



Al-Ghazali's Ecosufism for Environmental Preservation: Living Sufism at Pesantren Al-Anwar 3 of Central Java

M. Khikamuddin^{1*}, Mahfudhoh Ainiyah¹, Moh. Kamil Anwar²

¹ Department of Qur'anic Sciences, Faculty of Ushuluddin, Universitas PTIQ Jakarta, Indonesia

² Interreligious Studies, Hartford International University for Religion and Peace, United States

* Corresponding author: m.khikamuddin@mhs.ptiq.ac.id

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Abstract: Natural destruction is a severe problem faced by human beings up to the present. Many factors are identified, including less awareness of its preservation, no matter how much research is exposed. This study investigates how Al-Ghazali's ecosufism theory is implemented at Pesantren Al-Anwar 3 of Central Java. This study employs a qualitative method with field research, which involves an anthropological approach to observe and analyze the implementation of al-Ghazali's ecosufism concept regarding environmental ethics and waste management at Pesantren Al-Anwar 3 in Central Java. The research findings reveal al-Ghazali's concept in dealing with environmental issues, including *shukr* (thankfulness), *zuhd* (asceticism), *'uzla* (seclusion) and *mahabba* (love). They are practiced by Pesantren Al-Anwar 3 by creating innovative waste management systems, such as burning without emitting smoke, optimizing organic waste as worm feed, and utilizing the remaining combustion as material for paving. This shows how Al-Ghazali's ecosufism theory is implemented in waste management and can effectively reduce the impact of natural damage.

Contribution: This research contributes to overcoming natural damage by applying al-Ghazali's ecosufism theory and combining it with ecological principles. It can be one of the effective ways to offer a sustainable ecological management model that can be widely adopted to overcome environmental problems that modern humans face today.

Keywords: Pesantren Al-Anwar 3; Al-Ghazali; ecology; ecosufism, environmental preservation

Introduction

Sufism significantly influences various spiritual life policies that focus on the limits of elite religious issues and can also embrace all levels of society. Even in practice, Sufism is an alternative material that is sought after and used by people who are looking for their identity amid a societal crisis that is undermining all dimensions of the circle of contemporary human life.¹ Sufism has developed rapidly in responding to the general crisis humans face now.²

Then came the thought of tasawwuf-based ecology, more familiarly called "Ecosufism," which reflects a new movement to solve a very crisis problem, the ecological crisis faced by humans in various parts of the world, which currently makes humans encourage experts in their fields and philosophers to be able to find answers to this to be a solution to the disaster and environmental crisis that occurred.³ Nature is strongly influenced by the formation of tools from human interests; if nature is missing one of its components, then nature is no longer helpful to humans and will be ignored because of the selfish nature of humans themselves.⁴

Unpredictable climate change, garbage scattered everywhere, illegal logging, and massive exploitation of nature show that the condition of nature is terrible. Environmental problems are common; the most visible damage to nature results from human activity. Humans have a close relationship with the universe.⁵ According to Al-Ghazali, the caliph is a creature chosen by God, and the man of the world is his representative, so he occupies a position as a *muqaddah* (holy) creature, a reflection of God on earth. Therefore, humans are given advantages

¹ Suhaimi, "Eko-Sufisme Di Pesantren Studi Atas Konservasi Lingkungan Di Pondok Pesantren Putri 1 Al-Amien Prenduan" (IAIN Madura, 2021), 71, <http://etheses.iainmadura.ac.id/1103/>.

² Mary Evelyn Tucker and John A. Grim, "Introduction: The Emerging Alliance of World Religions and Ecology," *Daedalus* 130, no. 4 (2001): 1–22, <https://www.amacad.org/publication/daedalus/introduction-emerging-alliance-world-religions-and-ecology>.

³ Siti Sarah and Radea Yuli A. Hambali, "Ekofilosofi 'Deep Ecology' Pandangan Ekosentrisme Terhadap Etika Deep Ecology," in *CISS 4th: Islamic Studies Across Different Perspective: Trends, Challenges and Innovatio* (Bandung: Gunung Djati Conference Series, 2023), 754–61.

⁴ Tucker and Grim, "Introduction: The Emerging Alliance of World Religions and Ecology."

⁵ Yosefo Gule and Eduwaret Pratam Surbakti, "Eco-Teosentris: Studi Eco-Teologi Dan Kearifan Lokal Dalam Masyarakat Batak Toba," *Jurnal Teologi Berita Hidup* 4, no. 1 (September 21, 2021): 100–116, <https://doi.org/10.38189/jtbh.v4i1.182>.

over other creatures of God, including providing knowledge to help humans interact effectively with nature.⁶

Al-Ghazali was a Sufi practitioner concerned about environmental sustainability and harmony. One of his works, entitled *al-Ḥikmāh fī Makhlūqātillāh*, contains a view of the universe. Al-Ghazali alludes to the creation of the sun, moon, earth, stars, plants, water, air, rivers, animals, seas, mountains, and even insects such as bees and flies.⁷ All of God's creatures must be in harmony with each other to bring about environmental harmonization. Al-Ghazali argues that environmental problems must be handled with a Sufistic-ethical approach, and nature must be understood as a spiritual reality.⁸

In some of his works, he prioritizes the Sufistic-ethical approach in looking at the relationship between natural reality, humans, and God and considering natural ecology from a Sufi perspective. It is essential to reconstruct and apply Al-Ghazali's perspective to solve ecological problems that have so far only been handled scientifically and administratively by regulations. For this reason, Al-Ghazali's view on ecosufism is considered relevant to preserving the environment.

Pesantren Al-Anwar 3, located in Rembang, Central Java, has contributed to the application of Al-Ghazali's concept of ecosufism. This pesantren provides an understanding of Al-Ghazali's Sufi teachings through the recitation of the book *Iḥyā' 'Ulūmuddīn* and some of his other works, going hand in hand with learning the book of turāth (classical books of Muslim scholars), Pesantren Al-Anwar 3 always instills in *santri* (students of pesantren) about ecological insights and their conservation through internalizing the virtues of Sufism and practical applications. Al-Anwar 3 in Rembang, Central Java, is essential to discuss because it combines Imam Al-Ghazali's concept of Sufism with ecological insights in its teaching, Ecosufism. This is not just a theory or discourse but a natural form of living Sufism, which is Sufism teachings and practices applied in daily Muslim life.⁹

⁶ Muhammad Al-Ghazali, *Al-Tibru Al-Masbūk Fī Nasīhatil Mulk* (Beirut: Dār Al-Kutub Al-Ilmiyah, 1978), 126.

⁷ Muhammad Al-Ghazali, *Al-Hikmah Fi Maklūqātillah* (Beirut: Dār Ihyā' al-Ulūm, 1978), 40.

⁸ Abd Amir Al-A'sam, *Al-Failusuf Al-Ghazali* (Beirut: Dār Qaba', 1998), 20.

⁹ Ahmad Amir Aziz, "Living Sufism: Paradigma, Eksistensi, Dan Kontekstualisasi," in *Horizon Ilmu: Reorientasi Paradigmatik Integrasi Keilmuan*, ed. Fahrurrozi (Mataram: UIN Mataram Press, 2022), 60.

Living Sufism here refers to how the spiritual values of Sufism are not only learned theoretically but are internalized and applied in the daily lives of *santri*. In this context, *santri* are taught to respect and protect the environment as part of the manifestation of their love for the Creator. These values are principles upheld and realized in concrete actions, such as environmental conservation efforts.¹⁰

The importance of this discussion also lies in how Al-Anwar 3 has become a model for other Islamic educational institutions in integrating religious teachings with environmental awareness. In particular, the institution emphasizes the teaching of Sufism, which not only nurtures spiritual development but also fosters a deep connection with the environment. The principles of Sufism, such as humility, self-discipline, and the recognition of the unity of all creation, are actively applied in daily life, promoting sustainable practices and a respectful relationship with the natural world. This approach is a holistic model for how Islamic values can be harmonized with environmental stewardship, guiding students to live in harmony with their spiritual and physical surroundings. By teaching *santri* about the importance of nature conservation from the perspective of Sufism, this pesantren makes a significant contribution to forming a Muslim generation who are not only spiritually pious but also care about the preservation of the earth. Therefore, the discussion of the ecosufism approach at Pesantren Al-Anwar 3 is relevant for pesantren or academics and all people who care about environmental sustainability and the values of spirituality in everyday life.

Some of the policies of the Pesantren Al-Anwar 3 in minimizing waste in the cottage environment are the concept of zero waste and environmentally friendly waste management and utilizing all types of organic, inorganic, and residual waste.¹¹ In essence, pesantren, as religious-based educational institutions, are vital in instilling awareness and shaping the personality of students. Moreover, the learning system applied is a learning system that is not

¹⁰ Wenny Kania Aprilia, Saeful Anwar, and Dedi Herdiana, "Peran Santri Dalam Pelestarian Lingkungan," *Tamkin: Jurnal Pengembangan Masyarakat Islam* 6, no. 2 (June 10, 2021): 149–66, <https://doi.org/10.15575/tamkin.v6i2.24049>.

¹¹ Reni Dian Anggraini and Ratu Vina Rohmatika, "Konsep Ekosufisme: Harmoni Tuhan, Alam Dan Manusia Dalam Pandangan Seyyed Hossein Nasr," *Al-Adyan: Jurnal Studi Lintas Agama* 16, no. 2 (February 9, 2022): 1–30, <https://doi.org/10.24042/ajsla.v16i2.9971>.

only limited to the classroom but also includes the application of theory in the daily life of students.

Ecosufism is present as a basis for reconstructing a broader view of human life behavior. A comprehensive and profound dimension of spirituality can be found in the study of Sufism, which is the esoteric dimension of Islam, which focuses on the ethical and aesthetic relationship between humans and God and humans and other ecosystems. Generally, Sufism teaches morality or ethics towards God, humans, and the universe.¹²

Literature Review

Research conducted by Suwito in Jogjakarta on ecosufism in Jama'at Mujahadah Ilmu Giri and Jamaat Aolia' found that ecosufism involves a dynamic process in human spiritual ecology. This process aims to win nature for the salvation of human beings and their environment. This ecosufism has an integrative style, which is theocentric humanistic. Overall, ecosufism is a spiritual approach that integrates social, ecological, and spiritual values to win nature for the safety of humans and their environment.¹³

Another study conducted by Bambang Irawan entitled "Environmental Protection from the Perspective of Indonesian, Sufi and British Muslim Environmentalists" considers the views of Fachruddin Mangunjaya from Indonesia, Hossein Nasr as a Sufi figure, and Fazlun Khalid from Britain. While this study provides valuable insights into environmental views from Indonesian, Sufi, and British Muslim perspectives, it is essential to note that it focuses on theoretical and conceptual analysis. This means that it may not provide practical examples or concrete case studies related to environmental protection.¹⁴

Some of the research on ecosufism above has only elaborated a small part of Sufism values that motivate to care for and love the environment. It cannot be denied that tens or even hundreds of other Sufism doctrines still deserve to be researched and studied as a manifestation of the concrete application of caring

¹² Bambang Irawan, "Islamic Boarding Schools (Pesantren), Sufism and Environmental Conservation Practices in Indonesia," *HTS Teologiese Studies / Theological Studies* 78, no. 4 (March 29, 2022): 1–10, <https://doi.org/10.4102/hts.v78i4.7073>.

¹³ Suwito N.S, "Eko-Sufisme Studi Tentang Usaha Pelestarian Lingkungan Pada Jama'ah Mujahadah Ilmu Giri Dan Jama'ah Aoliya' Jogjakarta" (Universitas Islam Negeri Syarif Hidayatullah Jakarta, 2010).

¹⁴ Irawan, "Islamic Boarding Schools (Pesantren), Sufism and Environmental Conservation Practices in Indonesia."

attitudes toward the surrounding environment. Therefore, Al-Ghazali's ecosufism is an alternative offer amid the problems of modern life in caring for the universe by prioritizing the interests of nature as an effort to create human welfare, both outward and inward.

Method

This is qualitative research using the descriptive analysis method; researchers try to explore Imam Al-Ghazali's views in various kinds of literature, including the books of *Ihyā' Ulūmuddīn*, *al-Aḥkām fī Makhḷūqātillāh*, *Kimyāus Sa'ādah*, *Bidāyatu al-Nihāyah*, *al-Tibru al-Masbūk fī Nasīhati al-Mulk*, and *Mi'rāju al-Sālikīn* as well as digging up information about the teachings of Sufism and waste management at Pesantren Al-Anwar 3, which has an ecological and Sufi value base in an applicable manner through interviews and observations of the management and *santri*. Through an anthropological approach to adapting Al-Ghazali's concept of ecosufism in the waste management program at Pesantren Al-Anwar 3, this will analyze how spiritual teachings are implemented in environmental practices through rituals and internalized community values. This *pesantren* implements the principles of spiritual purity and ecological cleanliness by implementing waste management that emphasizes ecosystem balance and environmental awareness. Through the active participation of the *santri* and the guidance of the *pesantren* leadership, the values of Sufism are realized in concrete actions that reflect collective responsibility and self-purification efforts while contributing to environmental conservation.

This is the reason why this research is presented to take a closer look at how Al-Ghazali's ecosufism theory offers the best solution, as well as the concrete application of the theory in the practice of individual and group life through waste management patterns at the Pesantren Al-Anwar 3.

Results and Discussion

Dimensions of Al-Ghazali's Ecosufism

Within the framework of Sufism studies, Al-Ghazali is a Sufi with a substantial ethical rationale. However, his views on environmental ethics are not organized in a single work. They are scattered in various writings that discuss the relationship between the natural environment, humans, and the conception of God.¹⁵ The discipline of ecology focuses on analyzing the interrelationships

¹⁵ W. Montgomery Watt, *The Faith and Practice of Al-Ghazālī* (London: Allen and Unwin Ltd, 1953), 107.

between living things and their environment. Ecology is better known as a science that holistically explores nature's structure and function.¹⁶ As such, ecological ethics involves analyzing the values and moral principles of the reciprocal relationship between humans and nature. This relationship also includes a third dimension: humans, the natural environment, and God's view, often called ecosufism.

Ecosufism is formed by combining the word "eco," which refers to ecology, and "Sufism," which describes the science that understands the values and ways of bringing humans closer to God. Therefore, ecosufism can be defined as an exploration of values that connect humans, nature, and the environment in a unified framework.¹⁷ Ecosufism is a concept that reflects a philosophical and spiritual approach to ecological ethics. In this definition, "ecosufism" refers to the exploration and understanding of values that shape the complex relationship between humans, nature, and the environment in a unified context.¹⁸ Ecosufism involves exploring and understanding the values underlying how humans interact with nature and the environment. This includes understanding the importance of nature in human life, human responsibility towards nature, and ethical relationships with nature and other living beings.¹⁹

Ecosufism views humans, nature, and the environment as integral components of the well-being and sustainability of the world. This means that human actions not only affect nature but also affect humanity's well-being. Therefore, the unified framework of existence underscores the importance of maintaining balance and harmony in this relationship.²⁰ Al-Ghazali's application of ecosufism combines spiritual and action dimensions in human daily activities related to the environment. This concept encourages awareness, responsibility, and ethical action in treating nature and considering the long-term impact on the

¹⁶ Richard Foltz, *Islam and Ecology: A Bestowed Trust* (Cambridge: Harvard University Press, 2003), 12.

¹⁷ Ahmad Ridla Syahida, *Ekosufisme Di Dalam Tafsir Indonesia Kontemporer* (Purbalingga: Eureka Media Aksara, 2023), 20.

¹⁸ Uup Gufron and Radea Yuli A. Hambali, "Manusia, Alam Dan Tuhan Dalam Ekosufisme Al-Ghazali," *Jaqfi: Jurnal Aqidah Dan Filsafat Islam* 7, no. 1 (June 29, 2022): 86–103, <https://doi.org/10.15575/jaqfi.v7i1.16275>.

¹⁹ Anggraini and Rohmatika, "Konsep Ekosufisme: Harmoni Tuhan, Alam Dan Manusia Dalam Pandangan Seyyed Hossein Nasr."

²⁰ Tucker and Grim, "Introduction: The Emerging Alliance of World Religions and Ecology."

lives of humans and other creatures.²¹ As such, ecosufism invites humans to live a more sustainable life in line with moral and spiritual values and respecting the complex relationship between humans, nature, and the environment within the framework of a unified being.

Al-Ghazali's ecosufism provides an illustration and limitation that the form of reasonableness in using natural resources is likened to using clothes that are not excessive or eating and drinking that are not excessive. The standard of moderation is only what is needed to be used and not to be stored or invested. Al-Ghazali's view teaches the importance of building harmonious relationships between humans and other ecosystems.²² Al-Ghazali illustrates the relationship between humans and other ecosystems, such as a house with ceilings, walls, lights, furniture, food, and drink. All of them must be maintained and used correctly. All creatures have their roles. Destroying nature means destroying one's own home. It also means destroying oneself. Excessive exploitation without regard to the damage caused is slowly killing itself and the next generation.

Al-Ghazali's Ecological Solution in Sufi Teachings

The recitation of several books by Imam Al-Ghazali at Pesantren Al-Anwar 3, starting from the books of *Iḥyā' Ulūmuddīn*, *al-Aḥkām fī Makhlūqātillāh*, *Kimyāus Saādah*, *Bidāyatu al-Nihāyah*, *al-Tibru al-Masbūk fī Nasīhati al-Mulk* and *Mi'rāju al-Sālikīn*, teach Al-Ghazali's ecosufism which gives many Al-Anwar 3 students an understanding of the importance of protecting the ecosystem,²³ So there are several solutions to prevent ecosystem damage, including:

1. *Shukr* (gratitude)

There is a tendency among Indonesians to utilize natural resources, especially trees and plants, as much as possible for human welfare. The problem is the lack of human gratitude for the blessings that have been given and bestowed by God. Gratitude is not only understood by saying hamdalah in hundreds or even thousands. Gratitude is the concept of symbiotic mutualism, a form of reciprocity that is mutually beneficial and loving to all. Al-Ghazali

²¹ Al-Ghazali, *Al-Hikmah Fi Makhūqātillāh*, 42..

²² Gufron and A. Hambali, "Manusia, Alam Dan Tuhan Dalam Ekosufisme Al-Ghazali," 24.

²³ Tamami, 'interview by M. Khikamuddin' (Rembang, 2003).

divided gratitude into scientific awareness, ethical awareness, and ecological awareness.²⁴

Scientific gratitude means full awareness of knowing that nature is part of what gives happiness to life. Nature gives life to humans in the form of shelter, growth, food availability, and so on. So, this awareness must be applied by thanking nature for not destroying it. Ethical gratitude is a form of awareness of the relationship that must be built concretely with moral-ethical laws between humans and nature. Moral-ethical awareness is a state of mutual respect and giving to one another. It is clear here that a law of causality between humans and nature is neglected, which backfires and causes disasters for both. Charitable gratitude can be understood as ecological awareness that all God's creations manifest God's love on earth. Loving God must be done by loving nature. Without that, humans will not receive God's love. Al-Ghazali explains that the forest is the earth's foundation.²⁵

Al-Ghazali's ecosufism provides an illustration and limitation that the form of fairness in the use of natural resources is likened to the use of clothes that are not excessive or eating and drinking that are not excessive. The standard of moderation is only what is needed to be used and not to be stored or invested. The behavior of modern society tends to be extravagant, excessive, investing, saving, and gluttonous.²⁶

2. *Zuhd* (ascetism)

Simplicity and moderation can be interpreted as the central values taught from the *shed* concept. When a person tends to be dissatisfied with what he has, so that it turns into a desire only to fulfill the pleasure of lust, then that is where people will compete to achieve what he likes and unconsciously so it will encourage groups or individuals to build factories and extract the wealth of natural resources in the forest and the earth, so that in some period it has damaged the primary function of humans as *khalifah fil Ardh*. The concept of *zuhd* has offered a very significant position in stemming the culture of unlimited consumerism-hedonism. The dogma of the wisdom value of *shed* that is promoted becomes one of the alternatives in preventing the acceleration of the environmental crisis because the fulfillment of consumption needs is carried out

²⁴ Muhammad Al-Ghazali, *Ihyā' 'Ulūmuddīn*, vol. 3 (Beirut: Dār Al-Fikr, 1991), 60.

²⁵ Al-Ghazali, *Al-Hikmah Fi Maktūqātillāh*, 55.

²⁶ Al-Ghazali, *Ihyā' 'Ulūmuddīn*, 3:iii. 60.

reasonably, and production is carried out efficiently and remains within the limits of the corridor without neglecting the fulfillment of *al-Darūriyāt al-Khamsa* (five necessities).²⁷

3. *‘Uzla* (seclusion)

Al-Ghazali mentioned that to understand the awareness between humans and nature, it is necessary to do *‘uzla*. Basically, *‘uzla* is to escape from the human crowd. However, in explaining meaning, Al-Ghazali defines *‘uzla* as a form of human ethics to keep away from life's splendor, luxury, and greed, both physically and non-physically, psychologically and sociologically.²⁸ So that good relations between humans and nature are correctly maintained according to Islamic teachings. WWF (World Wildlife and Fund) Indonesia states that river damage in Indonesia reaches 82% of 550 damaged rivers, the rest of which have been polluted by factory waste and garbage.²⁹

Plastic waste is a problem that, until now, in some points, is very difficult to compromise. Plastic waste is a material that cannot be decomposed on Earth even if it is buried for hundreds of years. LIPI also found the sad fact that 14 million tons of plastic pieces have been found on the ocean floor. The CSIRO organization also explained that pollution on the seabed is already a genuine concern. Microplastic waste was detected 25 times higher than previous research findings. This condition is undoubtedly very concerning, considering the difficulty of decomposing plastic waste even though it has been buried for a long time. So, the accumulation of plastic waste will damage the ecosystem. *‘uzla* seeks to reconstruct human behavior to avoid the greed of life and increase care for nature.

4. *Maḥabba* (love)

The nature of *maḥabba* is deep love based on sincerity, with the practice of love, compassion, and respect for all entities that exist for survival. The form of *maḥabba* to Allah must be manifested in love for nature because nature is His

²⁷ Al-Ghazali, *Al-Tibru Al-Masbūk Fī Nasīhatil Mulk*, 98.

²⁸ Muhammad Al-Ghazali, *Mi'rāj Al-Sālikīn Fī Majmu'at Al-Rasāil Imam Al-Ghazali* (Beirut: Dar Ihya' Al-'Ulūm, 1991), 37.

²⁹ WWF-Indonesia, "Mulung Ciliwung: Aksi Nyata Untuk Kurangi Sampah Sungai Ciliwung Dan Jaga Sumber Air Bersama," <https://www.wwf.id/>, 2020, [https://www.wwf.id/id/blog/mulung-ciliwung-aksi-nyata-untuk-kurangi-sampah-sungai-siliwangi::text=Berlokasi di salah satu segmen Sungai Ciliwung%20 tepatnya,dan menjaga sungai sebagai sumber air bagi masyarakat](https://www.wwf.id/id/blog/mulung-ciliwung-aksi-nyata-untuk-kurangi-sampah-sungai-siliwangi::text=Berlokasi%20di%20salah%20satu%20segmen%20Sungai%20Ciliwung%20tepatnya,dan%20menjaga%20sungai%20sebagai%20sumber%20air%20bagi%20masyarakat).

creation that must be preserved. One form of the absence of *mahabba* in humans is littering, which means not caring about preserving nature.³⁰

The environmental situation in Indonesia is dire and deserves special attention. The environmental awareness of the Indonesian people is still relatively low, and the need to fulfill various needs of life often makes the problem of environmental damage more serious. Without realizing it, human actions to meet their needs hurt nature.³¹ In this context, ecological ignorance, as mentioned by environmental expert Supriatna, is human behavior that does not care about environmental sustainability. This includes practices such as deforestation, river and ocean pollution, and a lack of understanding of the importance of maintaining the balance of nature. This lack of awareness has seriously impacted the environment and ecosystems in Indonesia.³²

The Prophet taught that the trees and plants around us are essential in providing benefits and well-being to living beings, both humans and animals. These trees provide shade, protection, oxygen, food, and other resources supporting life. The threat the Prophet conveys to those who cut down trees in the hadith reflects the seriousness of the issue in the eyes of Islam.³³ The Prophet stated that such actions could lead to consequences in the afterlife, where Allah SWT could punish one. This shows that the environment and nature must be protected and preserved, and the act of destroying the environment is included in the actions that must be avoided. The hadith says:

"Whoever cuts down a thistle tree, Allah will immerse his head in Hellfire." Abu Dawud was asked about this hadeeth, and he replied, "In summary, the meaning of this hadeeth is that whoever cuts down a bidara tree in a bidara

³⁰ Abd. Aziz, "Konservasi Alam Dalam Perspektif Etika Islam: Tantangan Dan Tuntutan Globalisasi," *Akademika: Jurnal Pemikiran Islam* 19, no. 2 (2014): 304–21, <https://ejournal.ejournal.metrouniv.ac.id/akademika/article/view/417>.

³¹ Mustolikh Mustolikh et al., "Bencana Alam Dan Etika Lingkungan Hidup Dalam Al-Qur'an," *Proceedings Series on Social Sciences & Humanities* 6 (July 28, 2022): 170–76, <https://doi.org/10.30595/pssh.v6i.459>.

³² Toguan Rambe, Seva Maya Sari, and Nurhayani Rambe, "Islam Dan Lingkungnagn Hidup: Menekar Relasi Keduanya," *Abrahamic Religions: Jurnal Studi Agama-Agama* 1, no. 1 (2021): 1–14, <https://doi.org/10.22373/ARJ>.

³³ Fachrudin Majeri Mangunjaya and Gugah Praharawati, "Fatwas on Boosting Environmental Conservation in Indonesia," *Religions* 10, no. 10 (October 12, 2019): 570, <https://doi.org/10.3390/rel10100570>.

field in vain and wrongfully, even though it is a shelter for travelers and livestock, then Allah will bury his head in hellfire."³⁴

The Prophet's teaching is based on the concept of balanced nature in Islam, where humans have the responsibility as kings on earth, namely managing natural resources wisely. This emphasizes the importance of responsible behavior towards nature and respecting and preserving its biodiversity. In addition, this concept reflects the importance of morality, ethics, and social responsibility in Islam.³⁵ Safeguarding nature is part of humans' social and moral responsibility as creatures entrusted by God to maintain and protect His creation. Through these teachings, the Prophet reminds his people to behave wisely and responsibly towards nature and maintain a balanced and harmonious relationship between humans and their environment.³⁶

This is where ecological intelligence comes in, an awareness that involves human thinking and morality in considering the long-term implications for human life and the universe. Modern environmental scientists and activists try to face this challenge by using technology and scientific knowledge. To modernize ecology, there is an assumption that economic growth and industrial development must be re-adapted not to damage the environment.³⁷ Therefore, economic and ecological approaches are combined to ensure that human needs can be met without compromising the environment. This involves improved energy efficiency, better resource management, and product and process innovation to achieve sustainable environmental management.

However, it is essential to remember that environmental problems cannot be solved by technology and science alone. A spiritual approach is also required. Human behavior, especially greed and the desire to satisfy simple needs, is a large part of the problem. Self-control of unlimited wants and desires is critical in protecting and preserving the environment. This is also in line with many

³⁴ Abu Daud Al-Sijistani, *Sunan Abi Daud* (Beirut: Muassasah al-Rayyan, 1998), 540.

³⁵ Vina Fitriani and Mukhlis Aliyudin, "Dakwah Dalam Pendekatan Konsep Ekologi," *Tabligh: Jurnal Komunikasi Dan Penyiaran Islam* 6, no. 1 (April 26, 2021): 80–99, <https://doi.org/10.15575/tabligh.v6i1.2154>.

³⁶ Fyan Andinasari Kuen, Hafied Cangara, and Hasrullah Hasrullah, "Peradaban Dan Politik Global Samuel P. Huntington," *Al-MUNZIR* 15, no. 2 (January 11, 2023): 237–54, <https://doi.org/10.31332/am.v15i2.3424>.

³⁷ Ahmad Sururi, Arqom Kuswanjono, and Agus Himmawan Utomo, "Ecological Sufism Concepts in the Thought of Seyyed Hossein Nasr," *Research, Society and Development* 9, no. 10 (October 9, 2020): e5769108611, <https://doi.org/10.33448/rsd-v9i10.8611>.

religions' moral values: respecting nature and always being grateful for what we have.

Al-Ghazali views that the problems of the natural environment stem from the human heart and mind. To solve environmental problems, involving human ethics is a top priority. Not just with a science-technology approach or administrative law. Handling environmental cases is not enough to use legal approaches and administrative and technical regulations; it must involve the ethical consciousness of humanity because such things stem from human morality.³⁸ *Ecological ethics* is a critical word that can unravel the issue of human awareness of their responsibility in maintaining the universe.³⁹

Ethics teaches about human awareness of life's functions, duties, and purposes. Ethics in the environment is a critical reflection on norms and values or moral principles commonly known about the environment, as well as how humans view humans, nature, the relationship between humans and nature, and the behavior that comes from this perspective. The following is a diagram of Al-Ghazali's understanding of ecosufism:

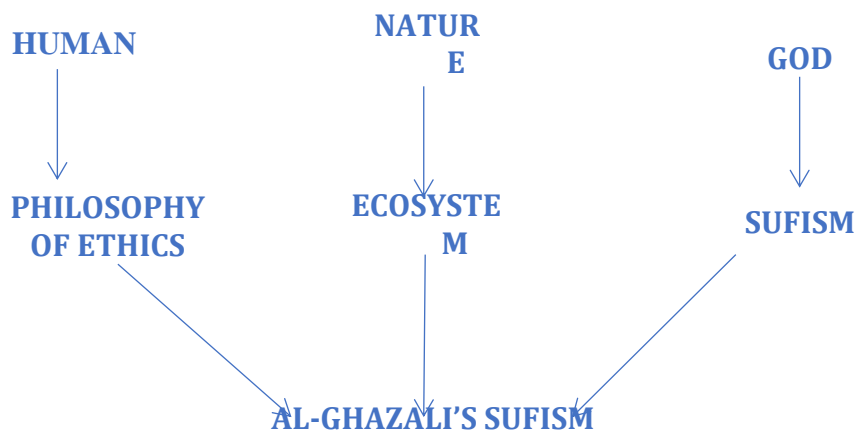


Figure 1. Al-Ghazali's understanding of ecosufism

³⁸ Frida Utami Makhrus, Restu, "Peran Filantropi Islam Dalam Pemberdayaan Masyarakat Di Kabupaten Banyumas," *Seminar Nasional Hasil-Hasil Penelitian Dan Pengabdian LPPM Universitas Muhammadiyah Purwokerto*, no. November (2015).

³⁹ Ahmad Zainal Abidin and Fahmi Muhammad, "Tafsir Ekologis Dan Problematika Lingkungan (Studi Komparatif Penafsiran Mujiyono Abdillah Dan Mudhofir Abdullah Terhadap Ayat-Ayat Tentang Lingkungan)," *QOF* 4, no. 1 (June 15, 2020): 1–18, <https://doi.org/10.30762/qof.v4i1.1990>.

The diagram presents a comprehensive framework that intricately links human beings, nature, and God through the philosophical and spiritual principles encapsulated in Al-Ghazali's Sufism. This framework emphasizes the profound interrelationship between these elements, showcasing how Al-Ghazali's teachings integrate ethical, ecological, and spiritual dimensions into a unified whole.

One of the key aspects of this framework is the connection between humans and nature, mediated through the philosophy of ethics. This suggests that how humans interact with the ecosystem is not merely a matter of utility or survival but is deeply rooted in ethical considerations. Ethical principles guide human behavior towards nature, promoting respect, responsibility, and sustainability. This connection underscores the belief that ethical treatment of the environment is crucial for maintaining the balance and harmony of the ecosystem, which is seen as a reflection of the divine order.

The ecosystem's direct link to Sufi teachings portrays the relationship between nature and Al-Ghazali's Sufism. Al-Ghazali's Sufism recognizes nature as more than just a resource for human use; it is viewed as a manifestation of divine creation. This perspective encourages a deep respect and reverence for the natural world, aligning with the broader Sufi principle of seeing all creation as interconnected and sacred. In this context, the ecosystem must be preserved for its own sake and as a part of the spiritual journey, where caring for nature is an expression of divine love and respect.

The human connection to Al-Ghazali's Sufism through the philosophy of ethics further reinforces the idea that ethical behavior is central to the spiritual path. Al-Ghazali's teachings emphasize that the journey toward spiritual enlightenment is intertwined with moral responsibility towards other human beings and the environment. This ethical dimension of Sufism highlights that true spiritual development cannot occur in isolation from how one treats the world around them. By embodying ethical principles daily, individuals align themselves more closely with the divine, as Sufism teaches.

Finally, the direct connection between God and Al-Ghazali's Sufism, through the broader principles of Sufism, underscores the spiritual foundation of this entire framework. Al-Ghazali's Sufism is deeply rooted in the quest for divine understanding and closeness to God. His teachings provide a structured path for experiencing the divine presence, including ethical living and respect for nature. In this way, Al-Ghazali's Sufism offers a holistic approach that integrates

spiritual devotion, ethical conduct, and ecological awareness, reflecting the unity and interconnectedness of all aspects of creation.

In summary, the diagram reveals a holistic vision where Al-Ghazali's Sufism serves as the central axis, bringing together human existence's ethical, ecological, and spiritual dimensions. It emphasizes that the journey toward spiritual fulfillment is not only a matter of personal devotion but also involves living in harmony with the environment and upholding ethical principles in all aspects of life. Al-Ghazali's Sufism provides a profound framework for understanding and experiencing the unity of creation and the divine through this integrated approach.

Pesantren Al-Anwar 3 as a Representation of Al-Ghazali's Ecosufism

The application of ecosufism in *pesantren* expects the emergence of spiritual awareness to be transformed practically so that divine values in the cosmos can be internalized into the harmony between Sufi practitioners and their God. The internalization of these values then leads to the growth of mutual love between humans and God, among humans, and between humans and the universe. The relationship between Sufism and ecology gives birth to an understanding of the wisdom of Sufism towards environmental and conservation issues. Reflective values in the Sufism tradition encourage humans to treat nature wisely on one side and to have an in-depth understanding of moral teachings. Juxtaposing Sufism with the environment will give birth to the sacredness of nature and avoid the destructive character of the intimate relationship between God, nature, and humans.⁴⁰

Pesantren Al-Anwar 3, located in Sarang, Rembang, Central Java, was founded in 2011 by KH Abdul Ghafur Maimun, the son of KH Maimun Zubair. Pesantren Al-Anwar 3 always tries to instill ecological insights and preservation in students by internalizing tasawwuf virtues and practical applications. Nyai Nadia Jirjis, the wife of the caregiver Kyai Ghafur, made a brilliant policy breakthrough by minimizing the use of plastic in the *pesantren* environment. *Santri* must use tumblers and lunch boxes to substitute greaseproof paper and plastic wrap for food and drinks. The effect is significant, where usually scattered plastic containers used for petrol, ice, or packaged rice have become a

⁴⁰ Jarman Arroisi, Diana Aristika Putri, and Muhammad Fahmi Amrullah, "Building Personality from Al-Ghazali's Perspective: Critical Study of Freud's Psychoanalytic Theory," *Teosofia: Indonesian Journal of Islamic Mysticism* 11, no. 2 (December 19, 2022): 143–62, <https://doi.org/10.21580/tos.v11i2.13401>.

phenomenon we do not encounter anymore. Those who usually use plastic straws are replaced with more environmentally friendly straws, such as those made from metal, paper, and silicone. In a zero-waste event, Kyai Abdul Ghafur Maimun, the caretaker of Pesantren Al-Anwar 3, gave a message:

"We, as humans, must be able to be orderly, kind, and conducive," said Babah (the nickname of al-Anwar 3 students)."

Zero Waste, applied at Pesantren Al-Anwar 3, aims to strive to realize the 3R concept: reduce, reuse, and recycle. This movement is applied in daily life, both by individuals and groups. This zero-waste movement is also echoed along with the awareness of each individual as the leading actor by involving all stakeholders at Pesantren Al-Anwar 3.⁴¹ An example of the application of this zero-waste movement is the movement to bring environmentally friendly containers. *Santri* will bring their containers, such as lunch boxes, to buy food. This movement is a form of effort to reduce plastic, styrofoam, and other waste. In addition, this movement is also an effort to reuse goods.⁴²

Al-Ghazali's zero waste movement and ecosufism both encourage ecological awareness. Ecosufism is based on the concept that nature has intrinsic value and should be respected as a sign of love to God. At the same time, zero waste aims to reduce waste and environmental impact by reducing, recycling, and upcycling. Ecosufism, ecology, and zero waste also reflect the principles of circularity and balance in using natural resources. All three view resources as part of an endless cycle that must be managed wisely to maintain the balance of the ecosystem. All three have a similar end goal: protecting and preserving nature.⁴³ While ecosufism has a spiritual and religious dimension, and ecology is a science, zero waste implementation is a practical movement focusing on reducing waste and preserving natural resources. Applying the principles of these three approaches in everyday life can help achieve more significant environmental goals.

In analyzing the application of Al-Ghazali's ecosufism principles at Al-Anwar 3 Sarang, it is essential to recognize how these principles are theoretical

⁴¹ Muhammad Kaffin, 'interview by M. Khikamuddin' (Rembang, 2003).

⁴² Syafwan Rozi, "Understanding the Concept of Ecosufism: Harmony and the Relationship of God, Nature and Humans in Mystical Philosophy of Ibn Arabi," *Ulumuna* 23, no. 2 (December 30, 2019): 242–65, <https://doi.org/10.20414/ujis.v23i1.354>.

⁴³ Irawan, "Islamic Boarding Schools (Pesantren), Sufism and Environmental Conservation Practices in Indonesia."

and have been deeply absorbed, internalized, and manifested in various environmental preservation activities at the institution. The core of ecosufism, which emphasizes the intrinsic value of nature as a reflection of divine love, is evident in how Al-Anwar 3 approaches its environmental programs.

The teachings of Al-Ghazali, which encourage a profound spiritual connection with the environment, are woven into the daily practices of students and educators alike. These teachings are internalized through a curriculum integrating religious education with environmental consciousness, where respecting nature is taught as a form of worship and reverence towards God. Students learn that protecting the environment is not just a social responsibility but a spiritual duty, aligning their actions with the principle of tawhid, the oneness of God, and His creation. Practically, this internalization of ecosufism is reflected in various activities at Al-Anwar 3 Sarang. For instance, the institution may engage in zero-waste practices, minimizing waste through reduction, recycling, and upcycling initiatives. These practices are not only environmentally sound but are also framed as acts of spiritual discipline and responsibility. The community is encouraged to see waste reduction as a form of self-purification, mirroring the Sufi path of removing impurities from the soul.

Additionally, the balance and circularity principles, central to both ecosufism and the zero-waste movement, are embodied in the sustainable management of natural resources at Al-Anwar 3. This could include organic farming practices, water conservation efforts, and renewable energy sources, all seen as extensions of the Sufi commitment to maintaining the balance of the ecosystem. The institution's activities reflect a holistic approach where spiritual growth and environmental stewardship are inseparable, creating a model for how religious values can drive meaningful ecological action. In conclusion, the absorption, internalization, and practice of Al-Ghazali's ecosufism at Al-Anwar 3 Sarang are not only pivotal to the institution's environmental initiatives but also serve as a crucial example of how spiritual and religious principles can effectively guide and enhance ecological awareness and action.

Ecological Action in Al-Anwar 3's Waste Management Process

Waste management is a crucial aspect of maintaining environmental sustainability and public health. Good waste management involves careful separation and processing according to its type, which includes organic, inorganic, and residual waste. The tradition of waste segregation has existed since 2017. Then, in 2020, the Pesantren Al-Anwar 3 established the Waste

Management Center (PPS), which became Al-Anwar 3's unique waste management institution, including organic waste management, which initially organic waste was processed into compost until finally the final way to process organic waste through DRY Maggot. Maggot is a species of BSF (Black Soldier and Fly), so BSF flies are famous for their ability to cover waste in their food. Then, maggots are produced as a source of protein for animal feed.

Pesantren Al-Anwar 3 not only has a tradition of sorting waste but also seeks to minimize inorganic waste in the cottage environment, such as using drinking bottles and meal boxes as a substitute for oil paper and plastic food and beverage wrappers.⁴⁴ This is an effort to maintain the stability of the earth. Every day, the earth undergoes many changes. Natural disasters such as floods, landslides, natural damage, and various disasters arise due to irresponsible human hands. Our earth is no longer intact; we can feel the consequences. Of course, as inhabitants of the earth, we need to protect it, and in essence, the task of humans is to manage and maintain the universe with ecological intelligence. As Allah says in Surah Ar-Rum Verse 41:

"There is corruption in the land and the sea because of the deeds of men; Allah wills that they should taste some of the consequences of their deeds so that they may return to the right path."

Aḥmad Mustafā Al-Marāghī, in his Tafsir, commented that Ar-Rum verse 41 is a sign that there has been various damage in this world due to wars and invasions of troops. It results from what humankind has done in the form of injustice, the loss of fear of Allah SWT.⁴⁵ Abul Aliyah added that whoever disobeys Allah on earth means he has done damage to the earth because the preservation of the earth and the sky can be maintained through obedience to Allah.⁴⁶

Al-Anwar 3 Students' Optimization Practice on Organic Waste

Organic waste that is difficult to decompose, such as leftover rice, vegetables, and fruits, is utilized by Al-Anwar 3 students as Black Soldier Fly (LBS) larvae cultivation, which is often referred to as maggot, maggot cultivation is a practice that has received increasing attention due to its benefits in managing organic waste and as a sustainable source of animal feed. A

⁴⁴ Kaffin, 'interview by M. Khikamuddin'.

⁴⁵ Ahmad Mushthafa Al-Maraghi, *Tafsir Al-Maraghi*, vol. 2 (Mesir: Mustafa Al-Babi Al-Halabi, 1974), 101.

⁴⁶ Ibn Katsir, *Tafsir Qur'an Al-'Adzīm*, vol. 3 (Mesir: Dār al-Ma'rifah, 1978), 1438.

significant benefit of LBS cultivation is reducing the impact of organic waste on the environment. Organic waste, such as food and other organic materials, often becomes problematic if improperly managed. BSF larvae are efficient natural decomposers, turning organic waste into valuable compost. This helps reduce environmental pollution and provides a valuable resource in the form of compost that can be used to improve soil fertility.

In addition, maggots can be used as a source of protein-rich animal feed. Using maggot as a feed source can reduce dependence on commercial feeds that are often expensive and environmentally impactful. Cultivation of LBS involves several stages, from selecting suitable sites and containers to larval rearing and harvesting. Understanding environmental factors such as temperature and humidity is essential for optimal larval growth.

In addition, regular maintenance is required to keep the container and environment clean. Thus, the cultivation of Black Soldier Fly (LBS) larvae has excellent potential in managing organic waste and as a sustainable source of animal feed. With a good understanding of the cultivation process and attention to hygiene and the environment, LBS cultivation can significantly benefit the environment. Even the sale of maggots can help construct and develop pesantren.⁴⁷

Al-Anwar 3 Waste Burning Technique: Zero Smoke Emission

The intelligence of the Pesantren Al-Anwar 3 students can make a 2 x 2-meter diameter waste incinerator without emitting smoke and with three filters that can purify water after mixing with waste gas. The following are the stages of burning waste by Al-Anwar 3 students without emitting smoke:

1. Waste Sorting

A waste management facility that uses the smokeless burning method begins with careful preparation. The waste to be burned must go through a separation and sorting stage. The operators of this facility will identify and remove hazardous materials such as toxic waste and batteries and separate organic waste from non-organic waste. The primary purpose of this stage is to ensure that what goes into the combustion process is safe and suitable waste.

2. Drying and Breaking

After the separation stage, the waste to be incinerated is directed to the drying stage. Water should be removed from the waste as much as possible, as

⁴⁷ Kaffin, 'interview by M. Khikamuddin'.

the presence of water can hinder an efficient combustion process. In some cases, the waste is also broken down into smaller sizes through a shredding process to increase the energy density generated during combustion.

3. Gasification

Some facilities using this method also involve gasification before the primary combustion stage. Gasification is a process that converts waste into gas using heat but without oxygen. During this process, waste is converted into a gas consisting of carbon monoxide (CO), hydrogen (H₂), and methane (CH₄). This gas is then used as fuel in a later stage.

4. Combustion Reactor

Waste that has passed the preparation stage drying enters the combustion reactor. This combustion process usually occurs at a very high temperature, around 800 to 1000 degrees Celsius, under almost no oxygen or minimal oxygen (anaerobic). This prevents smoke formation, as complete and efficient combustion can occur.

5. Emission Control

It is important to remember that avoiding smoke emissions is one of the main objectives of this method. Fusing waste combustion fumes with water through a funnel and pipe system, known as wet scrubbing, is essential in managing pollutant emissions during waste combustion. This method starts by directing the exhaust gas from combustion into a collection funnel. Next, water is sprayed into the exhaust gas stream. The water serves to bind and dissolve pollutants in the exhaust gas. During the contact between gas and water in the scrubbing system, pollutants such as solid particles and harmful compounds dissolve in water.

The next stage is the separation of pollutants from water, which involves physical or chemical separation processes. The water already used in scrubbing must be recovered through a purification process that can include settling, chemical treatment, or filtration. It reduces negative impacts on environmental damage, air quality, and human health with much lower emission levels. This wet scrubbing technology is one of the effective ways to reduce pollutant emissions during waste incineration while protecting the environment and public health.

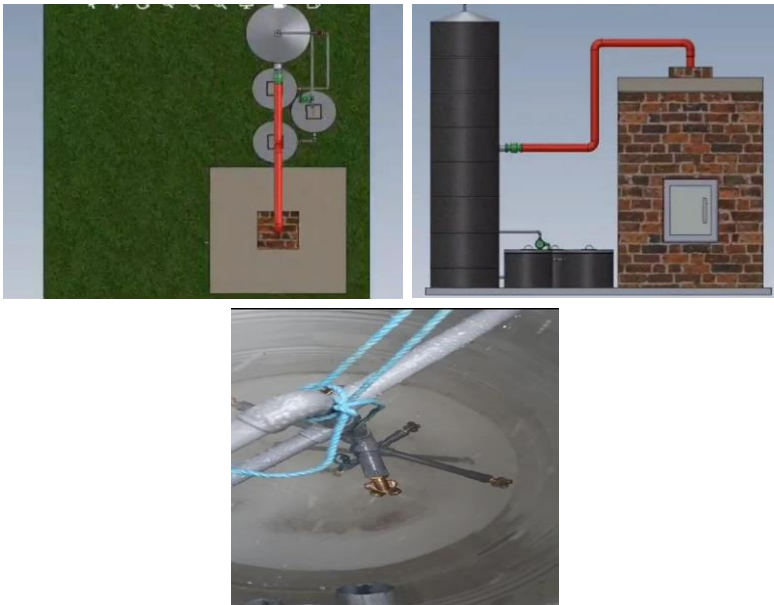


Figure 2. Waste incineration device of Pesantren Al-Anwar 3; Zero Emission

Management of Combustion Ash into Paving Materials

Paving using ash from burning waste is one of the recycling methods Pesantren Al-Anwar 3 students use to reduce solid waste and utilize the remains of burning waste in construction. This process involves the following steps:

1. Material Collection and Selection

The ash from waste incineration must be collected from waste incineration facilities or landfills. The collection of waste incineration ash is a critical initial stage. The ash must be collected from a waste incineration facility or landfill, and the next step is separation and screening to remove unwanted contaminants such as heavy metals and hazardous materials. This separation and screening is critical in ensuring that the ash used in paving is safe and complies with applicable quality and safety standards.

2. Mix Preparation

The next stage after material collection and selection is mix preparation. The prepared mix is essential as it will determine the properties of the paving produced. According to a predetermined formulation, the mix usually includes waste ash, sand, gravel, and binders such as cement or other binders. The proportions of these materials can be adjusted depending on the paving desired and the characteristics of the environment in which the paving will be used. In

some cases, it may also be necessary to add other materials, such as fibers or certain additives, to improve the properties of the paving, such as strength, weatherability, or load resistance. Once this mixture has been prepared, the next step is to mold the paving.

3. Paving Molding

The prepared mixture is then molded into the desired paving shapes. This can be done using a paving mold. The molding process should ensure that the pavers have dimensions and shapes that match the design plan. It is also essential to achieve uniformity in the final product so that the pavers can be appropriately installed and aesthetically pleasing.

4. Drying

The molded paving must be dried well before use. The drying process can take a few days or more, depending on the size and thickness of the paving. The time required to dry the paving after molding depends on several factors, including the paving's size, thickness, temperature, and humidity levels in the surrounding environment. The drying process usually takes a few days to a few weeks. Paving can be dried in the open or in specialized drying chambers. Drying chambers allow better temperature and humidity control, speeding up the drying process. Air humidity is an essential factor in drying. Humid or rainy weather can slow the drying process, while dry and windy weather helps speed it up.

5. Hardening

Once the paving is dry, the hardening or bonding process should take place. In the hardening process, water is applied to the dried paving. This water helps trigger a chemical reaction called hydration in binders like cement. *Hydration* is the process by which the particles in the binder form strong chemical bonds, strengthening the paving mix. In addition to the application of water, pressing is also often applied to the paving to compact the mixture and remove any air voids that may be present. This helps prevent cracks and increases the strength of the paving. This hardening process is essential to ensure that the paving is durable and can withstand harsh environments. With proper hardening, paving can be used in various applications, including roads, sidewalks, and parking lots, and can last for many years.

Making pavers using ash from waste incineration is a sustainable way to reduce waste and utilize existing resources. However, ensuring that the resulting

material complies with applicable quality and safety standards in construction is essential.⁴⁸

Relevance of Al-Ghazali's Ecosufism and Al-Anwar 3 Waste Management

1. Preserving Nature

The relationship between ecosufism, especially in the context of Al-Ghazali's ideology, which includes the concepts of gratitude, *Zuhd*, *'uzla* and *mahabba*, and waste management at Pondok *Pesantren* Al-Islam Anwar 3, is essential for nature conservation. The concept of gratitude teaches us to be grateful for everything God gives us, including natural resources. In waste management, gratitude can motivate *santri* to be grateful for the natural resources given and feel empowered and obliged to take good care of them.

Zuhd, or simplicity, is a principle that emphasizes the importance of moderation in meeting needs, including the consumption of natural resources.⁴⁹ In waste management, *Zuhd* invites students and the *pesantren* community to utilize natural resources wisely, avoid waste, and contribute to waste reduction. *'uzla*, or self-exile, can also have positive implications in waste management. In *'uzla* situations, individuals may be more aware of environmental impacts and more likely to practice responsible waste management.

The concept of *mahabba*, which emphasizes compassion and care for Nature and Allah's creatures, is in line with waste management. Compassion for Nature will motivate *Santri* to maintain cleanliness and environmental sustainability, including through waste management, which *Pesantren* Al-Anwar 3 has applied. Thus, through Al-Ghazali's principles of ecosufism, *Pesantren* Al-Anwar 3 can promote sustainable waste management and better preserve nature.

2. Realizing Human Nature as *Khalīfā fī al-Arḍ*

Waste management in *Pesantren* Al-Anwar 3, the perspective of Al-Ghazali's ecosufism, teaches the critical role of humans as *Khalīfā fī al-Arḍ*, the protectors and managers of the universe given by God. The concept of gratitude in Sufism teaches the importance of being grateful for God's gifts, including the natural resources around us. In the Al-Anwar 3 waste management context, gratitude will encourage students and the *pesantren* community to appreciate Nature and its resources, thus feeling obliged to protect and care for them.

⁴⁸ Kaffi, 'interview by M. Khikamuddin'

⁴⁹ Al-Ghazali, *Al-Hikmah Fi Maklūqātillah*, 44.

Zuhd or simplicity also plays a vital role in understanding that humans such as Khalifah must utilize natural resources wisely. This concept will encourage *Santri* to minimize the generation of waste harmful to Nature. *'Uzla* can produce a deeper spiritual awareness of Nature and the Nature of human duty. In silence, individuals can reflect on their duties as protectors and guardians of the earth, motivating them to act more responsibly in waste quality management.

Maḥabba, which speaks of compassion and care for Nature and Allah's creatures, will encourage more responsible waste management and environmental care. In this way, Al-Ghazali's concept of ecology contributes to raising humanity's awareness as *Khalīfa fī al-Arḍ* and guiding them to fulfill their duties of waste management and nature protection safely.

Conclusion

Al-Ghazali's ecosufism is an ecological view that builds harmonious relationships between humans, nature, and God. Love for God must also be manifested in the form of love for nature because nature manifests God's love on earth. As *Khalīfa fī al-Arḍ*, humans should care for, protect, and preserve nature. Pesantren Al-Anwar 3 becomes a role model who can represent Al-Ghazali's ecological concept in a Sufistic frame. The maximum management and utilization of waste carried out by the students of Al-Anwar 3, starting from zero-emission waste burning, optimizing organic waste into maggot feed, to making paving from burning ash, proves that ecological intelligence that is carried out in tandem with the value of *shukr*, *zuhd*, *'uzla*, and *maḥabba* can grow humans who have simple characters, not greedy, love nature, and make nature a means to be grateful for what Allah has entrusted to humans as *Khalīfa* on earth.

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Author Contributions:

M.K. reviews the article, provides analysis, and formulates the methodology.

M.A. and M.K.A. write the initial draft, edit, and curate the data.

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