



## Restor Environmental Awareness of Sufism Perspectives Due to the Lack of Human Spirituality Values

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**Abstract :** *The environmental phenomenon that occurs is the result of the lack of spiritual values in humans, giving rise to a crisis in the environment. Humans are only concerned with their ego and also concerned with their ego in order to achieve what they want. Therefore, the purpose of this paper is to try to restore awareness of the environment by means of Sufism so that it can restore the value of spirituality in humans. So the author uses a research method in the form of library research or library research, by collecting various related sources. Whether it's from books, journals and other articles related to the theme that the author adopts. The author collects data obtained from various related sources so that they make it into an article. The results of this paper indicate that the environmental crisis that occurs is caused by the actions of modern humans today who greatly glorify science and technology. So that modern humans are only fixated on their rational attitudes without thinking about the effects that will occur in the future. Therefore, a noise arises in himself so that humans feel the emptiness within themselves. Therefore, to restore awareness of the environment and also spirituality in humans, you can use Sufism. Sufism can be the basis of ethics to restore awareness of the environment through the process of zuhud, wara ' and faqir.*

**Keywords:** *Awareness; Environment; Sufism*

### INTRODUCTION

Since the decline of Islam and the acceptance by humans and also practiced by the community, therefore, humans began to be able to think logically and think rationally, even able to distinguish and take the right place. However, it is precisely the development of the increasingly modern times that make humans

forget their spiritual value in maintaining nature.<sup>1</sup>

As the branch of Islamic science that emphasizes the esoteric dimension or so-called mysticism and spirituality, therefore studying

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<sup>1</sup>Aminudin, "Urgensi Tasawuf dalam Membangkitkan Kesadaran Spiritual Bagi Masyarakat Modern", *Farabi*, Vol. 17, No. 2 Desember 2020. h. 92.

Sufism is actually useful to be able to get closer to God.<sup>2</sup>

The lack of human consciousness as its position in this realm as a caliph actually causes humans themselves to feel entitled and exploit this nature excessively. As in that order to need his wishes. In this case man sometimes does not realize that he exploits nature beyond the limits of his needs. The actions of these actions even create a crisis that occurs in the environment itself.<sup>3</sup>

As a result of the environmental crisis facing modern humans at this time many people began to feel saturation towards this life. So that they want prosperity and peace, but in fact they are even more depressed about the chaos of this life.<sup>4</sup>

As in Fritjof Capra's view, he was a Physics scientist who stated in his book entitled "The Turning Point" he asserted that in the beginning of the decades of the 20th century, humanity was faced with a very acute phenomenon. It is a global crisis that has a very complex and multidimensional problem.<sup>5</sup>

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<sup>2</sup> Nur Arfiyah Febriani, "Ekosufisme Berwawasan Gender dalam Al-Qur'an", *Musawa*, Vol. 16, No. 1 januari 2017. h. 127.

<sup>3</sup>Ahmad Zuhri, "Tasawuf Ekologi (Tasawuf Sebagai Solusi dalam Menanggulangi Krisis Lingkungan)" *Religia*, Vol. 22, No. 2, 2019. h. 2.

<sup>4</sup>Elvina Purnamasari, "Psikoterapi dan Tasawuf dalam Mengatasi Krisis Manusia Modern", *El-Afkar*, Vol. 8, No. 2 Juli-Desember 2019. H. 89.

<sup>5</sup>Fritjof Capra, *The Turning Point Science, Society, and Rising Culture*, (New York: Bantam Edition, 1983). h. 21.

Environmental cases that occur in parts of the world today either in the local, national or global sectors are caused by the human hand itself. even pollution and environmental damage that occurs in the sea, forests, water, soil, even others it comes from the actions of man himself because there is no responsibility in the slightest and the right so only think about yourself.<sup>6</sup>

As God has affirmed and warned mankind in the damage that has been done on this earth due to the actions of man.

"It has appeared to be broken on land and at sea because of the deeds of the hands of men, that God may feel to them some of the consequences of their deeds that they may return (to the right way)".<sup>7</sup>

As a matter of which the discussion of this environment will never be completed as long as human life is still ongoing and also the discussion will never be far from nature and man and also God as the creator of all nature.<sup>8</sup>

So the Muslim philosopher Seyyed Hossein Nasr also said that at this time most humans live in the circles of the western world that is urban even intuitively. So that

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<sup>6</sup>Aziz Ghufon, "Islam Konservasi Lingkungan (Telaah Pemikiran Fikih Lingkungan Yusuf al-Qaradhawi)", *Millah*, Vol. VI, No. 2, 2007. h. 56.

<sup>7</sup>QS. al-Rum: 41.

<sup>8</sup>Ida Munfarida, "Relevansi Nilai-Nilai Tasawuf bagi Pengembangan Etika Lingkungan Hidup", *Indonesian Journal of Islamic Theology and Philosophy*, Vol. 2, No. 1, 2020. h. 20.

humans can be said to lack something in his life. Directly the cause is the creation of a pseudo-environment so that nature is marginalized as far as possible. Therefore, in such an environment, people who have religion have felt a loss of spiritual meaning in him.<sup>9</sup>

In that regard Seyyed Hossein Nasr said that there is secularization that can separate the spiritual presence from all aspects of thought and life lived by humans.<sup>10</sup> So all that the source is only directed to humans themselves so that diseases and forgets experienced by modern humans. So that he forgets who he really is, because modern man only lives within the periphery of his existence then he is only able to achieve knowledge about the world. It can be said that qualitatively it can be dagkal and quantitatively variable. From the knowledge of the external nature then he tried to reconstruct his image. Therefore man is getting further and further from the center of his existence so that the more it declines into the periphery of its excision.<sup>11</sup>

Therefore nature can be said to be something that has no meaning so that at the time of emptiness caused by the extinction of aspects of existence contained in the human

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<sup>9</sup>Seyyed Hossein Nasr, *Antara Tuhan, Manusia dan Alam Jembatan Filosofis dan Religius Menuju Puncak Spiritual*, (Yogyakarta: Ircisod, 2003). h. 28.

<sup>10</sup>Seyyed Hossein Nasr, *Knowledge and The Sacred*, (UK: The Giffoni Lecture Edinburgh University Press, 1981). h. 668.

<sup>11</sup>Seyyed Hossein Nasr, *Islam and the Plight of Modern Man*, (London: International Group, 1975). h. 4-5.

soul so that humans themselves treat nature cruelly and painfully. Furthermore, the type of life currently run by humans themselves is increasingly urban and threatened so that through the dominance of nature that causes an environmental crisis has become the center of attention in general.<sup>12</sup>

Man on this earth is a caliph or also known as a servant of God. So that the man is given authority or mandate by God on this earth to be able to maintain and care for nature by using the power and potential he already has. Even man himself is also referred to as 'abd which means that all his efforts and even activities must be carried out with the sole purpose of worshipping God. So that in order to carry out the fusion of his caliphate man must always carry out the commandments of God.<sup>13</sup>

As a caliph or servant of God on this earth, man himself is accountable for all his deeds to God and is also supposed to be the preserver of the surrounding environment.<sup>14</sup>

Due to the lack of spirituality value in man, it is necessary to find a cure for all suffering and emptiness

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<sup>12</sup>Seyyed Hossein Nasr, *Antara Tuhan, Manusia...*, h. 28.

<sup>13</sup>Asfa Widiyanto, "Rekonstulalisasi Pemikiran Seyyed Hossein Nasr Tentang Bangunan Ilmu Pengetahuan dan Pendidikan Islam", *Islamica*, Vol. 11, No. 2 Maret 2017. h. 292-293.

<sup>14</sup>Shofiyullah Muzammil, "Mempertimbangkan Kembali Konsep Tentang Tuhan, Manusia, dan Aql dalam Filsafat Al-kindi dan Seyyed Hossein Nasr", *Tajdid*, Vol. 17, No. 1 Januari-Juni, 2018. h. 23.

of spiritual value in man. As sufism as the core of Islamic teachings, therefore Sufism can be basic or medicinal and free from the oppressed humans so that Sufism can be said to be an alternative in restoring human spirituality.<sup>15</sup>

So that from the doctrine of Sufism can be used as an ethical basis in the development of a more humanist life and still maintain productivity in the midst of this increasingly modern lifestyle. As the function of Sufism itself can restore spirituality to the human self as soon as disasters come and environmental crises occur due to the actions of human behavior itself.<sup>16</sup>

As in the situation of modern society whose decadence is moral or so-called beginning to lose spiritual value in his life, therefore Sufism begins to be sought again and also gets a place even attention and can also solve the problems experienced by humans. Therefore, in overcoming this problem, the teachings of Sufism give intenually about how the man can get closer to God and for how to present God in him. In such a way, a person will feel ashamed or feel guilty as soon as he makes mistakes that are not liked by God.<sup>17</sup>

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<sup>15</sup>Lina Nurhasnah, "Peran Tasawuf dalam Kehidupan Manusia Modern (Perspektif Sayyed Hossein Nasr)", *El-Afkar*, Vol. 6, No. 11 Juli-Desember 2017. h. 75.

<sup>16</sup>Abdul Munir Mulkhan, *Sufi Pinggiran Menembus Batas-Batas*, (Yogyakarta: Kanisius, 2007). 45-46.

<sup>17</sup>Audah Mannan, "Esensi Tasawuf Akhlaki di Era Modernisme", *Jurnal Aqidah-Ta*, Vol. IV, No. 1, 2018. h. 37.

The discussion about the environmental crisis was also mentioned by Muhammad Harfin Zuhdi.<sup>18</sup> Who said that in modern society this has been hit by an environmental crisis as well as an ecclesiastical. These changes ranging from climate, global warming, depletion of the ozone layer, acid rain and even others that are the work of humans themselves and are considered as the main actors in environmental problems themselves.

And also in again by Nasrullah<sup>19</sup> Which is said that maintaining nature and environmentally friendly is a very ethical action in carrying out human life. as nature and the surrounding environment is destined by God to be well guarded. Therefore in the Qur'an also teaches that nature is the partner of human life in the task of the caliphate on this earth.

Therefore, from the previous research, the author needs to explore again about how to restore spiritual value to humans whose consequences of their actions have an impact on the environmental crisis. So that the offer of Sufism itself can give birth to spiritual value in man himself and also the man no longer exploits nature deeply. Even nature also needs to be treated as well as possible just like humans who want to be treated well.

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<sup>18</sup>Muhammad Harfin Zuhdi, "Fiqh Al-Bi'ah: Tawaran Hukum Islam dalam Mengatasi Krisis Lingkungan", *Al-Adalah*, Vol. XII, No. 4 Desember 2015.

<sup>19</sup>Nasrullah, "Mengarifi Al-Qur'an Sebagai Risalah Ramah Lingkungan", *Jurnal Syahadah*, Vol. VIII, No. 1 April 2020.

Furthermore, the purpose of this paper wants to know how to actually restore awareness of the good environment through the perspective of Sufism so that in the teachings of Sufism it can restore the value of spirituality in man himself.

## RESEARCH METHODS

The method in this study the author uses library research or literature research. Where the author collects data both from books, journals and other related articles on the theme that the author raised. Therefore, the author tries to collect from various related sources so as to make it in an article.

## RESEARCH AND DISCUSSION RESULTS

### Sufism Restores Spirituality to Humans

In Sufism has a very deep philosophical meaning about spirituality and even religious religion. Furthermore, healthy spirituality can be obtained through mysticism which is positive in the midst of the decline that condemns the human soul. In the teachings of Sufism this is very promising peace to one's bathin. Especially in the spiritual crisis that humans are facing.<sup>20</sup>

Everything in this realm is a component that has a very close unity and cannot be separated. One component is problematic then the

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<sup>20</sup>Aminudin, "Urgensi Tasawuf dalam Membangkitkan Kesadaran Spiritual Bagi Masyarakat Modern", *Farabi*, Vol. 17, No. 2 Desember 2020. h. 93.

effect will reach the other component. In this case let's say the human being as a benchmark to be able to maintain the balance of the ecmonitem.<sup>21</sup>

Therefore, in modern life, man is actually in desperate need of the so-called medicine or antidote of the empty value of spiritauliatas in him. If Sufism is a core of islam then the sufi can certainly be an antidote or cure of human self-liberation so that it becomes a much-needed alternative.<sup>22</sup>

Sufism can also restore spirituality in humans. So that spirituality is also related to mental qualities or consciousness, feelings, morality and noble values whose source is from religious teachings. Therefore, spirituality also has a truth that is eternal in nature and also related to the purpose of human life.<sup>23</sup>

Therefore, in the order of Sufism can form humans so that they can have full responsibility and good morals or ethics so that they have full awareness as human beings. Based on this, let's say man can carry out the mandate that God has entrusted to him.<sup>24</sup> Therefore,

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<sup>21</sup>Masduki, dkk, "Harmoni Lingkungan dan...", h. 294.

<sup>22</sup>Lina Nurhasnah, "Peran Tasawuf dalam...", h. 75.

<sup>23</sup>Mohammad Muchlis Solichin, "Pendidikan Agama Islam Berwawasan Spiritualitas Ekologi: Telaah Materi dan Model Pembelajaran", *Al-Tahir*, Vol. 17, No. 2 November 2017. h. 478.

<sup>24</sup>Nurochman As-Sayyidi, "Pendidikan Ekologi Pesrpektif Islam", *Hikmatuna*, Vol. 2, No. 2 Desember 2016. h. 183.

mandates such as treating nature well and also having the value of full awareness by treating nature well is the real human duty.

It is through Sufism that we are taught to be able to train intellectus or the so-called eye of the heart. Therefore, as in it there is a spiritual ascent which in Sufi terms is associated with maqamat.<sup>25</sup>

As Nasr said that man in order to reach a higher level will not be able to escape from a spiritual climbing ritual and can practice an intellectus sharpness or the eye of the heart. And in order to reach a higher climb, it must also be passed through the spiritual is the world of Sufism. As one must go through several stages in maqam so that in the maqam it starts from the level of repentance, zuhud, wara', faqr, patience, tawakal, even pleasure.<sup>26</sup>

Therefore, Sufism here can restore the value of spirituality in humans as from the crisis of spiritual value is to make a phenomenon in the form of an environmental crisis that is facing humans. caused by greed and lack of human responsibility for sustainability of the surrounding environment and also humans try to exploit nature indiscriminately.

Therefore Sufism becomes a very interesting problem in overcoming the spiritual crisis in man. as in the perspective of Sufism it has a definition related to one another.

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<sup>25</sup>Dedy Irawan, "Tasawuf Sebagai Solusi...", h. 49.

<sup>26</sup>Seyyed Hossein Nasr, *Sufi Essays*, (London: Library of Congress cataloging, 1977). h. 90-95.

however, there are two fundamental principles that will never be separated from Sufism itself, namely morals and happiness.<sup>27</sup>

Here the teachings of Sufism do not limit human movement there is only ruhaniyah but more than that. as in the human habitation is not only limited to the servant of God who spends his daily life to worship and also dhikr. However, it does a lot of human actions and activities and also human activeness in guarding the environment from damages that occur.<sup>28</sup>

Therefore, the offer of the teachings of Sufism can overcome the spiritual crisis faced by modern humans today. Therefore, in the values of Sufism that can be used as one of the foundations to process nature and also the surrounding environment properly. Therefore characteristics can be described in applying concepts such as zuhud, wara', faqir, fana, and baqa.

### **Zuhud**

In the zuhud concept this is an attitude that does not have to depend on worldly life. So that in carrying out this zuhud process, someone is diligent and diligent in worshipping God.<sup>29</sup> From the statement said that the wisdom behind it all is how we should have

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<sup>27</sup>Dedy Irawan, "Tasawuf Sebagai Solusi...", h. 51.

<sup>28</sup>Amir Maliki Anitolkha, "Seyyed Hossein Nas'r Teaching on Sufism and Its Relevance to Modern Society", *Theologia*, Vol. 32, No. 1, 2021. h. 9.

<sup>29</sup>Ridwan A. Malik, Riki Saputra, *Akhlak Tasawuf*, (Padang: Stain Mahmud Yunus Press, 2009). h. 62.

a special view of the life of the world. So that humans are not lulled into the life of the world that can mislead in the direction of the bad path. therefore, as soon as humans interpret this *zuhud* behavior, humans will never do bad things such as exploiting nature carelessly and also keeping nature well maintained.

### ***Wara'***

In the process of *wara'* this is a process of distancing yourself from various things that can cause doubts about whether or not to do something. As the view of a Sufi says that instantly approaching the *subhat* then it has been plunged into something that is haram and also sinful. *Wara'* here also means that avoiding various kinds of pleasure things that are halal but not too important.<sup>30</sup>

Therefore, as soon as man thinks and lives the concept of *wara'* then he will not be tempted by the pleasures of the world that can lead to crystallization of the environment. And also when man realizes that treating nature in a bad way is an act that is so hated by God that man will never do such a thing.

### ***Faqir***

*Faqir* here is an attitude that does not want how much we have. So that they are satisfied with the blessings that God has given them whether it is little or much. The most important thing in this *faqir* concept is how we

are grateful for the pleasure that God has given us.<sup>31</sup>

In this case it has clearly taught us that in enjoying nature this should not be excessive as soon as man is faced with various problems that occur such as natural disasters then man should be aware of the attitude he has done before. In using the natural resources that God has given to man, man himself should remain grateful for what he has found from the surrounding environment.

### **Human Relationship With God**

The main purpose of the process of creation and the existence of man is only to serve God, so that devotion is also referred to as worship. Even the word worship itself refers to all forms of human deeds and devotions and also with awareness and even desires are only directed to God based on His *shari'ah*.<sup>32</sup>

Man who is a creature of God whom He has appointed as His representative on the face of this earth. Therefore man himself feels that he has full power over nature itself. However, this statement will not be wrong if the actions he does are based on good values towards the surrounding environment. One of them is to quarter nature itself as the living partner for humans.

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<sup>31</sup>Ridwan A. Malik, Riki Saputra, *Akhlak Tasawuf*, h. 63.

<sup>32</sup>Tri Arwani Maulidah, "Reinterpretasi Relasi Tuhan dan Manusia Syed Muhammad Naquib Al-Attas", *ISLAMIKA INSIDE: Jurnal Keislaman dan Humaniorah*, Vol. 4, No. 1 Juni 2018. 86.

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<sup>30</sup>Ahmad Zuhri, "Tasawuf Ekologi (Tasawuf...)", h. 12.

Therefore, as a partner, the relationship that is built should be reciprocal relationships that benefit each other, not harm each other. Humans themselves must realize that they are microcosm beings in another sense that humans themselves are a small part but integral to a larger and universal order. That is nature as the macrocosm and will eventually return again to God. That is why unity and also interconnectedness are in the whole hierarchy of reality.

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Man is the noblest being who was not only created as "the best of creation", but he was also given a soul, ratio, and five senses to be able to witness the glory of God. Then its glory can be seen from its contemplation of the beauty of nature. Therefore nature can be seen from an entity and even a form that has an important role in a human life and to meet his physical and spiritual needs. Man must surrender to God, God's presence in all objects is symbolized by His nature.<sup>34</sup>

Therefore, the relationship between man and God is a relationship that can be separated, because God is the creator of everything including the one that surrounds all of this realm. God created man as well as possible so

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<sup>33</sup>Nur Hidayat Wakhid Udin, "Perspektif Islam Tentang Resiprositas Hubungan Pelestarian Alam dan Kehidupan Sosial", *Marâjî: Jurnal Studi Keislaman*, Vol. 2, No. 2 Maret 2016. h. 377.

<sup>34</sup>Irawan, "Ekologi Spiritual: Solusi Krisis Lingkungan", *Scientia: Jurnal Hasil Penelitian*, vol. 2, No. 1, 2017. h. 9-10.

that he would be obedient and submissive to all the commandments God had given. This includes maintaining the mandate in maintaining the surrounding environment and also the human being himself must remain firmly on the spiritual value in himself. So that the human being can take care of this seta to take care of nature with love and affection.

### **Human Relationship With Nature**

Nature or the environment is one part that cannot be separated in human life. therefore, nature must be seen as a valuable component of the ecosystem and must also be respected, valued, and not harmed, as nature also has its own plus. In this integrity, the actions taken by humans are actually very influential on the environment around them. In terms of doing good actions, the environment will remain sustainable, but if on the contrary if someone takes actions that are negative in nature, it will threaten the sustainability of the environment itself. The damage that has been done is viewed as having been anthropocentric in nature which is viewed that man himself is the center of this realm. Therefore, man considers this nature as an object that can be exploited carelessly.<sup>35</sup>

The use of technology that is increasingly sophisticated with the development of the times makes humans help in their work, but

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<sup>35</sup>Rabiah Z. Harahap, "Etika Islam dalam Mengelola Lingkungan Hidup", *Jurnal Edutech*, Vol. 1, No. 1 Maret 2015. h. 4.

instead makes very serious challenges for the environment. So that not only brings out positive effects but also brings out negative effects. Like humans who have been authorized in processing and maintaining this nature, but it is precisely man himself who becomes an enemy to nature and also prioritizes his lust. So they don't think about safety for the next generation.<sup>36</sup>

Let's say that the phenomenon of environmental destruction is as an attempt at a new modeled colonization as in previous history we are precisely against colonialism but at this time we are faced with our own nation who assume physical development is everything that aims not to look at the next generation.<sup>37</sup>

Under such conditions indirectly it has threatened human survival, so that the high natural unrest that occurs causes natural disasters. But the mastermind of all that is inseparable from the actions of man himself. In these conditions as mentioned by walhi institut that environmental problems at this time the level is already in the status of danger such as water, rivers, soil, and climate. However, in dealing with pollution and environmental damage that has occurred is still

done using the business as usual approach.<sup>38</sup>

Today, environmental phenomena faced by humans in terms such as exploiting forests on a large scale actually result in an imbalance of the Earth's climate, and the power in soil storage to rainwater is actually reduced. Caused a lot that occurs such as floods and erosion so that it erodes humus and even a fertile layer of soil. Furthermore, humans are also faced with global warming or also called global warming due to the effects of greenhouses. Even bigger things are like wildfires everywhere. It is caused by selfishness in man himself.<sup>39</sup>

Actually, everything in this realm be it the environment, humans and even others also have the same goal as they want to have prosperity. So that the creation that God has given is not in vain but has a universal purpose. So that the task carried out to man himself is to prosper as he is the caliph on this earth. We can understand that awareness of the environment will also give birth to what is called ecological spirituality which becomes a spirit to encourage in the management of nature and utilize nature around.<sup>40</sup>

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<sup>36</sup>Muhajirul Fadhli, Qanita Fithriyah, "Upaya Meningkatkan Kesadaran Ekologis dalam Perspektif Ali Jum'ah", *Al-Hikmah*, Vol. 19, No. 1 April 2021. h. 78.

<sup>37</sup>Muhajirul Fadhli, Qanita Fithriyah, "Upaya Meningkatkan Kesadaran...", h. 78.

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<sup>38</sup>Muhammad Harfin Zuhdi, "Fiqh Al-Bi'ah: Tawaran...", h. 771.

<sup>39</sup>Nasrullah, "Mengarifi Al-Qur'an Sebagai Risalah...", h. 97.

<sup>40</sup>Nur Kholis, Rofikatul Karimah, "Aksi Budaya Teo-Ekologi Melalui Integrasi Kurikulum Pendidikan Lingkungan Hidup", *Al-Tahrir*, Vol. 17, No. 2 November 2017. h. 459.

Just as nature or the environment is an unjudgable blessing that God has given. Without realizing that humans will certainly get a meaning or meaning that exists in this nature so that with life that is as beautiful as lived without the exploitation of nature carelessly or not damaging nature then humans will certainly find the benefits contained in this nature. Therefore, man is equipped with reason by God as a manager not as a destroyer of its beauty.<sup>41</sup>

Furthermore, man himself is a bridge to this nature. As through humans, we can say that nature or the surrounding environment can breathe well. And also this realm is a sign of the power that God has given. Even nature is also likened to a symbol that has a high reality.<sup>42</sup>

### **Human With Spiritaul Emptiness**

Man is seen as a perfect creature of God's creation, equipped with reason so that it can be used to carry out the mandate given by God to him. Even man himself is called caliph on this earth which means that man himself is a leader in this realm. But on the contrary, human consciousness makes him selfish and also exploit nature carelessly.<sup>43</sup>

Human attitudes in treating and conquering nature in terms of

development and development have resulted in disasters that hit. All that is because the actions of man himself who does not side with nature even ignore nature and also do not care about spirituality and even metaphysics. In this case man is said to be very selfish in treating nature.<sup>44</sup>

Man mostly does things according to his desired will without thinking about what effect he has done and also does not consider the next events and is only selfish. so that the adverse effects of the environmental crisis that occurred are not so ignored.<sup>45</sup>

Even man also ignores the most basic need in him in the form of spiritual value. Therefore man cannot find the army in him or it can also be said that the balance in man cannot be found. Then with the pressures that are increasingly there on man himself makes his need for matter will actually increase therefore the balance on him becomes unbalanced.<sup>46</sup>

Actually, man himself lives in the scope of one unit, as humans are also the same as other creatures be it such as animals, plants or even others that he also needs comfort for his place of residence. However, not only can it

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<sup>41</sup>Ida Munfarida, "Relevansi Nilai-Nilai...", h. 27.

<sup>42</sup>Ida Munfarida, "Relevansi Nilai-Nilai...", h. 27.

<sup>43</sup>Irham Fajriansyah, dkk, "Eksisitensi Pendidikan Lingkungan Hidup dalam Ranah Pendidikan Islam", *Qiro'ah*, Vol. 11, No. 2, 2021. h. 16.

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<sup>44</sup>Masduki, dkk, "Harmoni Lingkungan dan Pengikut Tarekat Qadariah wa Naqsyabandiyah Lalang Tanjung, Riau", *Al-Tahrir*, Vol. 17, No. 2 November 2017. h. 291.

<sup>45</sup>Lina Nurhasnah, "Peran Tasawuf dalam...", h. 79.

<sup>46</sup>Dedy Irawan, "Tasawuf Sebagai Solusi Krisis Manusia Modern: Analisis Pemikiran Seyyed Hossein Nasr", *Tasfiyah*, Vol. 3, No. 1 Februari 2019. h. 47.

be separated from that, but humans here carry out the mandate and also responsibility as caliphs. As the function of the caliphate is to keep this whole nature well maintained. Such heavy tasks are what God entrusts to man so that man can be held accountable later. Just as the duties and responsibilities that God has entrusted to man if not done well, then man himself will be held accountable later both in the world and in the afterlife.<sup>47</sup>

However, through the knowledge possessed by man himself he seems to make this nature as something that can be mastered. From the chronology can not be avoided anymore, as in the use of increasingly sophisticated technologies that help human work. however, the use of these technologies even makes humans create a very scary global crisis.<sup>48</sup>

Over time the development of science as can be achieved through increasingly sophisticated technological engineering makes a lifestyle and human thinking patterns have been widely supported by it. So that ideas about rationality attitudes and also positivistic attitudes will be more likely to rule out understanding obtained reflectively, especially in obtaining through the delusion of faith. As the relationship between matter and non-material, the physical and non-physical worlds

even between religion and the afterlife are rejected.<sup>49</sup>

At first, science and technology were not as sophisticated as when humans depended entirely on this nature, and also on natural resources in order to be fulfilled with the needs and survival that must be lived. So without damaging the components that are in this nature. As in order for man to meet the needs of his life they reap from the produce that has been available from the plants around him. Let's say if the human being is farming or farming then humans do using a variety of simple ways without using in the form of factory-made fertilizers, insecticides and even genetic engineering that can naturally make damage to the surrounding environment.<sup>50</sup>

As in order to meet the needs of human clothing only utilizing tree bark leaves and animal skins. However, at this time there is a very drastic increase in the number of residents and an increase in technology that goes hand in hand with improved living standards and also people's tastes. Man seems to never be satisfied with the primary needs available only by nature in terms of meeting his needs directly. So that the land and natural resources available at this time are no longer balanced because of the density of the population. Therefore, in order to meet the needs of humans themselves he uses

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<sup>47</sup>Aziz Ghufroon, Sabarudin, "Islam Konservasi Lingkungan...", h. 62.

<sup>48</sup>Ahmad Zuhri, "Tasawuf Ekologi (Tasawuf...", h. 3.

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<sup>49</sup>Ahmad Zuhri, "Tasawuf Ekologi (Tasawuf...", h. 6.

<sup>50</sup>Ahmad Zuhri, "Tasawuf Ekologi (Tasawuf...", h. 7.

pesticides and also pest eradication drugs that are useful to increase crop yields.<sup>51</sup>

Therefore, selfishness in humans themselves makes the environment no longer good and also only think about himself to achieve the goals he wants. The attitude of greed and the attitude that does not think about the consequences in the future makes humans who only live in this realm are only humans themselves without thinking about life in others.

Psychologically, human beings themselves need calm and tranquility in themselves. Even the calmness and tranquility alone will certainly not be enough to meet the needs of the service. Even a person who has abundant material is said to be wealthy and has abundant wealth if his mind is not calm then his life will never be calm either. In fact, it is also the other way around that instantly man's life is only sufficient if his mind is calm and also peaceful and he is grateful for what he has then he can enjoy his life well.<sup>52</sup>

Therefore, why the importance of bringing back spiritual value in modern man today is because the influence of science and technology and even the Western world has denounced the human condition at this time and has even eliminated the moral and spiritual aspects of man. As a psychologist who came from America revealed that modern

man at this time has been faced with a case of irony. They are victorious in achieving desires and achievements over the material but their lives are haunted by a sense of commotion and unease.<sup>53</sup>

## CONCLUSION

As from the above presentation, it can be concluded that in environmental phenomena that occur such as environmental crises and also natural disasters that have befallen humans. It is all the work of irresponsible human beings and also treats nature like a prostitute. So that humans themselves enjoy nature carelessly. Without thinking about what effect it would have after what he did in dominating nature carelessly.

So that the result of the lack of spiritual value in man also makes anxiety and also noise towards himself. Modern man no longer feels comfortable and safe in his heart. They feel that there is a flaw in him. Although in fact they did not realize that the uproar he was experiencing was an attitude of lack of spiritual value in him.

Therefore Sufism appears to be a medicine or antidote from the noise that has been done by humans. In the teachings of Sufism it can restore spiritual value in humans. Sufism has a very deep philosophical meaning about spirituality and even religious religion. Furthermore, healthy spirituality can be obtained

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<sup>51</sup>Ahmad Zuhri, "Tasawuf Ekologi (Tasawuf...), h. 7-8.

<sup>52</sup>Achlami, "Tasawuf Sosial dan Solusi Krisis Moral", *Ijtima'iyya*, Vol. 8, No. 1 Februari 2015. h. 92.

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<sup>53</sup>Elvira Purnamasari, "Psikoterapi dan Tasawuf dalam Mengatasi Krisis Manusia Modern", *Al-Munzir*, Vol. 8, No. 2 November 2019. h. 91.

through mysticism which is positive in the midst of the decline that condemns the human soul. In the teachings of Sufism this is very promising peace to one's bathin. Especially in the spiritual crisis that humans are facing.

Therefore, the processes that can be done by humans in restoring spiritual value to him can be through the process of *zuhud*, *wara'* and *faqir*. So that in the process that instantly man interprets and also practices the teaching into everyday life then humans will no longer do actions that can endanger this natural environment.

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