

ENVIRONMENTAL CONSERVATION PERSPECTIVE OF FIQH AND SUFISM IN THE CONTEMPORARY ERA

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Abstract: *This article contains the results of a study regarding environmental conservation through the perspective of fiqh and sufism which is accompanied by a basis in the Qur'an and hadith as a theoretical basis in Islam which encourages humans, especially Muslims, to always be aware of the importance of nature. This research is qualitative because it is a literature review. The analysis used is descriptive analysis. The results of the study describe how fiqh and sufism in the contemporary era are developing with new breakthroughs in responding to an environment experiencing crisis.*

Keywords: *Conservation, Qur'an, Fiqh, Sufism*

Introduction

Based on the results of the Air Quality Index (AQI) report, it shows that Indonesia is in 9th place as the country with the worst air pollution in the world. The results of this report were submitted via the official website of Akun 6, which also states that the average air concentration of solid particles and liquid droplets in the air (particulate matter) or often called PM 2.5 is 31.7 percent in 2023.¹

Apart from that, the water quality monitoring system carried out by the Ministry of Environment and Forestry (KLHK) was one of the issues discussed at the 10th world water forum which was held on 18-25 May 2024 in Bali. In 2023, the results of water monitoring in Indonesia show that of the 5,157 monitoring points, 18% of the points experienced an improvement in water quality, 67% experienced no change in quality, and 15% experienced a decline².

From the many other reports regarding the current environmental crisis, it is evident that pollution on land and in waters is evidence of humans increasingly forgetting their duties as servants and caliphs whose task is to prosper the earth. Quoting from the writings of Dr. Ahmad Ridha Syahida, who explained the results of an in-depth study by Llewellyn Vaughan-Lee which was published in his article entitled *Spiritual Ecology: The Cry of the Earth*, regarding the concrete solutions offered to overcome environmental damage. The conclusion from the results of the study carried out is that philosophical

¹ The complete news can be read on the official coverage 6 page. https://www.liputan6-com.cdn.ampproject.org/v/s/www.liputan6.com/amp/5642200/indonesia-berada-hampir-di-posisi-buncit-indeks-kinerja-lingkungan-2024?amp_js_v=a6&_gsa=1&usqp=mq331AQIUAKwASCAAgM%3D#aoh=17274019334732&referrer=https%3A%2F%2Fwww.google.com&_tf=Dari%20%251%24s&share=https%3A%2F%2Fwww.liputan6.com%2Flifestyle%2Fread%2F5642200%2Findonesia-berada-hampir-di-posisi-buncit-indeks-kinerja-lingkungan-2024. Accessed on 27th, September 2024.

² Berita selengkapnya lihat: <https://kemenparekraf.go.id/berita/siaran-pers-world-water-forum-2024-pemantauan-kualitas-air-jadi-pembahasan-di-world-water-forum-ke-10-di-bali>, accessed on 27th, September 2024.

and spiritual values are the best solution in solving the current environmental crisis problems³.

Starting from environmental problems and offering solutions through spiritual and philosophical values, the authors are interested in conducting a study of Islamic religious literature, especially in terms of fiqh and Sufism. Even though the scope and boundaries of the issues of fiqh and Sufism are different, if they were brought together to face current environmental problems, both would focus on the same thing, namely encouraging efforts to protect and preserve the environment as a place for humans to serve themselves to Allah as well as a place for them to live their lives in this world.

Method

This article contains qualitative research in the form of a literature review, by collecting information from various writings such as books, journal articles, news articles, and classic to contemporary books as both primary and secondary data sources. Primary data is in the form of a description of the perspective of jurisprudence and Sufism when faced with environmental problems and how to realize theories in jurisprudence and Sufism in environmental conservation efforts.

As for analyzing the data that has been collected, the author uses a descriptive analysis method, namely by reducing the data and limiting the issues discussed, then elaborating and explaining the research results in narrative form and reinforced with tables to facilitate understanding of the subject matter in this paper.

Result and Discussion

Basics of environmental conservation in the Qur'an and hadith

The main source for Muslims is the Al-Qur'an which is a guide, a guide for anyone who studies and practices it. The Al-Qur'an as a guide to life certainly does not only regulate human relationships with Allah, but the Al-Qur'an also regulates relationships between humans and the universe. One form of the Al-Qur'an's demands regarding the universe is environmental conservation.

Environmental conservation is a mandate for humans to maintain life with a series of systems, which also includes the goals of maqasid al-shari'ah. Conservation can be carried out through preservation, protection, sustainable use, rehabilitation and improving the quality of the environment, which basically aims to ensure the long-term and sustainable benefit of humans and other living creatures.

The Qur'an has commanded humans to care for the environment. Caring for the environment is part of the manifestation of one's faith. The importance of environmental issues was then emphasized by the presence of views on environmental jurisprudence (fiqh al-Bi'ah). Environmental

³ Ahmad Ridha Syahida, *Ekosufisme dalam Tafsir Indonesia Kontemporer* (Jawa Tengah: Eureka Media Aksara, 2023), p. 26-27.

jurisprudence is Islamic provisions that originate from detailed postulates regarding human behavior towards the environment in order to realize the benefit of the earth's population in general with the aim of preventing damage that occurs.⁴

In surah Al-A'raf verse 56

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

And do not cause harm on the earth after it was (created) well. Pray to Him with fear and hope. Indeed, Allah's mercy is very close to those who do good.

In this verse, Allah forbids humans from causing damage on the face of the earth. This prohibition against causing damage covers all areas, such as damaging people's social, physical and spiritual relationships, lives and sources of livelihood (agriculture, trade, etc.), damaging the environment and so on. God has created this earth with all its accessories, such as mountains, valleys, rivers, oceans, land, forests and so on, all of which are intended for human needs, so that they can be processed and utilized as well as possible for their welfare. Therefore, humans are prohibited from causing damage to the earth.⁵

*(And do not cause corruption on the face of the earth) by committing polytheism and immoral acts (after Allah has corrected them) by sending messengers (and pray to Him with fear) for His torment (and with hope) for His mercy. (Indeed, Allah's mercy is very close to those who do good) namely those who obey. The qariib's pronunciation is in the form of mudzakkar even though it is a muannats khabar of the pronunciation of rahmah, this is because the pronunciation of rahmah is muddhafed to the pronunciation of Allah.*⁶

Don't cause damage to the earth which has been made good by spreading disobedience, injustice and hostility. Pray to Him with fear of His punishment and hope for His reward. God's love is very close to everyone who does good and it will definitely be done.

The universe has been created by Allah SWT in a condition that is very harmonious, harmonious, and fulfills the needs of creatures. Allah has made it good, even ordered his servants to improve it.⁷

In surah Al-Baqarah verse 205

وَإِذَا تَوَلَّى سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ

And when he turns away from you, he walks on the earth to cause mischief in it, and destroys crops and livestock, and Allah does not like destruction.

And Allah says: *And when he controls a country to spread evil in it, it is said: "He controls himself and tries" based on the actions of his heart, then "mastering" means going*

⁴ Abd al-Wahhab Khallaf, *Ushul al-fiqh* (Kuwait: Dar al-Qalam, 1078), p. 15.

⁵ Tafsir kemenag

⁶ Muhammad 'Ali Ash-Shabuniy, *Mukhtashar Tafsir ibn Katsir vol. 2* (Beirut: Dar Al-Qur'an Al-Karim, 1981), p. 25.

⁷ M. Quraish Shihab, *Tafsir Al-Misbah: pesan, kesan dan keserasian Al-Qur'an vol. 4* (Jakarta: Lentera Hati, 2002), p. 144.

astray, becoming angry, and becoming angry with oneself. And "he seeks", that is, he seeks with his cunning and will.⁸

When he turns away, that is, leaves you to another place so that you are not with them, he walks, is active and serious throughout the earth to cause damage to it so that in the end *he destroys the crops* managed by humans and livestock.

This means that he actively spreads negative rumors and lies and carries out activities that result in the destruction and destruction of society. Indeed, Allah will punish them because *Allah does not like destruction*.⁹

In a hadith narrated by al-Bukhari it is stated as follows.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَالِمٍ الْحِمَصِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ الْأَلْهَانِيُّ، عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ قَالَ - وَرَأَى سَكَّةً وَشَيْئًا مِنْ آلَةِ الْحَرْثِ فَقَالَ - سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَا يَدْخُلُ هَذَا بَيْتَ قَوْمٍ إِلَّا أَذْخَلَهُ اللَّهُ الذَّلَّ. قَالَ مُحَمَّدٌ: وَاسْمُ أَبِي أُمَامَةَ صُدَيْي بْنُ عَجَلَانَ.

Has told us Abdullah bin Yusuf, has told us Abdullah bin Salim al-himsiy, has told us Muhammad bin Ziyad al-Alhaniy, from Abu Umamah al-Bahiliy, he said (and he saw a plow or agricultural tool): I heard Rasulullah SAW say "This tool does not enter the house of a people unless Allah will bring disgrace to it." Abu Umamah's name was Shuday bin 'Ajlan.

In his syarah, Ibnu Hajar explains that there are two meanings that can be understood in this hadith, first as a reproach for people who busy themselves with agricultural matters to the point of neglecting their religious obligations. Second, as a reproach for people who carry out farming and are not negligent in their religious obligations, but exceed the limits in managing the farm.¹⁰

Regarding environmental maintenance and utilization, it can be seen from the following hadith.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جُوَيْرِيَّةُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، عَنْ النَّبِيِّ ﷺ أَنَّهُ حَرَّقَ نَخْلَ بَنِي النَّضِيرِ وَقَطَعَ، وَهِيَ الْبُؤَيْرَةُ، وَهِيَ الْبُؤَيْرَةُ، وَهِيَ الْبُؤَيْرَةُ حَسَّانُ. لَهَا عَلَى سَرَاةٍ بَنِي لُؤَيٍّ ... حَرِيقٌ بِالْبُؤَيْرَةِ مُسْتَطِيرٌ

Musa bin Isma'il has told us, Juwairiyah, from Nafi' from Abdullah from the Prophet SAW, that he burned the date palm trees belonging to the Bani Nadhir tribe and cut them down in a place called al-Buwayrah. Hasan bin Thabit ra said in a poem "the leaders of the Banu Lu'ay found it easy to see the fire spreading in al-Buwayrah.

The hadith describes the permissibility of cutting down trees whether they bear fruit or not, for the benefit and use of the results, even though the ulama basically prohibit cutting down trees that have fruit. However, cutting

⁸ Abu Abdillah Muhammad bin Ahmad Al-Anshari Al-Qurthubi, *Al-Jami' li Ahkam Al-Qur'an* vol. 3 (Mesir: Dar Al-Kutub Al-Mashriyyah, 1963), p. 16

⁹ M. Quraish Shihab, *Tafsir Al-Mishbah: pesan, kesan dan keserasian Al-Qur'an* vol. 2 (Jakarta: Lentera Hati, 2002), p. 541.

¹⁰ Ahmad bin 'Ali bin Hajar al-'Asqalaniy, *Fath al-Bariy bi Syarh al-Bukhariy* vol. 5 (Mesir: al-Maktabah al-Salafiyyah, 1390 H), p. 4-5.

down trees is prohibited if it is not based on good reasons. The history of this tree felling is because the tree was in a war area and the aim was to paralyze the enemy.¹¹ In the hadith narrated by Abu Daud, the Prophet Muhammad SAW clearly forbade cutting down bidara trees.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، أَخْبَرَنَا أَبُو أُسَامَةَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَثْمَانَ بْنِ أَبِي سُلَيْمَانَ، عَنْ سَعِيدِ بْنِ مُحَمَّدٍ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ عَنْ عَبْدِ اللَّهِ بْنِ حُبَشَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: "مَنْ قَطَعَ سِدْرَةَ صَوَّبَ اللَّهُ رَأْسَهُ فِي النَّارِ"

Has told us Nashr bin 'Ali, has told us Abu Usamah, from Ibn Juraij, from Uthman bin Abu Sulaiman from Sa'id bin Muhammad bin Jubair bin Muth'im from Abdullah bin Hubsyi he said "Raulullah SAW said: "The goods Whoever cuts down a bidara tree, Allah will plunge his head into hellfire.

Regarding the hadith above, Abu Daud explained that this hadith is a warning to people who cut down the bidara tree which is located in the bidara field unjustly and in vain, while the tree is a shelter for travelers and livestock, then Allah will bury his head in hell.¹²

The two hadiths above show the importance of using natural resources wisely. Humans can use natural products for their needs, but on the other hand, humans must also maintain the availability of these natural resources. From here, the law of reciprocity between humans and nature applies, managing it is the same as maintaining human survival, on the other hand, if it is used up without renewing resources or maintaining them, then humans cannot survive.

Environmental conservation from a fiqh perspective

All this time, jurisprudence has almost always been considered limited to the rules of worship and halal and haram laws, without trying to examine behind the scenes the emergence of these rules. In fact, theocentric character appears in some people who understand jurisprudence only as limited to mahdhab worship, such as prayer, shawm, zakat and hajj. As a result, jurisprudence related to social phenomena, such as environmental jurisprudence, is still neglected. However, in the context of the current ecological crisis, environmental jurisprudence has become very urgent. Through environmental jurisprudence, it is necessary to instill in society the belief that throwing a piece of rubbish in its place or removing thorns from the road is worship. Through environmental jurisprudence, it is also necessary to instill in the community the belief that selling on the sidewalk includes taking away the rights of pedestrians which is prohibited by religion.¹³

According to history, in the 5th century Hijriah, al-Ghazali formulated 5 *maqâshid al-syar'* or principles that were maintained as the purpose of the law,

¹¹ *Ibid.*, p. 9-11

¹² Sulaiman bin Asy'ats al-Sijistānīy, *Suman Abi Daud vol.7* (Beirut: Dār al-Risālah al-Ilmiyyah, 2009), p. 523-525.

¹³ Muhammad Harfin Zuhdi. "Fiqh al-Bi'ah: Tawaran Hukum Islam dalam Mengatasi Krisis Ekologi." *Journal Al-Adalah*, Volume 12, Number 4, 2015, p. 773.

namely to maintain *al-dîn* (religion), *al-nafs* (life) , *al-'aql* (sense), *al-nasl* (descendant), and *al-mâl* (treasures). So all actions to maintain these 5 principles are called *mashlahah*, and inverse them is called *mafsadah*. Then it was developed by al-Syâthibiy in the 8th century Hijriah. Specifically, he divided the five principles into three levels, *dharûriyyât* (elementary), *hâjiyyât* (supplementary), and *tahsîniyyât* (complementary)¹⁴

Furthermore, seeing the many phenomena and problems of the natural environment scattered in human life, Muslim scholars tried to look deeper and find solutions using Islamic sciences such as tawhid, fiqh and Sufism, until new terms such as *fiqh al-bi'ah* emerged. which they then included as a branch of the *maqâshid* concept, namely *hifzh al-bi'ah* (environmental conservation). If you pay close attention to the dynamics of sharia, will be obtained that many orders and prohibitions have been made to realize environmental care, balance consumption and production of natural resources and all forms of nature conservation.¹⁵

Dr. al-Suhaybâniy explained that the terminology of *fiqh al-bi'ah* is the laws relating to all components and elements of the living environment, both abiotic (lifeless) elements such as land, water and air, and biotic (animated), namely humans, animals and plants, in the form of correct procedures for interacting with these elements to avoid things that can be caused to the environment such as damage and pollution in accordance with 5 legal variants, namely *al-wujûb*, *al-istihbâb*, *al-hurmah*, *al-kearahah*, and *al-ibâhah*.¹⁶

In modern fiqh, Dr. Abdul Majid al-Najjâr mapped out 4 types of *hifzh al-bi'ah* (environmental conservation), namely *hifzh al-bi'ah min al-talaf* (conservation from damage), *hifzh al-bi'ah min al-talawwuts* (conservation from pollution), *hifzh al-bi'ah min farth al-istihlâk* (conservation from excess consumption), and *hifzh al-bi'ah bi al-tanmiyah* (conservation with preservation).¹⁷

a. Conservation from damage

Damage caused by human actions is divided into two types, there is damage that is created in vain without providing benefits, such as forest burning, there is also damage that contains benefits but cannot be renewed, such as cutting down protected forests or illegal logging of protected wood. And poaching of endangered animals.

b. Conservation from pollution

Not only is damage an environmental problem in this modern era, environmental pollution and contamination is also a serious problem that must be faced. Disposing of waste or litter that is contaminated with chemical compounds can cause the destruction or extinction of the ecosystem.

¹⁴Ibrahim bin Musa al-Syâthibiy, *al-Muwâfaqât fî Ushûl al-Syarî'ah*, Vol.2, (Khubar: Dâr Ibn 'Affân, 1997), p. 17.

¹⁵Abdul Majid al-Najjâr, *Maqâshid al-Syarî'ah bi Ab'âd Jadîdah*. (Beirut: Dâr al-Gharb al-Islâmiy, 2008), p. 208-209.

¹⁶Abdullah al-Suhaybâniy, *Ahkâm al-Bi'ah fî al-Fiqh al-Islâmiy*. (Dammam: Dâr Ibn al-Jawziy, 2008), p. 30.

¹⁷Abdul Majid al-Najjâr, *Maqâshid al-Syarî'ah*..., p. 212-234.

c. Conservation from overconsumption

Every living creature needs to consume resources to fulfill its living needs, namely consumption in the right and balanced doses. Humans are entrusted with the task of preserving nature, while nature itself is not given any obligations towards humans. If he consumes natural resources in reasonable proportions and in accordance with their function, then he has carried out an action to preserve the environment in a gentle way and maintain the balance of the ecosystem. However, if he consumes too much resources so that he exceeds his needs, then he is making a mistake which will result in damage to the ecosystem.

d. Conservation with preservation

One of the important roles of Islamic law in nature conservation is sharia rules that always maintain the benefits of the ecosystem. In Islamic law, farming or farming is a form of worship because it is considered to conserve natural resources. So that the work of farmers in the eyes of the Shari'a is not a humiliation, but a noble honor. Islam also recommends opening up abandoned land so that it can benefit the surrounding ecosystem. Not only plants, animals are also recommended to be conserved to benefit and balance the ecosystem.

Preservation, care and protection of the universe is actually nothing new according to al-Qaradhâwiy, nor is it a product of Western thought as some people often think. In fact, nature conservation is in direct contact with sciences with Islamic nuances. If examined one by one, it is very closely related to the sciences of *ushûluddîn/tauhid*, *Sufism* or morals, *fiqh*, *ushûl al-fiqh* or *maqâshid al-syarî'ah*, and *'ulûm al-Qur'ân*. Islamic Sharia, from start to finish, obliges us to protect natural resources, it exists to improve the condition of humanity through the effective use of resources. If the Shari'a is understood more deeply, it will be found that all forms of commands and prohibitions are based on benefits or avoiding harm.¹⁸

Animals

In interacting with animals or caring for them, the Shari'a has determined their rights which humans must fulfill. They have the right to be given food even when they are near death. They should also not be given burdens beyond their limits. They should not be mixed up with other stars who could potentially threaten them. They must be slaughtered with good etiquette, not tearing their skin, or breaking their bones, nor slaughtering their young in the presence of their mother, they must also be united between male and female.¹⁹ Imam al-Shafi'i also emphasized that animals are prohibited from being killed or slaughtered except only to obtain benefits or consume their meat.²⁰

Plant

¹⁸Izzuddin al-Sulami, *Mukhtashar al-Fawâ'id fî Abkâm al-Maqâshid*. (Riyadh: Dâr al-Furqân, 1997), p. 209.

¹⁹Izzuddin al-Sulami, *Qawâ'id al-Abkâm fî Isblâh al-Anâm, Vol. I*. (Damaskus: Dâr al-Qalam, 2000), p. 238.

²⁰Ahmed Wefaq, *Maqâshid al-Syarî'ah 'Inda al-Imâm al-Syâfi'iy*. (Kairo: Dâr al-Salâm, 2014), p. 464-465.

Plants are natural resources that play a very important and active role in human survival. The Sharia explains that all plants, trees, plantations and rice fields must not be cut down unless they endanger other ecosystems. In a history, the Prophet saw. prohibits felling of trees because they are a shelter for small animals.²¹

Water

Fiqh plays an important role in preserving water which is the main source of life for living creatures. One form of sharia protection against water is the prohibition of *isrâf* or excessive use of water, even in matters of worship. In classical to modern jurisprudence books, washing one part of the body more than 3 times is *makruh*, even *haram* according to some scholars if one uses water from a public ablution place. There are lots of fiqh chapters that discuss water rules, such as discussions about well water, sea water, springs, and so on, starting from usage rules, prohibitions on building buildings over water sources, and so on. All of these discussions are nothing but to provide benefits and balance to the ecosystem. Another example is the prohibition on throwing feces where water does not flow because it can change the substance. So what's more, if you throw any waste in public waterways such as rivers, it can result in clean water pollution.²²

Air

In Islamic fiqh, air pollution, such as factory smoke, vehicle fumes, throwing waste next to occupied housing, and all forms of air pollution that have the potential to disturb or harm the surrounding environment are strictly prohibited by *fuqahâ'* (fiqh scholars). This is in accordance with the rule, "You are not allowed to endanger yourself or others."

Earth/land

Islam prohibits pollution, wasteful consumption and all forms of destruction of the earth. Abu Bakr once advised Yazid bin Abi Sufyan, "Do not cut down trees that bear fruit, tear down buildings, and slaughter animals except for food. Do not burn the beehives or scatter them, and let there be no cheating among you." On the contrary, Islam commands humans to care for the earth and prosper it. The Prophet said, "No Muslim plants a plant until it is eaten or used by humans, birds and other animals, unless he will receive the reward of alms."²³

Environmental conservation from a Sufism perspective

In discussions of Sufism in the contemporary era, a term has emerged that relates to the environment, namely Eco-Sufism. Eco-Sufism was born as a terminology that often appears and is discussed in this century, but the concept of Eco-Sufism itself is a combination of two interrelated branches of science. Eco-Sufism can be interpreted as spiritual awareness achieved through interaction between systems of existence, especially the surrounding

²¹Abdurrazaq al-Shan'âniy, *al-Mushannaf*, Vol. 5. (Beirut: Tawzî' al-Maktab al-Islâmiy, 1983), p. 200.

²²Ibn Hajar al-'Asqalâniy, *Fath al-Bâriy*, Vol. I. (Riyadh: Dâr Thaybah, 2005), p. 588-592.

²³Ibn Hajar al-'Asqalâniy, *Fath al-Bâriy*, Vol. VI..., p. 110-112.

environment. Apart from that, eco-Sufism also means using nature as a medium to get closer to God and then give birth to wisdom in life. Apart from that, a servant's closeness to his God can make him aware of the importance of living in harmony with the environment so that healing efforts can occur for the environment. The term ecosufism itself recently emerged after the paradigm of unification between environmental awareness and divine consciousness²⁴.

In classical Sufism, matters relating to environmental conservation are not explicitly mentioned. Abu Hamid Al-Ghazali likens nature and the availability of resources in it to a house and humans as residents who are responsible for the usefulness and availability of goods in it. When a house occupant uses the facilities in the house, of course he must also take good care of them so that they can continue to be used, as does nature, especially the earth which was given by God to humans as inhabitants of the earth.²⁵

From a Sufism perspective, at least nature can be seen from two sides. First, nature as a form of *tajalli* or *kauniyah* verse as a sign of the existence of Allah. These signs are a reminder for every servant that everything in nature is a form of His greatness and majesty that is unmatched by anyone. Therefore, it is not normal for a servant to damage the verses that lead him to always remember the Creator. Second, nature is a trust given to humans so that it can be used for survival. all goodness in the sea, inside and on the surface of the earth is the responsibility of mankind to utilize it and maintain it well.

This form of servitude is not only limited to ritual practices, but also real actions taken to protect nature and the surrounding environment. In line with the three-dimensional relationship between humans and God, humans and each other, and humans and nature, they are related to each other. Human servitude is carried out by carrying out worship that has been determined by the Shari'a and establishing good relationships between fellow humans and their environment.²⁶

Nature conservation in Sufism is also closely related to the implementation of the character (*shifat*) of Allah, *jalal* and *jamal*. Prof. Mujiburrahman in one of his writings explains that the *jalal* (masculine) character in humans can be seen through the ability that God has given humans to subdue nature (*taskhîr*) in order to continue life. Meanwhile, the *jamal* (feminine) characteristic that exists in humans and their relationship with nature is their love for planting, producing and maintaining nature itself. Apart from that, nature is also a source of inspiration for human thoughts and feelings, because nature is a sign that shows the presence of the Most Sacred. Man's masculine nature towards nature must be limited by his feminine nature by loving and caring for it. The existence of nature cannot be separated from God who made it happen, so it is considered a sacred reality in religious beliefs.

²⁴Ahmad Ridha Syahida, *Ekosufisme...*, p. 28.

²⁵Muhammad bin Muhammad Al-Ghazali, *al-Hikmah fī makhlūqātillāh* (Beirut: Dar ihya al-'ulum, 1978), p. 16-17.

²⁶Ahmad Ridha Syahida, *Ekosufisme...*, p. 97-98.

Therefore, people who despise and even destroy the sacred will be cursed.²⁷ In connection with the application of the characteristics of *jalal* and by humans, this does not mean that humans have the same abilities as the God of the universe, but as a representative (*khalifah*) who carries out the task of prospering the earth, humans do not only need to know His characteristics and names (His names). As for the group of people who, when they know the meaning of His name, then believe in it, glorify Him through these names, and adorn themselves as much as possible with the attributes of Allah until they reach the level of a servant who is close to their Lord.²⁸

When a servant has reached the level of *mahabbah* or love for his God, then he also loves everything that reminds him of his God. This is as explained by Al-Qusyairi regarding the *mahabbah* (love) of a servant, that love for God is an agreement to obey His will, fear of disobedience accompanied by endless devotion.²⁹ The Sufism concept regarding *mahabbah* will help humans to always be friendly towards the surrounding environment. The level of *Mahabbah* in Sufism cannot be achieved if a servant has not gone through *Muqârabah*. According to Abu Nasr As-Sarraj, *muraqabah* is the knowledge and belief of a servant in Allah who always knows and sees what is contained in it.³⁰ Therefore, people who feel that they are always being watched by Allah will be reluctant to do damage on earth. The universe functions as a means to remember Allah, because nature is the embodiment of God, the Almighty Creator³¹.

As for the Sufism teachings of Shaykh Muhammad Arsyad al-Banjari, there are several levels of circumstances (*ahwal*) of a servant that can be used as a basis for instilling awareness of environmental stewardship. First, *Musyabadah*, namely maintaining the thought of the existence of Allah and His greatness when doing meditation without mixing these thoughts with the existence of creatures even though they are clearly visible before the eyes. Second, *muraqabah*, namely feeling the presence of Allah who always sees the actions of His servants. If a servant can't to feel it, at least believe that Allah is truly All-Seeing. Third, *muhadharah*, which is a condition where a servant is able to present and draw himself closer to always remembering Allah³².

The application of environmental conservation by utilizing and maintaining the surrounding potential can also be seen from one of the

²⁷Mujiburrahman, *Glokalisasi: Islam Banjar, Nusantara dan Dunia* (Pati: Maghza Pustaka 2021), p. 174.

²⁸Muhammad bin Muhammad al-Ghazali, *Maqshad al-Asna` fi Asma`illah al-Husna* (Beirut: Dar Ibn Hazm, 2003), p. 45-46.

²⁹Abdul Karim bin Hawazin al-Qusyairi, *al-Risalah al-Qusyairiyyah* (Kairo: Dar Jawami' al-Kalam, n.d), p. 353.

³⁰Arrasyid, "Tasawuf dan Problematika Modernitas: Menimbang Maqamat dan Ahwal Abu Nashr as-Sarraj", dalam *Fuaduna: Jurnal Kajian Keagamaan dan Kemasyarakatan*, Volume 4, Number 1, 2020, p. 75.

³¹Seyyed Hosein Nashr, *Islam, Art, and Spirituality* terj. Sutejo (Ipswich: Golgonooza, 1987), p. 22.

³²Mohammad Ali Wafa, "Pemikiran dan Kiprah Syaikh Muhammad Arsyad al-Banjari dalam Perspektif Komunikasi Agama", *journal Mutakallimin* Volume 1, Number 1, 2018, p. 22-23.

historical stories about an artificial river by Shaikh Muhammad Arsyad al-Banjari which is famous as "Mr. River". In a study that quoted Abu Daudi's writings regarding the history of the construction of Sugai Tuan, the first thing that Shaikh Muhammad Arsyad al-Banjari did was to mark the points that became the work lines for digging the 8 kilometer river. Apart from that, he also took into account the flood tides and ebb of the river starting from the Astambul bridge as the upstream of the river and Kalampayan village as the downstream. With a river width of 30 meters in his time, the water from the Upper Martapura river could be transferred to Lower Martapura, so that it could overcome the water discharge rising to the surface which caused flooding³³.

Through the description above, it can be understood that the application of environmental conservation based on the principles of Sufism not only helps to raise awareness and concern for nature, but also helps encourage finding answers to environmental problems by considering the conditions of the surrounding environment and the impacts and benefits that can be felt for the common good as His living creatures.

Conclusion

From the explanation and description stated above, it can be concluded that Islamic teachings physically and mentally encourage the full awareness of its followers to care about the environment and actively participate in protecting nature. As the foundation of Islam, of course the Qur'an and hadith touch a lot on environmental issues. Practically, fiqh, with new breakthroughs in the contemporary era, gave birth to a new term, namely *fiqh al-bi`ah* and in Sufism it became known as eco-sufism. While from a fiqh perspective it offers practical environmental conservation, Sufism offers a Muslim paradigm in interacting with nature as a driving force for good actions towards nature.

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³³Adhi Surya, dan Dewi Ariefahnoor, "Heritage Sungai Tuan yang Berfungsi Teknis Sebagai Karya Syaikh Muhammad Arsyad Al-Banjari dari Perspektif Teknik Sipil", *Beyond Imagination: Pemikiran Syaikh Muhammad Arsyad Al-Banjari* (Banjarmasin: Tim Akademik Universitas Islam Kalimantan Syaikh Muhammad Arsyad Al-Banjari, 2018), p. 100-101.

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