The concept of sustainable development, adopted in 2015 by the United Nations General Assembly, contains 17 goals and 170 related tasks that will enhance the three important pillars of society namely economic, social and environmental (Sulimin *et al.*, 2021).

Foto I: The Three Pillars of Sustainable Development



Hadith perspective

In general, perspective is defined as referring to a set of values, a set of ideas, a conceptual framework and a set of assumptions that affect a person's perception so that it can ultimately influence his actions under certain conditions. Etymologically the word perspective can be interpreted as a way of assessing something that is expressed both orally and in writing (Ghotbi, 2021). As for the hadith perspective, the issues raised in the research are highlighted from the hadith point of view (Ahmadi, 2021). Thus, what is meant by the concept of sustainable development from the hadith perspective is an assessment of the concept of sustainable development using the hadith perspective.

METHODOLOGY

This research is qualitative in nature, namely presenting and analyzing data not in the form of numbers, but analyzing qualitatively or narrating information. The basis of the research used is constructivism with the dimensions of the Prophet's social experience with his

companions, both the direct cause of the narration of the hadith, as well as the understanding and practice of hadith in general. The focus of the research was carried out on only one main theme of hadith which was used as the research theme, namely the concept of sustainable development through the history of hadith which was categorized as authentic. After conducting a search on the hadith contained in the *Kutub al-Tis'ah* about the main theme, namely the concept of sustainable development, there are two sub-themes of the hadith as follows:

1. Hadith on the continuity of life in the two worlds (al-Bukhariy, 6416, al-Tirmidhiy, 2333, Ibn Majah, 4114 and Ahmad II, 24, 41).
2. Hadith about sustainable living behavior (Ahmad, V, 183 and Ibn Majah 4105)

For data analysis used content analysis techniques (content analysis). Interpreting the hadith about the concept of sustainable development with a content analysis approach (Agustina, 2021). The results and discussion of the research include the hadith about the sustainability of life in the two realms and the behavior of sustainable living. This study recommends to all parties to properly carry out the concept of sustainable development in the perspective of hadith, namely the nature and behavior of sustainable living in two realms.

Table I: Hadith About the Concept of Sustainable Development

Nu	Content of Hadith	Translate	The Subject	Source
1.	عن عبد الله بن عمر رضي الله عنهما قال أخذ رسول الله صلى الله عليه وسلم بمنكبي فقال كن في الدنيا كأنك غريب أو عابر سبيل (وعد نفسك من أهل القبور)	From Umar, he said: The Messenger of Allah took hold of both my shoulders and said: be in this world as if you were a stranger or a traveler (and prepare yourself to be among those who will be residents of the grave (will surely die).	Continuity of life in two realms	1. Al-Bukhariy: 6416, 2. al-Tirmidziy: 2333, 3. Ibnu Majah: 4114, 4. Ahmad: II, 24 dan 41
2.	عن زئد بن ثابت رضي الله عنهم قال: قال رسول الله صلى الله عليه وسلم من كنت الدنيا همه فرق الله عليه أمره وجعل فقره بين عينيه ولم يأتيه من الدنيا إلا ما كتب له ومن كانت الآخرة نيته جمع الله أمره وجعل غناه في قلبه وأتته الدنيا وهي راغمة	From Zaid bin Thabit, he said (that) the Messenger of Allah (saw) said: Whoever the goal of his life is the world, then Allah will disperse his affairs, make poverty in his two eyelids, and he will not get the world except according to what has been determined for him. Whoever the intention (goal) of his life is the land of the hereafter, Allah will collect his affairs, make	Sustainable living behavior	1. Ahamad: V, 183 2. Ibn Majah: 4105

		wealth in his heart and the world will come to him in a state of humiliation.		
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Analysis and Discussion Sustainable Development from Hadith Perspective

Continuity of Life in Two Realms

In Islam, the concept of sustainable development is not a new problem. Long before the emergence of global awareness of social and environmental issues as a result of industrialization. Islam has taught a concept of sustainable development more than 1400 years ago. The meaning of sustainable development is implied in the content of the hadith narrated by al-Bukhariy from Umar above, namely living sustainably in two realms (al-Bukhariy, 6416). One fundamental concept is that the life of this world is a means to lead to the afterlife (Concept et al., 2021). There is nothing more important between the two, but they are equally important, must be prioritized and synergized. Allah created everything in the world in pairs and from each kind (Q.S. 16, 72). Day and night, earth and sky, moon and stars, male and female as well as the life of this world which is a partner for the hereafter. Like any other couple, they should complement and support each other. The life of the world as a means to the afterlife. This means that achieving worldly success does not sacrifice the success of the hereafter. On the other hand, achieving happiness in the hereafter does not forget happiness in the world (Bakry, 2021). This is the real essence of sustainable development from a hadith perspective that does not only pay attention to one dimension but also two dimensions of the natural world at once in a balanced way (Huda et al., 2019). It indicated that the continued balance of managing the world and hereafter should be performed extensively with the consistent acquisition.

In general, balance can be understood as an upright position between two sides. Both sides are treated equally, there is no tendency to choose one between the two (Qoyyimah, 2021). The Prophet explained about one method of building a sustainable life, namely by balancing the lives of the two worlds. The essence of the afterlife is a place where humans are individually accountable for their actions in this world. The worldly life is a place to prepare for the afterlife. If likened to a journey, the world is just a transit terminal, stop for a moment to rest, then return to continue the journey. The afterlife is not a fantasy or just a fairy tale. Heaven and hell in the afterlife is a real problem. The Messenger of Allah explained that the pain of suffering in hell will force a person to forget the false pleasures he had experienced while in this world (Muslim, 5018). Allah also describes when faced with the punishment of hell, its inhabitants hope to be able to redeem themselves in any way. Unfortunately at that time there was no effort to do anything (Q.S.5, 36).

Building paradise is essentially a big project which is a concept of sustainable development (Ghany, 2021). From heaven on earth to heaven hereafter eternal. Not only think about yourself but also create a paradise for the environment around you. Because there is not a single being in the world who wants misery, gets disaster and is afflicted with sorrow. Everyone will try hard in various ways to be able to get happy and then enjoy it (Q.S.2, 201). Happiness in the natural world includes the realization of all worldly desires, for example in the form of care, a spacious house, a comfortable vehicle, a good spouse, devoted children, supportive family and friends, extensive sustenance, a successful career and righteous charity. Meanwhile, to be happy in the afterlife, humans hope to be put into *jannah* as an essential place of return (QS3, 15) including a smooth process towards the afterlife, namely protection from pain during the time of death (QS56, 83-87), apart from the torment grave, smooth crossing the *sirathal mustaqim* bridge and ease in reckoning (al-Bukhariy, 1288).

However, before reaching the afterlife, humans are destined to first live life in the world. This world is the path to the afterlife. Pleasure in the worldly world also determines happiness in the afterlife (Purnama et al., 2021). The parable of a farmer who uses the field to cultivate crops, then the world is a field for the hereafter. What is planted in this world is what will be reaped in the hereafter. Whoever does good, even if it is as heavy as an *dzarrah* seed, will receive a reward, even if he does evil (Q.S. 94, 7-8). Allah has promised to give a good life and a better reward than what humans have done in the natural world. No exception for the makers of evil and vile behavior. God will also repay according to what has been done (Q.S.16, 97). It is very unfortunate for people who are not able to be patient in the process of getting to the true heaven, so they imagine by building heaven in deviant thoughts and behaviors (Q.S.74, 42-46). Whereas if people want to realize that in fact the most deceived group are those who are deceived by the temporary life of this world, so that they prefer the world to the hereafter. The wrong principle that has been guided by those who have gone astray is that it is better to enjoy the world that looks real before the eyes than the hereafter that is still promised. They forget that Allah's promises are certain, not the same as the promises of humans who mostly break and forget (Q.S. 35, 5).

The world is a place for testing, selecting who among humans chooses the afterlife as a goal or is tempted by the world which is only for a moment. As a means to the afterlife, it is clear that there is connectivity between the two realms. Life in the natural world that is wrapped in the pleasures of heaven should be able to facilitate the path to the afterlife (Lindseth, 2021). Islamic law has ordered to pay attention to the life of the world, seek and take advantage of the pleasures of the world as long as it does not go out of the rules and decrees of Allah. But when there is a conflict between the two, the afterlife must be the main priority. Because the essence of worldly happiness accompanies the afterlife. As Allah has stated that for those who desire the profits in the hereafter will be multiplied for them, but for those who want the world, only part of the benefits of this world will be given with no happiness in it (Q.S. 42: 20). Heaven as a symbol of a good life and a better reward, is the essence of the goal of sustainable development that is the dream of every human being (Q.S.2, 201).

2. Behavior of Sustainable Life from Hadith Perspectives

In addition to the concept of balance and continuity, the hadith also explains the behavior of sustainable living. The hadith narrated by Ahmad from Zaid bin Thabit teaches about two important principles in building a sustainable life (Ahmad, V, 183). The first principle is right motivation. If the world is the main goal, it means that there is an error in the behavior of sustainable living. Because Allah will give poverty in his eyes. He will always feel thirsty, worldly treasures will never bring him to the limit of satisfaction. Always and forever will feel lacking. A very deep thirst will even lead him to lose control. Justify any means to get as much wealth as possible. This kind of life behavior will not bring happiness in this world or in the hereafter. Even though many treasures have been collected, it will not feel good because of the absence of gratitude. The second principle contained in the hadith is about the orientation of life for the eternal afterlife. Because if the hereafter is the goal, Allah will make it easy for him. All affairs will be gathered into one. This is due to feeling sufficient and grateful. Do not consider wealth everything so that it is not entangled in behavior that justifies all means. All his affairs will be easy, only for one purpose, namely the blessing of life in this world and the hereafter.

In general, the practice of the world can be integrated with the practice of the hereafter through the behavior of worship (Q.S. 51, 56). There is no need to distinguish between a worldly activity and an afterlife activity, nor to deliberately divide two specific times, namely the time of the world or the hereafter. Both can be united in one activity called worship (Yusuf, 2021). When a job is worth worship, then not only the world will give value but also very meaningful for the hereafter. The separation between the practice of the world and the hereafter will lead to negative impacts such as being left behind in civilization and the birth of radical behavior. Science and technology that are constantly developing cannot be matched by those who are not interested in the world. As a result, the leadership engagement on the way to manage properly would lead to enhance the citizenship capacity

to run the state in a wise manner (Huda et al., 2018). For people who are only oriented to the afterlife, technology is treated as something that is not important because it is categorized as world affairs. There will be no renewal ideas that can be contributed, at least as a connoisseur or even avoiding the use of science and technology. It will be very difficult to find creative and innovative youth if they are only preoccupied with the afterlife. The worst possibility can occur due to excessive hereafter orientation, namely radical behavior, willing to sacrifice to seek happiness in the afterlife by committing suicide bombings (Aziz & Sharia, 2019).

If a job is based on Allah's provisions, it will get His pleasure so that it is worth worship that brings it to heaven on earth and the hereafter at the same time. This is the essence of the meaning of sustainable development, namely building heaven on earth and heaven in the hereafter in one action (Q.S.2, 201). Although in particular worship is divided into two types, but still both can provide important value simultaneously to build one's life in this world and the hereafter. First, *Mahdhah* worship (pure) is a special worship that has been determined by time, procedures and conditions for its implementation, both by the Qur'an and hadith (Kallang, n.d.). Humans do not have the slightest authority to give ideas in the implementation of *Mahdhah* worship. You can only believe, follow and implement it. Such as the procedures for prayer, fasting, zakat and haji. *Mahdhah* worship is a specific activity for humans (Khairil, Muhammad, 2017). This particular practice cannot be replaced with the practice of '*ammah* (general). Likewise, the worship of '*ammah* cannot be replaced by worship of *Mahdhah*. *Mahdhah* worship besides functioning as a form of servitude to God, is also a very important human spiritual need to balance life.

Second, the worship of '*ammah* (general) includes all forms of human servitude to God that can be realized in various forms of human life activities in the world. From waking up, to going back to sleep even when sleeping, it must be based on the pleasure and provisions of Allah and the Messenger of Allah. This includes the needs that are sought to be fulfilled, must be in accordance with what is pleasing to Allah and His Messenger, both in terms of intentions, designations including methods. In '*ammah* worship, there is *sunnatullah*, namely the application of the law of causality: cause and effect (Roni et al., 2021). Whoever grows rice then he will also be able to harvest rice. There is no guarantee of getting wealth if you just sit quietly, without doing any activities. However, both *Mahdhah* worship and '*ammah* worship can synergize with each other. In order to prepare for a happy afterlife, humans need worldly facilities. The world is not a game, while the afterlife is the real life (Q.S. 29, 64). Food, clothing, shelter, vehicles including jewellery and money. In addition to trying to strengthen the body, various human needs are also needed to meet the needs of the spirit. Such attainment would give an extensive advancement for the harmony commitment among the diverse society background with underlying an Islamic principle way (Huda et al., 2020). Wealth can be used to buy clothes and jewellery. This is useful for beautifying the body. However, wealth can also be used for the needs of the soul, namely if it is spent in the way of Allah (Studies, 2021). The wealth that is donated is useful for educating morals and souls to become better. If you don't have wealth, you certainly will not be able to feel the pleasure of giving charity. With human wealth, perform *Mahdhah* and '*ammah* worship at the same time. Redeeming the heavens of the world as well as taking part of heaven in the eternal afterlife.

Paying attention to all practices by hastening to implement them without delaying let alone wasting opportunities to do as much good as possible, is the third principle in building a sustainable life. The existence of death that always lurks and will pick up at any time, should make people think that the charity he makes is his last charity. He will feel ashamed if at the time of death he is committing disobedience. Carrying out the *Mahdhah* worship with full specialness as if it was the last worship that can be carried out. But when carrying out the '*ammah* worship (general activity) he did it with optimism as if his life would never end (Ibn Asakir, 1670). Apart from the motivation for charity, the important thing that must be understood from the hadith is about responsibility and authority. In world affairs, when someone is absent then what is the duty and responsibility of the world's work will easily be replaced by someone else. But for the afterlife, the time given to humans is very limited and

cannot be delegated. Humans have the opportunity and responsibility of each for the afterlife in a limited time. When death arrives, the opportunity to do good for the provision of the hereafter has ended and will not be replaced or continued by anyone.

Managing and managing the world as well as possible requires various preparations such as the maturity of science, technology, skills and professionalism that will facilitate the management process (Waladt, 2020). The Prophet gave motivation to humans to become strong believers and more importantly to do their own business (al-Tirmidhi, 358). Work hard and have a strong spirit in trying something by relying on one's own abilities, accompanied by a request for help to Allah (Muslim, 4816). In order to become a strong person, the world's facilities are one of the main contributing factors. A person can give a lot of charity, helping others with his wealth of course he must have a lot of wealth first. A leader has the authority and policies that he can use to protect the people (Fajar et al., 2021). Not the same as an ordinary person who might even struggle to protect himself. Likewise, someone who has knowledge can teach a lot of goodness and help others solve their problems with theoretical considerations and mature thinking. Wealth, position and knowledge as well as various other worldly facilities are strengths that must be possessed by a believer as a tool to act, save the life of the world and the hereafter as well as for the lives of others around him.

The existence of *sunnatullah*, the law of cause and effect makes humans not in the same achievement and prestige. Therefore, whatever rank, position and socioeconomic status a person should not underestimate the profession of others (As et al., 2021). God who has all the attributes of the Supreme does not look at what is seen externally in humans. On the other hand, Allah appreciates the effort that has been made even if it is small (Q.S. 13, 11). Allah has also reminded that in managing worldly affairs it is not detrimental to others. Because the nature of an individual human being not only has to improve his relationship with Allah but also has to improve his relationship with fellow humans and the environment around him (Q.S.11, 116). Furthermore, Ibn Rajab explained about the attitude of trust that accompanies effort and prayer. That actually realizing *tawakkal* is not contrary to effort. Because the effort coupled with *tawakkal* is a form of obedience to Him (Q.S. 62, 10). For those who criticize *tawakkal*, it means that he has denounced the consequences of faith, and for those who criticize efforts to seek sustenance from Allah, it means that he has denounced the *Sunnah* of the Prophet (al-Tirmidhiy, 2344). True *tawakkal* does not mean being lazy and reluctant to make efforts to get sustenance, even true *tawakkal* must do various kinds of reasons that are lawful to get sustenance (Ahmad, I, 30).

Realizing true *tawakkal* is the main reason for the revelation of help from Allah for a servant. Because Allah will suffice all the needs of the world and the hereafter and facilitate all his affairs (Q.S.65, 2-3). This means that whoever believes in Allah and submits all his affairs to Allah will be given blessings for what he has obtained. So that he is grateful and feels enough, even though materially he may not have more wealth than other people. The story of Prophet Musa has always been an important theme in the discussion of sustainable development, namely when Allah commanded Prophet Musa to hit a rock with his stick, then gushing water from the rock (Q.S.2, 60). This contains three important elements that must be considered, covering the economic, social and environmental fields. First, God's command to Prophet Musa to hit his stick against a rock, a lesson for humans to make efforts in the economic field. Whatever form of business is carried out, as long as it can produce something that can be used to fulfil needs (Pada et al., n.d.). Because in essence, stone, which at first glance looks as if it is without a livelihood and benefit, is able to provide something very important for fulfilling the basic needs of living things. Humans are given the broadest authority and responsibility to develop the potential of nature for their interests.

The two social factors, the twelve springs gushing from the rock are symbols of a hint to pay attention to social interests. The twelve gushing springs are a symbol of the twelve tribes of the Children of Israel. Allah has distributed sustenance to the twelve tribes fairly so that there is no conflict between them. In the spirit of sustainable development paying attention to social aspects is something important with the clear look through a balance between textual and contextual basis (Ramle & Huda, 2022). This means that natural

resources related to the lives of many people should indeed be used fairly and in an organized manner so that social inequality does not occur. Not only a handful of people who can take advantage of the crops so that it can undermine other social groups. The third lesson from the story of Prophet Musa is that it is important to protect the natural environment. When taking advantage of nature, humans must be able to take into account the state of nature after use (Adequacy et al., 2021). No exaggeration in the use, only just to meet the needs. It is important to maintain the sustainability and balance of the ecosystem through empowering the development of spiritual quality on expanding the leadership in the context of organisations (Huda et al., 2021). Through this way, the critical exploration should go through advancing the *hikmah's* divine governance. In addition to this, it is beneficial for humans themselves, namely so that they can still take advantage of nature. It is no less important to keep nature from getting angry. Because it destroys ecosystems and the balance of nature, makes nature lose control and forget its friendship with humans.

Not just a concept of sustainable development carried out by the Prophet has proven to have brought society into a modern ideal society. A society that has made leaps and bounds in various aspects so that it deserves to be called a superior or civil society that should be used as an example. The term civil society comes from the Arabic word *Mujtama' Madani* which etymologically has two meanings, namely urban society (Medina) and civilized society (*tamadun or madaniyyah*). Based on these two meanings, what is meant as a civil society is a society that upholds the values of civilization. In particular, the civil society was the first Muslim community in the city of Medina which was led directly by the Prophet and followed by Khulafahaur Rashidin. Civil society operates as a fertile social system based on moral principles that guarantee balance (Ritonga, 2021). The existence of a government that is subject to the law and the implementation of a transparent system is fully supported by the people who respect and obey their leaders. The description of the existence of the people of Medina is found in the Medina Charter. The sustainable development carried out by civil society under the command of the Apostle does not separate the life of the world and the hereafter.

CONCLUSION

It turns out that the concept of sustainable development described by the hadith is no different from the concept of experts and scientists. That the essence of building is sustainable and comprehensive. Includes a long time dimension and maximum results. Not only concerned with one side but also must pay attention to all aspects. Happiness, which is also often referred to as heaven, is a picture of the achievement of a development goal.

Sustainable development in the perspective of hadith is broader in scope, namely building two dimensions of nature in a sustainable manner. Proper processing does not prioritize one by ignoring the other dimensions. Heaven on earth is the way to heaven hereafter. Happiness in the hereafter which is the main goal will be made easier by first enjoying happiness in the life of this world as a means to get there.

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