

# **IMPLEMENTATION OF SURAH AL-A'RAF VERSES 56-58 AS THE SUSTAINABLE LIFESTYLE BASED ON ECOSUFISM PARADIGM**

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## **ABSTRACT**

The indifference of the Muslim community to nature is due to the dichotomy of the meaning of worship with social life. The community feels that environmental cleanliness is not their full responsibility, so a new paradigm concept is needed that realizes that ecology is part of life and activities in protecting nature, including a form of love for God. This research comes with the aim of finding the concept of a sustainable lifestyle with the paradigm of ecosufism contained in Surah Al-A'raf verses 56-58. The research method used is a qualitative method with literature study techniques. In the previous research, it concluded that Nasr offers a concept of human ethical take care of nature properly in the form of issuing the concept of ecosufism, so it will create a harmony between God, nature, and humans. As a development of the results of previous research, this study provides contextual practices as an implementation of the interpretation of verses and the concept of ecosufism in the form of the concept of cleanliness as part of faith, the concept of the human life cycle, the concept of the benefits of life, the concept of asceticism, and the concept of living with nature that can be done in everyday life without having to move away from the "afterlife".

Keywords: Ecosufism; Sustainable Lifestyle; Generation Z; Al-Qur'an

## ABSTRAK

Ketidakpedulian masyarakat Muslim terhadap alam disebabkan oleh dikotomi makna ibadah dengan kehidupan sosial. Masyarakat merasa bahwa kebersihan lingkungan bukanlah tanggung jawab mereka sepenuhnya, sehingga diperlukan konsep paradigma baru yang menyadari bahwa ekologi adalah bagian dari kehidupan dan aktivitas dalam melindungi alam, termasuk dalam bentuk cinta kepada Allah. Penelitian ini bertujuan untuk menemukan konsep gaya hidup berkelanjutan dengan paradigma eko-sufisme yang terkandung dalam Surah Al-A'raf ayat 56-58. Metode penelitian yang digunakan adalah metode kualitatif dengan teknik studi literatur. Dalam penelitian terdahulu disimpulkan bahwa Nasr menawarkan suatu konsep etika manusia dalam menjaga alam dengan baik dalam bentuk konsep ekosufisme, sehingga akan tercipta suatu keharmonisan antara Tuhan, alam, dan manusia. Sebagai pengembangan hasil penelitian sebelumnya, penelitian ini memberikan praktik kontekstual sebagai implementasi penafsiran ayat dan konsep ekosufisme dalam bentuk konsep kebersihan sebagai bagian dari iman, konsep siklus kehidupan manusia, konsep manfaat kehidupan, konsep zuhud, dan konsep hidup bersama alam yang dapat dilakukan dalam kehidupan sehari-hari tanpa harus menjauh dari "akhirat".

Kata kunci: Eko-sufisme; Gaya Hidup Berkelanjutan; Generasi Z; Al-Qur'an

## INTRODUCTION

The trend of sustainable lifestyles has grown in the lives of modern people since it was initiated by the United Nations as a global action plan compiled in the Sustainable Development Goals in 2015. The emergence of sustainable lifestyle trends encourages Indonesian people, especially generation Z (1997 - 2012), to pay more attention to their own health and the environment.<sup>1</sup> In 2024, the level of concern of the Indonesian people for environmental issues is increasing, marked by the emergence of various movements initiated by generation Z.<sup>2</sup> With the largest Muslim population and a proactive young generation, theoretically Indonesia should have a clean and comfortable environment.

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<sup>1</sup> Omar Sacilotto Donaires et al., "Sustainable Development Goals – an Analysis of Outcomes," *Kybernetes* 48, no. 1 (January 1, 2018): 183–207, <https://doi.org/10.1108/K-10-2017-0401>.

<sup>2</sup> Labeeb Bsoul et al., "Islam's Perspective on Environmental Sustainability: A Conceptual Analysis," *Social Sciences* 11, no. 6 (June 2022): 228, <https://doi.org/10.3390/socsci11060228>.

The concept of maintaining cleanliness, control, and restoring the environment should be practiced in Muslim life as a sustainable lifestyle. The concept of a sustainable lifestyle is not new but has not been sufficiently associated in religious practice because there is still a dichotomy between rituals and the meaning of worship and social life. In fact, a Muslim who maintains the health of himself and the environment means that he is or has done worship to God because with this activity he remembers that there is a relationship that must be maintained properly between him and God and nature. The understanding of the soul's need to always be close to God by maintaining the existence of the natural environment is known as ecosufism. This concept guides every Muslim to always protect the surrounding environment based on religious guidelines starting from small things that can be done in everyday life.

In the verses of the Qur'an, humans are led to maintain his own entity with God, his fellow human beings, and the surrounding nature.<sup>3</sup> The relationship of God, human, and nature is inseparable because they form a causal relationship. The relationship between human and God is as a servant and the Creator who has a very strong bond because humans are responsible for humanaging and regulating life on earth and maintaining worldly behavior and activities in accordance with God's rules. Human is a humanifestation of God who must understand and accept the meaning of oneness to always be aware of the purpose of life in the world as a caliph or representative of God in safeguarding life and nature.

The relationship between human and nature is in the form of a causality relationship in which nature needs humans to remain sustainable and continue to exist in God's universe, while humans need nature to survive and get closer to God. Human was created by God as an extension of His hand in fixing and arranging life. As God's representative on earth, human is required not to do mischief and must carry out God's comhumandments. The connection between God, human, and nature is the focus in the discussion of ecosufism delivered by Seyyed Hossein Nasr which is simplified into the Triangle of Ecology.<sup>4</sup>

Triangle of Ecology by Seyyed Hossein Nasr written by Reni Dian Anggraini and Ratu Vina Rohmatika with the title Ecosufism Concept:

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<sup>3</sup> Jesse L. Preston and Adam Baimel, "Towards a Psychology of Religion and the Environment," *Current Opinion in Psychology*, Religion, 40 (August 1, 2021): 145–49, <https://doi.org/10.1016/j.copsyc.2020.09.013>.

<sup>4</sup> 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 (2022): 1–30.

Harmony of God, Nature, and Human in the View of Seyyed Hossein Nasr published by *Al-Adyan: Journal of Interfaith Studies* in 2021, this is the main reference for research on the concept of sustainable lifestyle ecosufism paradigm which contains discussions about the spiritual crisis of Muslims, environmental crisis, and Sufism ethics. Through it by Seyyed Hossein Nasr, it is concluded that the better the spiritual value of a Muslim, protecting his environment. The current state of Muslim society in Indonesia, then based on the formula of Seyyed Hossein Nasr's concept, the environment shows that the spiritual level of the Indonesian Muslim community is very low which is reflected in its damaged environment.<sup>5</sup>

This research used qualitative research methods with literature study techniques. It has not been explained concretely and applicatively how humans can maintain a good relationship with God, humans, and nature and it has not been explained how the word of Allah through the Qur'an speaks of Sufism ethics that humans must do in protecting nature.<sup>6</sup> In the study, there is also no interpretation of the verses of the Qur'an that contain invitations and guidance for humans to adopt a sustainable lifestyle. This research is intended to dig deeper into the content of Surah Al-A'raf verses 56-58 which contains an invitation to always maintain the human entity with nature.<sup>7</sup>

This study answers the formulation of the problem of how to apply a sustainable lifestyle with the paradigm of ecosufism and how the content of Surah Al-A'raf verses 56-58 which contains the word of God in emphasizing the relationship between humans and nature. Surah Al-A'raf verses 56-58 was chosen by considering the complexity of the content contained in it, which includes the message of prevention, management, and handling of environmental damage that must be done by humans. This research was made because existing research still lacks explaining the approach to daily good habits in environmental control with spiritual spirit. This research uses qualitative research methods with literature study techniques that refer to journal articles and related books. The data analysis technique carried out is by analyzing research articles and main reference books which are then compiled into a new concept that can be applied in life.

## THE TRANSFORMATION OF SUFISM IN THE MODERN ERA

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<sup>5</sup> Anggraini and Rohmatika.

<sup>6</sup> Munib et al., "Conservation Environmental Sustainability in The Perspective of Islamic Legal Philosophy."

<sup>7</sup> Prof Dr Fadi Mahmoud Al-Ryahneh, "Preservation and Sustainability of The Environment In The Holy Quran," *Journal of Namibian Studies: History Politics Culture* 37 (October 3, 2023): 435–52, <https://doi.org/10.59670/jns.v37i.4838>.

In the Qur'an it is not mentioned that throwing garbage not in the trash can is a sin or cutting down a tree until it is bald is a sin. Sin is believed to exist so far to limit the behavior of Muslims to maintain a good relationship with Allah or fellow human beings. What is lacking here is the sin of human's relationship with nature. The influence of the Renaissance made Muslims experience a disorientation of life so that many forget the true purpose of life and then attitudes of neglect emerge. Modern Muslims are increasingly individualistic and seek efficiency over everything without considering the harmony of other human beings or nature itself. It is inevitable that today Muslims prefer knowledge and technology that make them move away from the center of life, that is Allah. This loss of divine vision leads to psychological dynamics in the presence of spiritual emptiness. To restore this sacred human soul, the teachings and practices of Sufism are urgently needed. However, not many Muslims understand the practice of Sufism in the modern era today and its application, especially in efforts to control the natural environment.

In today's modern era, the practice of Sufism can be carried out in various fields of life, including in the field of education, one can teach with sincerity to everyone who needs knowledge regardless of degree. In the field of health, a doctor is willing to dedicate his life as a volunteer in an area. In economics, a merchant who gives bonuses of trade products to buyers with the intention of almsgiving. In the environmental field, one can lead a sustainable lifestyle that considers the preservation of nature.<sup>8</sup> Sufism in the modern era is certainly very different from in its early growth or in the time of Rabi'atul Adawiyah (8th century) and Jalaluddin Rumi (13th century) who completely abandoned all forms of world activities to get closer to Allah by faith, dhikr, fasting, and sunnah prayers. Today, as servants we cannot isolate ourselves from the life of the world because it will be difficult for ourselves. Everything that is good, can be turned into a form of worship. Our lives as humans are essentially for worship so we just have to change the form of worship to be more varied. Forms of worship that can be done today by carrying out Sufism practices such as paying attention to personal care products and environmentally friendly hygiene products, using public transportation, or consuming healthy food compared to packaged instant food.

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<sup>8</sup> Nur Arfiyah Febriani, Alfı Sachdeva Aziz Waktar, and Badru Tamam, "The Qur'anic Perspective on Ecology In Ṭabārī and Ṭabāṭabā'ī Interpretation", *Mumtaḥ: Jurnal Studi Al-Quran dan Keislahaman*, vol. 4, no. 01 (2020), pp. 27–54.

## ECOSUFISM IN ENVIRONMENTAL CONTROL

Ecosufism comes from the merger of the words "eco" and "sufism" which are absorbed from the Greek words "oikos" means residence and "logos" means science.<sup>9</sup> In the definition of terminology, ecosufism means a science of human's relationship with God and his environment and the search for his existence.<sup>10</sup> The concept of ecosufism views the existence of nature and the environment as sacred as a place of worship, and humans who are part of nature are required to maintain harmony.<sup>11</sup> The study of ecosufism becomes important covering various relations between populations, organisms, ecosystems, sociology, religion, culture, economics, jurisprudence, and most fundamentally all of these things is the interpretation of nas. Ecosufism is a form of development of Sufism that has been known by Muslims by emphasizing the improvement of soul spirituality through noble activities to preserve the environment.<sup>12</sup> Sufism continues to evolve rapidly and react to the global crisis that afflicts the universe today. The concept of Sufism aims to be able to restore the nature that Allah has created to its natural manifestation that brings benefits to human life.

The transformation of Sufism in responding to environmental issues began with Suwito's thoughts in his dissertation in 2009 on the spiritual path of Muslims that prioritizes the environment.<sup>13</sup> This thinking encourages philosophers to find solutions to the global ecological crisis by integrating awareness of God and environmental issues and other supporting sciences. Sufis and philosophers believe that ecosufism can increase spiritual awareness in loving Nature as a manifestation of love for God. In practice, a person has a spiritual consciousness that interaction with the environment becomes a means of drawing closer to God. He will find harmony in nature so that this relationship becomes reciprocal between human and creator, human with human, and human with the natural environment.<sup>14</sup>

Muslims often advocate cleanliness because cleanliness is part of the faith but weak in its realization. That is because the concept that has been understood by them only comes to the point that personal and environmental

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<sup>9</sup> Alexander Knysh, *Sufism: A New History of Islamic Mysticism* (Princeton University Press, 2019).

<sup>10</sup> Knysh.

<sup>11</sup> Joseph Hill, "Sufism Between Past and Modernity," in *Handbook of Contemporary Islam and Muslim Lives*, ed. Ronald Lukens-Bull and Mark Woodward (Cham: Springer International Publishing, 2021), 55–80, [https://doi.org/10.1007/978-3-030-32626-5\\_9](https://doi.org/10.1007/978-3-030-32626-5_9).

<sup>12</sup> Rozi, "Understanding the Concept of Ecosufism."

<sup>13</sup> Guo et al., "Sustainable Development of Resources and the Environment."

<sup>14</sup> Rozi, "Understanding the Concept of Ecosufism."

hygiene is everyone's responsibility but has not realized and believed that it is a form of worship and approach to God. Therefore, it is not uncommon to find a Muslim throwing garbage in the trash can but does not notice that it turns out that the trash can is full, the garbage has come out and scattered around it, the discarded garbage should have a beneficial value, or think about how he cannot contribute waste again in the future.

Most people will always put themselves before other interests which if they have not felt the direct impact will not knock their hearts to change. In this case, there needs to be something that can touch the heartstrings to move one's mind and body, namely with a religious approach. Until now, religion has been able to bind human awareness of good and bad things in various aspects. In Islam, all control of religious behavior is enshrined in the Qur'an and supported by the hadith and *ijtihad* of the scholars. Of the many Islamic religious sciences, one of the most able to reach the psychology of religious adherents is Sufism. This is because Sufism itself aims to purify the soul so that there is no ugliness and what is in mind is always worshipping Allah.

The discussion of sin for indifference to the environment has not been conveyed through jurisprudence or other sciences, but it can be touched upon in the discussion of Sufism ecosufism. The fact is that every destructive thing done by humans on earth will cause misery to other creatures even if they are not seen or felt directly. For example, when someone throws a cigarette butt in a forest and then goes away, after which news appears around forest fires. The news reached the person who did, but the human refused to admit that it was his fault, so he felt he had not sinned. Even though every action we take has not had an impact but has the potential to damage the lives of other creatures will cause a distance from God's love and invite God's wrath.

Such a thought process does take time because not everyone can synchronize between heart and thought. His heart said something was wrong, but his mind said otherwise. That kind of thing makes so many messages about environmental concern but little real action. Everyone knows and feels discomfort, but their mind rejects it so that his body is reluctant to move. Ecosufism seeks to be able to move the physical movement of a Muslim by realizing that every good thing done no matter how small will invite the love of Allah and bad things will only invite the wrath of Allah.<sup>15</sup> This process is not as instant as environmental socialization but could produce more significant impacts for environmental control in the future.

According to Sayyed Nasr's view, another term for ecosufism is spiritual ecology or religious greening that focuses on environmental

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<sup>15</sup> Rozi, "Understanding the Concept of Ecosufism."

problems and natural order.<sup>16</sup> This ecosufism aims to free human from the confines of pluralistic pseudo-reality and purify himself from inner diseases that return to the nature of a servant.<sup>17</sup> Sufism has an important role in the mission of environmental control because it has constructive Sufi wisdom about saving ecology. The reach of Sufism must be expanded because environmental damage continues to increase and has been harmful.<sup>18</sup> Ecosufism will not only be understood as a form of activity done for God because if only this it would be misunderstood that what is done has no impact on itself. Therefore, the understanding of ecosufism also needs to be built until a person realizes that this understanding exists and is done based on his own good. He must know that if he has cleaned the environment, then his place to live will be comfortable and the seeds of disease will disappear to increase the chances of living longer to be able to do more benefits in the world.

Ecosufism works to replace Muslim capitalist thinking with divine-oriented and noble action. Before becoming a concept that can be practiced in everyday life, ecosufism needs to reconstruct the concept of a sustainable lifestyle of Muslims today not on self-loss but global loss and eternal loss (the loss can be felt until he has died and lives in the Hereafter).

## **INTEGRATION OF ECOSUFISM AND INTERPRETATION OF THE QUR'AN**

Every science that exists in life does not stand singly but it integrates with other sciences to obtain a concept that is complete, comprehensive, and relevant to every aspect. When looking at Europeans who mostly adhere to secularism, knowledge and other scientific fields are separated from the role of religion to produce a society that is free and does not heed the boundaries of biology, nature, and religiosity. This is reflected in schools that oppose students wearing the hijab, giving birth to generations that are Islamophobic, do not respect differences, and are not friendly. In stark contrast to society in Indonesia with most of Muslims, all aspects of life are intertwined between one science and another. In the process of spreading Islam, the walisongo carried out cultural acculturation by bringing stories of Hinduism and Hindu art styles, blending with the understanding of Islam conveyed through

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<sup>16</sup> Sayyed Shakeel ur Rahhuman, Dr Gulzar Ali, and Dr Syed Rashid Ali, "Concept of Sustainability in The Holy Quran: An Analysis", *PalArch's Journal of Archaeology of Egypt / Egyptology*, vol. 20, no. 2 (2023), pp. 1946–59.

<sup>17</sup> Hill, "Sufism Between Past and Modernity."

<sup>18</sup> Knysh.

performances. This integration process has succeeded in presenting a plural society that is harmonious and respectful.<sup>19</sup>

With the overwhelming evidence of the integration of science in life yielding more and more comprehensive benefits, it makes important the integration of ecosufism and interpretation of the Qur'an in bringing a new concept to Muslim society. This integration begins with the process of interpreting Qur'anic passages with the *tablili* method which seeks to explain all aspects of the content in the Qur'an and explain its meanings according to the expertise of the mufassir (tafsir bil ra'yi).<sup>20</sup> With this method, researchers try to understand the meaning of Surah Al-A'raf verses 56-58 as a letter that is considered to represent a picture of human relations with nature, disaster mitigation, and solving environmental problems by explaining the content of the verse from the perspective of Sufism ecosufism<sup>21</sup> Surah Al-A'raf verses 56 - 58 are as follows:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ (٥٦) وَهُوَ الَّذِي يُرْسِلُ  
الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۗ حَتَّىٰ إِذَا أَقْلَّتْ سَحَابًا نِّقَالًا سَفَّاهًا لِّيَلِدَ مِنْهُ مِائِدًا مِّنَ السَّمَاءِ فَاخْرُجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ ۗ  
كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ (٥٧) وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ ۗ وَالَّذِي خُبثَ لَا يَخْرُجُ إِلَّا نَكِدًا ۗ كَذَٰلِكَ  
نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ (٥٨)

"56. And do not do mischief on the earth after it has been (created) well, pray to him with fear and hope. Indeed, God's mercy is very close to the one who does good. 57. It was He who blew the wind as a bringer of glad tidings, preceding the coming of His mercy (rain), so that when the wind brought the public cloudy, we drove it to a barren area, and we sent rain on that area. Then we grow with the rain all kinds of fruits like that we raise people who have died, hopefully you learn a lesson. 58. And the good soil, the crops flourish with the Lord's permission, and the bad soil, the crops that grow languish. Thus, we explain over and over again the signs (of our greatness) to the grateful."

<sup>19</sup> Rita Handayani, "ZUHUD DI DUNIA MODERN; Studi Atas Pemikiran Sufisme Fazlur Rahman," *Jurnal Al-Aqidah* 11, no. 1 (2019): 31–43.

<sup>20</sup> Erika Aulia Fajar Wati and Hakam Al-Ma'mun, "The Ethics of Protecting Environment Ibn Khaldun Perspective's: Analysis of Exegesis Maqasidi's QS. al-A'raf Verse 56," *AQWAL Journal of Qur'an and Hadis Studies* 3, no. 2 (December 21, 2022): 163–74, <https://doi.org/10.28918/aqwal.v3i2.3494>.

<sup>21</sup> Lailatul Khusnah, "Implementation of QS. Al-A'raf 56 in Fostering an Attitude of Loving the Environment," *International Conference on Islamic Studies (ICIS)*, August 5, 2023, 289–95, <https://proceeding.uingusdur.ac.id/index.php/icis/article/view/1464>.

The interpretation of Surah Al-A'raf verses 56-58 is as follows:

1. *And do not do mischief on the earth after it has been (created) well, pray to Him with fear and hope. Indeed, God's mercy is very close to the one who does good.*

In verse 56, the meaning of "after (created) well" is a form of monotheism rububiyah which believes that Allah alone is the only God who created nature and maintains it. By the power of God, humans can enjoy the beauty and benefits of nature while living on earth. The phrase "do no mischief on earth" means a prohibition against human doing mischief on earth in various forms. Such damage is the destruction of nature, the corruption of reason, the corruption of self, or spiritual damage. Then the phrase "pray to Him with fear and hope" explains that the key to worship is to only pray to God and never give up hope. Allah wants people to feel fear of losing the blessings given and eventually wasting them which ends up regretting later in the hereafter. The phrase "Verily the grace of God is very close to the one who does good" means that Allah always gives everything that is needed by human even if what he expects is a desire not a need. God only wants human to always do good as a servant, to his fellow human, and also to the nature in which he lives.

2. *It is He who blows the wind as a bringer of glad tidings, preceding the coming of His mercy (rain), so that when the wind brings the public clouds, we drive it to a barren area, and then we rain on that area. Then we grow a variety of fruits like that we raise people who have died, hopefully you learn a lesson.*

In verse 57, the meaning of "He blows the wind as the bearer of glad tidings before the coming of His mercy (rain)" is that God made the wind a sign of His power. With the wind, it moves the beginning so that each region can feel the rain at different times. He is also able to fly aircraft that are a means for humans to stand on the other side of the world. The wind is God's countless powers and a blessing to be thankful for. With the wind, the fishermen can catch fish and return home. The phrase "so that when the wind brings clouds, we drive them away to a barren area," meaning that God knows the needs of each of His creations, so He directs the wind to bring clouds to areas that need rain. The phrase "Then we grew with the rain various kinds of fruits like that we raise people who have died, hopefully you learn a lesson" means that from the coming of rain that God gave the land made the land fertile and could grow plants that produced various kinds of fruits and vegetables. With this water also places that lack water become abundant water. From the results of these natural resources, humans can continue to live and spread benefits on

earth. In that verse also God makes a parable about the day of human's resurrection which God easily does as a form of contemplation that as a human he is helpless and cannot do anything without God.

3. *And good soil, its crops flourish with god's permission, and poor soil, its growing plants languish. Thus we explain over and over again the signs (of our greatness) to grateful people.*

In verse 58 the words "And good soil, its plants flourish with the permission of the lord, and the poor soil, its plants that languish" means that every type of soil on earth has its own properties. There is land that is good to use for growing crops and there is land that cannot be used. This requires humans to always learn and know nature well. The implied meaning of the verse is that every action done will have an impact on the person who does. Therefore, if humans preserve the environment and prevent damage, nature will give humans what they need. On the other hand, if human does not care about nature, it will not help human life and human will not be able to survive. The phrase "Thus we explain over and over again the signs (of our greatness) to the grateful" means that God has clearly shown the signs of his power. He wants people to always do benefits in their lives as a form of gratitude for all the blessings God has given.

### **THE CONCEPT OF SUSTAINABLE LIFESTYLE IN THE CONTENT OF QUR'AN**

The sustainable lifestyle that has been implemented by modern Muslim societies today is still oriented towards economic, efficiency, and ecological principles. However, most have challenges in their application because they collide with economic and efficiency principles. Like if you want to reduce plastic, then someone must buy a drinking bottle and carry it everywhere. Buying a drinking bottle requires spending money and on the one hand is burdensome because you must carry it everywhere, compared to buying mineral water at a store that just drinks and throws it away when it runs out. Then, in waste processing, if a domestic waste sorting system is applied, it will require additional costs for the procurement of garbage bins of various types. Furthermore, if the government does not provide environmental management funds, the community must spend more money to support labor and recycling processing equipment and TPST maintenance.

This environmental crisis is indeed a tough job when viewed in terms of economy and efficiency for modern Muslim communities, especially for people who lack literacy, understanding of waste, and lower middle income. However, the concept of a sustainable lifestyle will be changed slightly with the main orientation of ecosufism, making Allah the goal of sustainable

lifestyle practices of Muslim communities. Surah Al-A'raf verses 56 – 58 implicitly actually contain the meaning of sustainable lifestyle practices with Allah's call for the prohibition of doing damage, reminding that every rain will fertilize the soil and good soil will give life to fruiting plants, and everything is understandable for every grateful human being. This is the same as the concept of a sustainable lifestyle which seeks to preserve nature by carrying out activities to prevent damage from the source, replacing each source of pollution into other alternatives, returning waste to its original place, and carrying out sustainable lifestyle activities with sincerity as a form of gratitude for the life given.

New concepts that can be done as a sustainable lifestyle of Muslims are as follows:

### **1. Mubazir Concept**

Every Muslim has known the meaning of "redundant" for a long time, that is, everything that is left over due to excessive use. This redundancy is often found when someone takes food and leaves it alone. Then when he buys something, but it is not used because it is not really needed. Furthermore, when bathing and washing that uses so much water or intentionally the water faucet is not turned off. The concept of redundancy that we have known for a long time is included in the sustainable lifestyle of ecosufism because by not doing so, it will invite the blessings and pleasure of Allah. In this concept, every Muslim is expected to be able to process every remaining activity into useful things. When there is residue after eating or cooking, the waste is put into a domestic composter or biopore so that it can become fertilizer to fertilize the soil. This is the application of Surah Al-A'raf verses 57 and 58 which restore soil fertility and make it able to grow plants again. Furthermore, the leftover water washing clothes or dishes can be flowed into the filtration pond until it returns to clean water and the water can be flowed into rivers or fishponds. Another form is to buy goods as needed so as not to fill the place and there is no feeling of ownership. Items that are no longer used and if they are still good can be given to those who are more in need, and this also teaches humans to be sincere and share with others and reduce waste of goods at final disposal.

### **2. The Concept of Cleanliness is Part of Faith**

The phrase "cleanliness is part of faith" is not just a sentence that is read without meaning. This phrase is very relevant to the sustainable lifestyle practice of ecosufism because it is impossible for a servant to meet his Lord in filthy circumstances. Dirty here is the dirt of his heart, his clothes, himself,

or his place of worship. This makes a person try to always take good care of himself and his environment. This sentence can be implemented with mutual aid activities, class pickets, cleaning the house, bathing, washing clothes, washing dishes, draining the pool, conducting flick checking activities, using hand sanitizers, and taking care of yourself with skincare. A sentence but it has many meanings that can turn cleaning at first hard into fun because everything is done out of love for God.

### **3. The Concept of The Human Life Cycle**

The life cycle of humans is stated in the Qur'an and hadith which begins with the zygote becoming an embryo and then becoming a fetus. After humans are born, humans continue to grow and develop until they age and die one with the ground. Basically, the constituent elements of the human body are the same as the constituents of other living things so that when humans die, they will become soil or compost. With this concept, as humans who live a sustainable lifestyle, ecosufism needs to apply a life cycle to every waste. This concept emphasizes changing the function and form of waste that comes from a material back to the form of that material again. Plastic waste, for example, when it is not used can be shredded by recycling machines and melted back to become plastic again so that there is no waste. Unused paper can be recycled back into paper form. Then humanure can be reprocessed into fertilizer, likewise the application of other garbage.

### **4. The Concept of Usefulness of Life**

Based on the meaning of Surah Al-Baqarah regarding the purpose of humans on earth, that is, humans are given the mandate to be able to take good care of the earth. Therefore, human should do good and beneficial things to gain God's love. As Muslims, the life of the world is a mortal life full of tests to test human's piety towards Allah. Human must live a fruitful life to enter heaven, the eternal world. The concept of the usefulness of human life is also a sustainable lifestyle practice of ecosufism because humans are expected not only to be beneficial to themselves, but also to humans, other living things, and the surrounding nature. Applying this concept can be done by planting trees both individually and mass, maintaining the habitat of flora and fauna, especially those that are threatened with extinction, maintaining the cleanliness of ecosystems both on land and ocean, taking natural resources without damaging them such as taking pearls without damaging the shellfish or taking fish that are old and have no saplings. Another form of implementation is by giving food to other living things or cleaning the traces we live or eat, for example during climbing.

## 5. Zuhud Concept

The Prophet SAW set an example for his people to always live simply according to their needs. This is not because Muslims are not allowed to get what they want, but rather prevent damage to themselves and the environment. Every human lifestyle directly or indefinitely affects ecology. Therefore, the concept of sufficient living is included in the implementation of a sustainable lifestyle of ecosufism. Things that can be done include buying something needed, reducing the use of plastic, suppressing consumptive desires that can cause an increase in landfills, using electricity at night and turning it off when not in use, and utilizing items owned as much as possible so that they cannot be used.

## 6. The Concept of Living with Nature

The last concept included in the concept of sustainable lifestyle ecosufism is coexistence with nature. Every human being realizes that he does not live alone on earth but there are other living things and various kinds of ecosystems. This awareness of the presence of other entities is not matched by the Sufi understanding that life is best if you can live happily and happily with each other. The purpose of this concept is to try to do everything so that those who live with us become comfortable and of course we will also get comfort. This concept can be applied by carrying out selective logging activities, releasing animals that are entangled or traded without proper care, keeping tree branches from entering the territory of other people's homes, carrying out responsibilities in caring for ecology according to its part, and preventing everything that can trigger environmental damage if they find it.

All the above concepts, if lived well by every Muslim will be able to restore the ecology on earth that has been damaged. It begins with instilling love for the Divine and is instilled in every activity carried out. All the above concepts are concepts that have been known and practiced by all Muslims, only to straighten out the purpose of doing so, namely for Allah and the benefit of life, so that all these activities can be rooted in the person, lived wholeheartedly, and consistency that proves the participation of religion in environmental control can produce massive impact changes.

## **ECO-SUFISM: EVERYDAY IMPLEMENTATION IN SUSTAINABLE LIFESTYLES**

The strong essence of ecosufism in society makes it inseparable from the application of human daily life. One reason is that ecosufism can balance spiritual dimension, to God through the preservation of nature. The implementation of ecosufism is considered important and able to build

human awareness and responsibility for the environment, without forgetting the spiritual dimension. Some applications of ecosufism include looking at the construction of Sufism built by al-Ghazali, that the concepts of *takballi*, *taballi*, and *tajalli*. The three levels of Sufism can not only be used as the concept of Sufism in general, but ecosufism is included in it.<sup>22</sup>

*Takballi* is implemented as part of the process of throwing away and removing bad qualities, especially oneself in relation to the existing environment. It can be said that human consciously and unconsciously destructive to nature that Allah has provided in such a way, is such an evil act that disturbs other creatures. This can be seen in everyday life such as the behavior of throwing garbage in its place, reforesting forest land that is deforested due to illegal logging, and not polluting water. *Taballi* is implemented as a process of installing his good mindset and attitudes towards ecological sustainability. One of them is from an individual who destroys the environment to someone who really cares and protects the environment as well as possible. Some examples are being able to utilize everything in nature efficiently or purposefully, not arbitrarily using excessively, and being able to control the existing resources of nature properly because there are rights of God's creatures also in it.

*Tajalli* is more of a stage high on the concept of Sufism. Where it offers and represents a Sufi (Sufism), to think more critically about the ecological crisis that occurs a lot. So that the language is simply *tajalli*, an application of values to the ecological spectrum around them. As for humans who are already at this level, namely as the implementation of ecosufism, will do things that are friendly to nature such as reforesting deforested forests, making alternative household waste filtration, and innovating environmentally friendly technology to advance nature sustainability. Therefore, from the three concepts of *takballi*, *taballi*, *tajalli* as a form of concern in ecosufism, many humans are increasingly affectionate with the nature they occupy. In addition, it is also a form of gratitude and a deeper approach to the Khaliq, for all His creation that we must take care of.

The implementation of ecosufism (green sufism) in everyday life is relativity or balance in the unification of divinity, which is environmentally sound.<sup>23</sup> Some examples of methods and implementations of ecosufism in everyday life, which are so visible, are the interrelation of eco-pesantren in it.

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<sup>22</sup> M. Izharuddin, "Mengenal Konsep Eko-Sufisme: Solusi Kerusakan Lingkungan," *Islami[dot]co*, December 15, 2022, <https://islami.co/mengenal-konsep-eko-sufisme-solusi-kerusakan-lingkungan/>.

<sup>23</sup> Mochammad Lathif Amin, "Eko-Sufisme Islam Aboge Masjid Saka Tunggal Cikakak Banyumas," *Jurnal Penelitian* 14, no. 2 (2017).

Among them are Pondok Pesantren Ath-Thariq Garut and Al-Imdad Yogyakarta, which offer many forms of ecosufism implementation, sustainably within the scope of daily life. At-Thariq Islamic Boarding School as a pesantren in Garut, which labels it as an ecologic because it is environmentally friendly. So that the implementation of a sustainable lifestyle is not only based on doctrinal theological matters, but contributions to ecological spirituality are highly considered.<sup>24</sup> Among them, providing teachings in the Qur'an and Hadith about ecology directly touch the existing environment, including cultivating plants as a form of food security in their islamic boarding school, etc. The implementation of other ecosufism to make human characters who have spiritual skills and independence in caring for preserving nature, such as providing entrepreneurial training from the efficient use of existing nature, etc.

Then, Al-Imdad Islamic Boarding School Yogyakarta which is famous for the implementation of a sustainable lifestyle towards good waste management and beneficial to the environment. The context of the application of ecosufism in it is always to link Islamic doctrinal theories and practices with ecological insight. In a sense, it is not only the source of Islamic law or teachings that emphasize his people to care about nature, but the need to be one with it in everyday life. Everyday life carries out waste management into recycling so as not to disturb the environment, carry out ant operations every day as a form of environmental concern without even waste, and innovate various waste that can be used in various existing fields.<sup>25</sup> Thus, the form of implementation of ecosufism towards a sustainable lifestyle provides experiences for humans other than spirituality, but the practice of blending or caring with the existing nature becomes a critical point as a form of approach to the Creator.

Therefore, the overall implementation of eco-Sufism, especially in a sustainable lifestyle, is a good goal, to provide a balance of religious human integrity with awareness of the preservation of nature. Based on this implementation, it is also able to maintain a balance between the relationship of God, Human, and Nature as a unity that cannot be separated in the Qur'an and Hadith. In addition, the application of eco-Sufism in everyday life is an easy form of preventing the ecological crisis faced by humans. This is the root solution of philosophers and Sufism, to answer these problems in the current

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<sup>24</sup> Bambang Irawan and Rosmaria Sjafariah Widjajanti, "Sufisme Dan Gerakan Environmentalisme: Studi Eco-Sufism Di Pondok Pesantren Ath Thaariq Garut, Jawa Barat," 2021.

<sup>25</sup> "Tidak Cuma Saleh, Santri Juga Harus 'Salih,'" <https://crcs.ugm.ac.id> (blog), accessed March 14, 2024, <https://crcs.ugm.ac.id/tidak-cuma-saleh-santri-juga-harus-salih/>.

context.<sup>2627</sup> On the other hand, a sustainable lifestyle that continues to be faced by humans can be controlled with the presence of the implementation of ecosufism which is very helpful. Where to minimize a negative thing into a positive thing, one of which is related to ecology for the future.

## **CONCLUSION**

The increasing trend of sustainable lifestyles initiated by generation Z has not had a major effect on environmental sustainability because most Muslim communities in Indonesia still separate the practice of worship from the responsibility of environmental management. Yet human, nature, and God have a continuous relationship. Human exists in the world as an extension of God in preserving the environment. Nature was created by God to support human life. Human also needs nature to stay alive and carry out his mandate as a caliph on earth. This relationship was introduced by Sayyed Hossein Nasr as the triangle of ecology.

In the triangle of ecology, it is manifested that the relationship between human, nature, and God is inseparable from each other. If a Muslim's spirituality is good, then the surrounding natural environment will be well maintained. This is because a Muslim who has a good level of spirituality understands that maintaining cleanliness is his obligation as a servant. This activity is also a form of worship to God. However, the Muslim community in Indonesia does not have good spirituality as evidenced by the damage to the state of the natural environment in various regions. In a study that discusses the harmony of the relationship between human, nature, and God by Sayyed Hossein Nasr explained the crisis of Muslim spirituality and Sufism ethics in modern society.

To complement these efforts, this study presents the paradigm of ecosufism in looking at the interpretation of Surah Al-A'raf verses 56 – 58. The letter was chosen because it was considered the most relevant in the discussion of all aspects of ecology, namely regarding preventive measures, disaster mitigation, and solving environmental problems. In general, Qur'anic verses are interpreted in general and do not use the Sufism paradigm so that this research is expected to be able to explore ecosufism as a new concept in a sustainable lifestyle to guide Muslims better in preserving the environment. From the interpretation of Surah Al-A'raf verses 56-58 with the paradigm of ecosufism, new forms of concepts were found incorporated in the sustainable

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<sup>26</sup> 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 (2022): 1–30.

<sup>27</sup> Mita Uswatun Hasanah and Mulia Ardi, "Eko-Sufisme dalam Upaya Pelestarian Lingkungan di Alam Kandung Rejotangan Tulungagung," 2022.

lifestyle of ecosufism, including the concept of waste, the concept of cleanliness part of faith, the concept of the human life cycle, the concept of life usefulness, the concept of sufficient life, and the concept of living with nature.

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