

## Dimensions of *Eco-Sufism* in Pangersa Abah Anom's Sufism Practices on Environmental Conservation

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### ABSTRACT

This article examines the application of Sufism values contained in the figure of Hadrotus Sheikh KH Ahmad Shahibulwafa Tajul Arifin or known as Abah Anom in relation to environmental conservation. As is well known, the ecological crisis that is occurring in the modern era is fundamentally influenced by a crisis of perception or wrong view of nature. Nature is seen only as a material object and is not sacred. This article reveals that Sufism is the right alternative as a solution to overcome the environmental crisis. Sufism, with its teachings on the unity of existence, harmonization of the relationship between God, nature, and humans, and ethics based on divinity and noble values can become a new paradigm in looking at nature holistically and can be the answer to modern human problems that are the main cause of the crisis. environment. One form of application of the application of Sufism values in environmental conservation can be found in the figure of Hadrotus Sheikh KH Ahmad Shahibulwafa Tajul Arifin or known as Abah Anom. As a Sufism practitioner who views life in a unified and holistic way, Pangersa Abah Anom not only has the view that natural preservation must always be maintained and interpreted, but he also applies this view through concrete actions so that it has a direct, concrete impact. The paradigm and attitude that he applies in preserving nature can be categorized as eco-sufism. Eco-sufism is an idea that emphasizes the spiritual aspect of understanding and utilizing nature and contributing positively to sustainable development. The real manifestation of the implementation of eco-sufism from Pangersa Abah Anom can be seen in his efforts to build a water reservoir called the Nurmuhammad Dam, as well as reforestation with various plants in the Pondok Pesantren Suryalaya area.

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### 1. Introduction

Nature stores divine information that to reveal requires in-depth exploration. Nature is not an empty reality and has no meaning for humans, it is a medium for humans to know their God. Through the spiritual dimension, it allows humans to live spiritually and be able to live the totality of His existence through nature. One of these dimensions can be formed by changing the human paradigm in viewing nature which is not just a motorcycle taxi that can be exploited, but nature must be used as a spiritual means to get to know God. Through this, a human being can interact with God through the natural surroundings.

In the perspective of Sufism, human perfection lies in the purity of his soul. Through the sanctity of life enables man able to read the divine laws are scattered in every corner of the universe, as well as he can embody traits *Ilahiyyah* (divinity) in him.<sup>[1]</sup> So that in viewing the universe it is not only seen as a mere mteril object. Nature is seen as an entity that becomes a means of appearance (*tajalli*) for God, as well as something that cannot be separated from itself, as consequence humans who have this paradigm will not act arbitrarily towards nature, on the contrary, they will maintain and preserve it.

However, this spiritual experience is difficult to accept in the modern human paradigm which prioritizes the parameters of truth through correspondence and coherence without considering the spiritual and spiritual dimensions. This paradigm in its journey gave birth to various schools of thought such as *rationalism, liberalism, positivism, materialism, pragmatism, and even secularism*. All of these schools with their basic secular nature have been uprooted and separated from the roots of spiritual values with the style of *Scientia sacra* (sacred science) so that the *worldview* of the environment is different. This kind of paradigm certainly gives birth to a different attitude in looking at and treating nature. Nature is seen only as a mere material object. So no doubt in this modern civilization gave birth to many crises and environmental damage.

According to Gregory Bateson, the occurrence of the global crisis in the modern era is closely related to the perspective, value system, and lifestyle adopted and practiced by modern humans in general.<sup>[1]</sup> Bateson sharply criticizes modern Western epistemology which has conditioned humans to be alienated from nature, from each other, even from themselves.<sup>[2]</sup> Bateson concluded that the basic causes of environmental problems (ecological crises) are a combination of human actions and actions triggered by, a) technological advances, b) increased pollution, and c) conventional ideas about human nature and its relationship to the environment. wrong.<sup>[4]</sup>

Regarding the roots of the global environmental crisis that is currently happening, Fritjof Capra<sup>[5]</sup> argues that the crisis is the result of the *worldview* and human greed for nature, either greed due to poverty, ignorance, or greed to accumulate a lot of wealth. Likewise, transcendental values are not functioning in humans as a moral reference in life. In particular, he said that the disasters that occurred on earth were due to the development of science and technology (humans) which lacked spiritual insight. Capra further quoted RD Laing who stated, "*We have destroyed this world in theory before we destroy in practice ..*"<sup>[6]</sup> Meanwhile, EF Schumacher added that the problem of the environmental crisis is related to the crisis of humanity, social morality, and the crisis of man against God.<sup>[7]</sup>

From these various opinions, it can be concluded that the crisis and environmental damage that befell the world today is one of them caused by the wrong paradigm and perception in looking at nature.<sup>[8]</sup> Therefore, the method used to overcome this is not enough just to make a technical effort, but must be accompanied by the planting of a new paradigm that is more philosophical about the meaning of nature's existence in relation to God and humans. Approaches and studies on the environment related to spirituality need to be reviewed. David Tacet<sup>[9]</sup> even considers the need for a spiritual revolution in saving nature and the environment, which is currently included in the category of environmental crisis, and then it is necessary to offer the principle of *eco-spirituality*.<sup>[10]</sup> According to him, it is necessary to change the social paradigm (*the social crisis of meaning*) regarding nature and the environment and renew the spirituality of nature (*nature and spiritual renewal*). This paradigm will add human love to nature (*falling in love with the world*), and the peak is to include spiritual values in aspects of human environmental studies, where religion is expected to have a very dominant role and contribution in environmental conservation. <sup>[11]</sup> According to Nasr, religious values and moral wisdom which he calls *ecotheology* (ecological awareness with a theological perspective) and *sacred cosmology* are indispensable in efforts to maintain the balance and sustainability of the earth and its contents. <sup>[12]</sup>

One of the elements that provide a paradigm that is friendly to the environment and has a practical dimension that can be applied in environmental preservation is the teachings of Sufism. In addition to containing noble religious and spiritual values, Sufism also has a holistic view in viewing the relationship between God, humans, and the universe. This relationship is related to the view of Sufism itself which views nature and humans as the original unity. Nature is the *tajalli* of God that manifests through various forms, so maintaining and preserving it is a must both in practice and in the mind. According to Nawal Ammar, the existence of a balanced relationship between humans and nature and the environment is a rational spiritual relationship that describes the values of natural peace, beauty, and moral responsibility in protecting the environment. This relationship is a moral obligation and spiritual obligation of every human being. Therefore, according to him, Islam also puts forward this perspective which he calls *a deep relational perspective on natural and social ecology*.<sup>[13]</sup> In this case, Guiderdoni explained that the understanding of this balance, namely the cosmic teleology between nature and humans, is the value of spirit in a real application in the application of divine values (*the action with the word in God's name*).<sup>[14]</sup>

The application of environmentally friendly Sufism values can be seen in the track record of Hadrotus Sheikh KH Ahmad Shahibulwafa Tajul Arifin who is known as Pangersa Abah Anom. As a Sufi, he has a very universal view of how to behave in society, the state and how this can be applied in environmental preservation. His views are contained in several of his works which describe how a person can live in harmony with the social and natural environment and how we practice religion according to God's commands.

Abah Anom and TQN Suryalaya have played a major role in the development and preservation of the environment. One of the concrete steps was the appointment of Pangersa Abah Anom on June 5, 1980, as an environmental ambassador and the award was given directly by the 2nd President of the Republic of Indonesia at Bina Graha Jakarta.<sup>[15]</sup> Pangersa Abah Anom as a Sufi figure

contributed significantly to protecting the environment by making irrigation and irrigation to rice fields and plantations that were beneficial for the local people. The Sufi model which has an environmental paradigm as proven by amaliyah in real life is identified as the application of *eco-sufism* values.

Not too many researchers have conducted research on Pangrsa Abah Anom's sufistic thinking about *eco-sufism*, even though Pangrsa Abah Anom was elected as an environmental ambassador on June 5, 1980. Research that is often done by researchers at this time on TQN, in general, is about remembrance, and how TQN is applied and practiced by the brothers. This is due to the very lack of data about Pangrsa Abah Anom's thoughts on environmental conservation that are recorded, in addition to the few books written by Abah Anom, which are the biggest reasons for researchers to obtain accurate original reference sources. Therefore, most of the researchers conducted a lot of research on TQN and the method of remembrance at the Suryalaya Islamic Boarding School managed by Pangrsa Abah Anom, there were also those who examined the methods of healing drug victims and their rehabilitation sites. Therefore, the author tries to explore, collect, analyze how Pangrsa Abah Anom's paradigm towards Sufism values and environmental preservation and what roles Pangrsa Abah Anom has played in environmental preservation.

### **1.1 Research Problems**

As stated in the previous background, this research focuses on the views and role of Pangrsa Abah Anom in applying taswuf values to environmental conservation. In addition, this study also discusses the Sufism paradigm itself which is considered to be able to provide a new paradigm in overcoming the current environmental crisis. So, to answer this question, several formulations of the problem can be taken as follows:

1. What is the form of Pangrsa Abah Anom's Sufistic thought about environmental sustainability (eco-sufism)?
2. What is the view of Sufism in viewing the harmonization of God, Nature, and Humans?

### **1.2 Research Purposes**

In accordance with the formulation of the problem above, the objectives of this study are:

1. To know Pangrsa Abah Anom's Sufistic thoughts on environmental sustainability (eco-sufism)?
2. To know the Sufism paradigm in looking at the harmonization of God, Nature, and Humans?

## **2. Method**

Judging from the type of data, the research that the researcher conducted was qualitative research that produced descriptive data, thus requiring a descriptive analysis approach. Qualitative methodology is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior.

The data sources used in this study were primarily obtained from the works of Abah Anom. In addition to completing this research, other sources are also used, such as the works of Abah Sepuh as well as the works of other authors, both those that study Abah Anom and TQN Suryalaya as well as works that discuss ecological variables and Sufism in general. From these various data sources, the data obtained are then sorted and classified into several categories to be analyzed and reviewed, and then presented descriptively.

## **3. Result and Discussion**

### **A. Factors Causing Environmental Crisis**

As a worldly entity, the universe can experience crises or breakdowns. But in the course of the damage can be influenced by two factors; natural factors and human factors. Natural damage to nature is inevitable, but such damage does not create a crisis or serious threat to the balance of the ecosystem. On the other hand, natural damage such as natural disasters is actually a natural process that brings the evolution of nature to its perfection. For example, when a volcano erupts, it causes soil fertility. However, if these factors are in the form of non-natural factors and continue to occur in a sustainable manner, then this will lead to an imbalance of life and ultimately bring disaster to the creatures that inhabit it, one of which is humans.

As mentioned earlier, the main factor in the emergence of environmental crises and damage is the existence of a wrong paradigm and perception in viewing the existence of nature. This wrong perception is formed gradually and has been happening for hundreds of years and has led to actions that are detrimental to environmental sustainability. More specifically, Catherine said that the ecological crisis was caused by a crisis of perception originating from the worldview of positivism philosophy and Cartesian dualism. This dualistic view raises the perception that nature is seen only as an object, while humans as a subject. Nature is not viewed holistically so that humans who are identified as subjects feel not part of nature and separate from it. This view is of course reductionist and denies metaphysical reality. As a result, this view is naturally accompanied by the failure of humans to understand

absolute reality, and an inability to view nature as a sacred theophany. The consequence is that nature is seen as an exploitable raw material that is used for the production process with the aim of processing products for consumption.

Modern culture with its enlightenment jargon and various technological findings also gives birth to an attitude of secular anthropocentrism. Anthropocentrism basically argues that humans are the only creatures that are the center of relations between the universe, which makes humans the center of the cosmos and the master of all other creatures in this universe. This anthropocentric attitude has historically been the antithesis of the pre-modern domination which tends to be theocentric, where theological values are the absolute reference in living daily life. This human attitude that is too anthropocentric is what makes humans the rulers of nature who can do anything to nature, including exploiting nature and all its contents, because they think that nature has no value and sacredness.

Regarding this modern human paradigm, Nasr explained that the view of modernism tends to view the cosmos or nature as inanimate objects that can move mechanically (such as clocks or machines). Nature is just a material that is inanimate, senseless, and of no value, except for its economic utility. Nature has been treated by humans as prostitutes who are exploited without a sense of responsibility towards it. Secular views and science and technology that are uprooted from the roots of spirituality and religion have made the earth increasingly in crisis and continue to approach the point of destruction.

In addition, a modern culture which from the beginning gave rise to a reductive and technical paradigm gave rise to exploitative technological products. The environmental crisis that occurs today is nothing but the negative impact of modern industry and the development of technology and the lifestyle of modern humans themselves. The term modern comes from the Latin *moderna* which means present, latest or up-to-date. Modern can also mean attitudes, ways of thinking, and ways of acting in accordance with the demands of the times. Modern ideas are often understood as ideas of renewal and are contrasted with traditional ideas. This is in line with Jean Jacques Rousseau (1712-1778) who has used the term modern in the sense that is known today, namely a world view based on (a) a state based on a political system, (b) technology based on science, (c) rationalism, (d) multiplication of profits, and (e) secularization and underestimation of the role of religion. The characteristics of modern society are the growth of science, engineering, and capitalist economy and are applied in all lines of life in the industrial, agricultural, transportation, and communication sectors. Otto Soemartowo quotes Goldsmith who explains that the nature of technology has damaged the environment a lot. Technology has replaced the very delicate biosphere and is concerned with maintaining long-term stability, i.e., survival, into a relatively rugged technosphere aimed at meeting human short-term needs.

### ***B. Sufism's View on the Relationship of God, Nature, and Humans***

As a counter to the reductionist view that gave birth to inequality and the environmental crisis, a new paradigm that is more holistic in viewing the harmony of nature and humans is needed. To view nature as more valuable requires harmony between nature and humans, and to regulate it requires ethics towards nature so that it becomes a cosmic unity with natural law and God's law. Thus, peace will be created, both peace with God, with oneself, and all of His creation, both in the form of biotic and abiotic components. Through this view, nature is seen not only as a resource and is seen as a mere quantity, but nature is seen as a spiritual home and contemplation and a source of contemplation so that an understanding of God will arise. The human need for the existing nature is not only to fulfill physical desires and biological needs, but nature as a sign of God's verses is the answer to human spiritual needs. With a good understanding of religion, humans can read the signs of God from the faces of his various creations.

In Islam, the relationship of harmony and harmony between the microcosm (humans) and the macrocosm (nature) is an important part of the discourse of Islamic thinkers, from the beginning to the present, such as in the discussion of theology, philosophy, and Sufism, so that nature and the environment are in the teachings of Islam. Islam is an inseparable part and has spiritual value (spiritual ecology). As reflected in Eastern mysticism, there is an ecological awareness in which humans, animals, and nature are closely connected and intertwined with each other so that nature is seen as a partner that must be cared for and preserved as a symbolic vehicle for fulfilling individual spiritual needs. Ikhwan al-Safa views that humans as microcosms and nature as macrocosms are two creatures that cannot be separated and must take care of each other. This arises as a result of a new awareness that links the principles of religious spirituality and tradition which is expected to contribute actively in efforts to overcome the environmental crisis that occurs.

These holistic views about the relationship between God, Nature, and humans are summarized in the teachings of Sufism. Sufism paradigmatically views God as the true Essence whose form is the source for the existence of nature and humans. So, in the practice that each Sufi does, it aims to get closer to only God as the true Essence, the method of approach is through appreciation of oneself and nature and applying goodness to nature and its surroundings based on divine values. At least there are some basics that lead to the holistic paradigm of Sufism teachings, including nature as *tajalli* and the image of God, nature as signs (verses) that indicate the existence and power of God.

#### ***1. Nature is the image of God***

In the Sufi perspective, nature is a manifestation of all the names and attributes of Allah. Chittick states that every object in nature is not only a sign, a proof, and a message, but also a letter or a word revealed by God. For example, plants reflect the divine attributes of knowledge because plants know how to find food and light, fruits are a manifestation of Allah's bounty, and animals reflect the divine attributes of life, knowledge, desire, and power. Therefore Islam forbids its adherents to use nature by exploiting and destroying nature as well as plant and animal species and other organisms.

The concept of this manifestation in Sufism is known as *tajalli*. This concept is the central thought of the thought of Ibn 'Arabi, a great Sufi who had a strong view of the unity of being. More generally *Tajalli* is interpreted with the process of creation. This process explains how one gives birth to a plurality. *Tajalli* is generally translated (in English), self-disclosure, self-revelation, self-manifestation. *Tajalli* can also mean enlightenment or revelation. Through *Tajalli* means, God reveals Himself to His creatures.

As a manifestation of God, nature is also known more popularly as sign of God's existence and power for his creatures. These signs in Islam are known as *verses*. Even the universe according to Nasr is a macrocosmic revelation. Elsewhere he mentions nature as the theater wherein is manifested His sign. Through nature, humans can recognize the existence of God, as well as be able to appreciate various attributes such as his omnipotence and majesty that lie in the perfection of the universe.

## **2. The Concept of Unity of Being**

As a continuation of the concept of manifestation or appearance of God, in the Sufi view, nature and human existence are nothing but the form of God Almighty. The form manifests itself in the form of other forms so that between the form of God and the form of his manifestation there is an ontological unity. This term in Ibn Arabi's view is known as *wahdat al-Manifest*. The doctrine states that nothing exists except God; there is only One True Being, namely God, which Ibn Arabi often refers to as *al-Haqq*. Everything other than God does not exist in itself; it exists only insofar as it is manifested in the Being of God, wherein nature is the locus of the appearance of God. Nature has no form of its own except for a borrowed form that comes from the "abundance" or "radiance" of God. *Al Haqq* (God) and *al-Khalq* (nature) are one but not one, identical but not identical. Viewed from the side of similarity (similarity, *tasybih*), God is identical, or rather similar, or one with nature, even though the two are not equal because He, through His names, appears in nature. The form is one and is graded according to the level of intensity. The level of intensity that can occur is based on the degree of manifestation. Just like a light that has one essence, namely one essence (*mahiyah*) of light but different in intensity. But if seen from the other side, namely *tanzih* or incomparability, God is different from nature because He is an absolute essence that is not limited outside the finite relative realm. This was formulated by Ibn Arabi as "He is not He" (*huwa la huwa*).

In connection with the above, the phases that occur can be concluded that God can only place Himself through a locus. Then He becomes nature as the locus of His self-appearance. Ibn Arabi says, "Nature is only His *tajalli* in the form of its own permanent entities which cannot exist without Him. It is here that Ibn Arabi mentions the diversity (appearances) present in nature as *tajalli* (manifestations). Thus, *tajalli* is the exit of the Absolute from His absolute state, then wearing a cloak of limitation and entification.

From that question, the initial concept of the creation of creatures in Sufism thought was born. The initial concept of the creation of the creature is known as the concept of *nur muhammad* or *al-haqiqah al-Muhammadiyah*. According to 'Abd al-Qadir al-Jilani the first creature created by God was the spirit of Muhammad. This spirit was created by Allah from the light of His *jamal*. This is in accordance with the word of Allah in the hadith Qudsi: I created the spirit of Muhammad from My light. According to al-Jilani the essence of Muhammad is called *nur*, because he is clean from all darkness that hinders. On the other hand, Muhammad's essence is also called reason, because he discovered everything, or in the word *qalam*, because he is the cause of the transfer of knowledge like the point of the pen.

The teachings of Nur Muhammad can also be found in the Sufism thought of Abu Mansur al-Hallaj (d 309 H/921 AD). According to al-Hallaj, this universe was created by Nur Muhammad. Because Nur Muhammad is the origin of creation. Nur Muhammad has two essences, namely, first, the nature of *qadim* because it is eternal, this essence is an eternal *nur* that existed before the creation of the universe. Second, the essence of *hadith* whose existence is as a human being, like the Apostles and Prophets who were sent by God. Muhammad's essence in the human contest will experience death, its essence will be limited. Because it is limited by space and time, even though it arises from *nur al-azali al-qadim*. Meanwhile, the *qadim* nature of Muhammad still exists and encompasses nature. From *nur* which is essentially *qadim*, all forms of *nur* are taken to create all the prophets and apostles and the saints.

## **3. Nature is the embodiment of God's love**

The emergence of the universe and its contents in Sufi doctrine is a form of the love of the owner of the form (obligatory *al-Manifest*). This creation occurred, in the beginning, was caused by God's longing and love to be known. According to Ogunnaike, love has a very significant role in Ibn's teachings. Arabi, because of the power of love that caused *al-Haqq* to create nature. This longing and love are revealed in a hadith as follows: "I am a hidden treasure, so I love to be recognized. I created creatures, so through Me, they know Me." Based on the hadith, it can be understood that God (*al-H{aqq}*) at the level of hidden treasure is something totally transcendent. It cannot be seen, known, or approached absolutely. The only way that He can be known and approached is by creating nature or what is known as a creature.

From this hadith, it can be seen how God explained that this world was created with His love. In his editorial God said not to be "known" but "love (ah{babbtu)" to be known. For this reason, the created universe is a source of beauty and is the object of God's love for creatures. Through God's love, this world was created. Likewise what Ibn Arabi said that in the mirror of nature the cause is love. Because He sees nothing but Himself. This means that the expression of nature that exists is an expression of Himself where God sees the beauty of Himself in nature. This necessitates that the created nature is a beauty, Allah loves beauty. Ibn Arabi said that: Nature is the beauty of Allah, so He is love and loves the beautiful, whoever loves nature with this view, then he loves it with the love of Allah.

#### **4. Nature is a living being**

As fellow beings who come from the Almighty, in the Sufi tradition, nature also bears the title of a living being. This view is for example contained in the verses of Rumi's poetry:

*"Like a husband, the sky rotates to earn a living, while the earth, the wife receives what the sky provides.*

*When the earth is dry, the sky gives rain or dew,*

*When the earth is cold, the sky gives it warmth.*

*Thus, the earth also gave birth to its children, closely guarding and nurturing what it gave birth to.*

*If they don't have intelligence, why do they act like intelligent people?*

*If they don't enjoy their relationship,*

*How do they walk like lovers?"*

Through this poem, Rumi wants to invite people to think and reflect on the natural phenomena that surround humans. Everything seems perfect and alive to run a great mechanism that supports the sustainability of this universe. Through the example of heaven and earth collaborating through rain, Rumi wants to emphasize that this universe is not an inanimate object, but it is a living creature and understands the purpose of its creation.

In various verses of the Qur'an, there are also many editors regarding the universe and its contents who always offer prayer beads to God. Regarding the meaning of natural prayer beads to God, al-Ghazali said that nature is life and all nature always glorifies God, but only the mystical world can hear their prayer beads. Ibn Arabi (1165-1240) also emphasized that minerals, plants, and animals naturally know and worship God, in contrast to humans who, although equipped with intelligence, often neglect to worship God. Nature also praises God as humans praise and glorify God.

The ontological and theological basis of nature which bears the predicate of life is certainly contrary to the modern paradigm which only views nature as inanimate objects and its existence is only used as a means of satisfying human worldly desires. By looking at nature as a living creature, of course, gives a firm warning to humans, especially those who believe, not to treat nature arbitrarily, instead of demanding humans to care for and preserve it as fellow creatures of God who animate.

#### **5. The Concept of Khalifatullah and Al Insan al Kamil (Perfect Man)**

In addition to the doctrine of the unity of existence and the harmonization of the relationship between man and nature, the doctrine of Sufism also recognizes the concept of khalifatullah and insan kamil, or a perfect man. As creatures who receive the manifestation of God's attributes more perfectly than other creatures, then humans have the potential to be perfect creatures compared to other creatures. However, this was preceded by a long process and forging. Through this process, humans reach a degree of perfection in terms of form and knowledge. Perfection in terms of his form is because he is a perfect manifestation of the image of God, in which the names and attributes of God are reflected in their entirety. As for perfection in terms of knowledge is because he has reached the highest level of consciousness, namely realizing the unity of his essence with God, which is called makrifat. So, from one side, insan kamil is a perfect container of God's tajalli, while on the other hand, he is a miniature of the entire universe, because on him all individual realities of the universe are projected, both physical and metaphysical.

Al-Insan al-Kamil is described by Nicholas as a person who can fully achieve oneness with the essence of God. In this case, humans are "like" with God. This kind of experience can be achieved by prophets or saints. Therefore, al-Insan al-Kamil is not only an attribute for the Prophets but can also be owned by the chosen people (khawwash) who have been able to achieve it. The perfect human being is a created existence that includes everything (al-kwan al-jami). Ontologically, it is the beginning and end of the universe, as well as a model of perfection and a spiritual guide for humans.

As for the perfect human being at the particular level occupied by the prophets and the saints of Allah. While the perfect human at the universal level is called by Ibn Arabi with al-haqiqah al muhammadiyah (the essence of Muhammad). He is a man who does not exist in history, does not exist in the real world; it exists only in the knowledge of God. The perfect man in this sense has existed

since time immemorial and this will remain forever. As for metaphysically, the perfect man in this sense is the origin and purpose of the creation of this world. He is a model of spiritual perfection and a guide for all human beings. He is the "intermediary" (barzah) between God and nature. From Him the One and the Many Unite.

As creatures who bear the perfect title, then only humans are asked to be representatives of God on earth or khalifatullah. As a representative of God, a human being must be aware of his existence as part of nature, of course, must apply divine values on earth. Loving and protecting the environment is certainly one form of actualization. No other creature can play the role of preserving nature, this is because only humans are equipped with perfect consciousness, mind, and heart. Through the process of preserving nature, humans are fulfilling their important role on earth. So actions that destroy nature are certain actions that are contrary to human nature and mission on earth.

#### **6. Sufism as an Environmental Conservation solution**

With consideration of the paradigms contained in Sufism, of course, Sufism values can be an alternative in forming a new paradigm for the perspective of humans and nature. This more spiritual and holistic paradigm can replace the reductionist paradigm of modernism and is far from spiritual values. This is as recommended by Seyyed Hossein Nasr who offers Sufism as an alternative to overcome the crisis of modernism and the environment. For Nasr, Sufism is the most appropriate solution to overcome the spiritual problems of modern society. Sufism invites modern humans to love nature and understand who the real human is. Sufism teaches modern humans to use science and technology properly, namely to get closer and read God's verses and understand the hidden secrets of his creation. Sufism also opens up the intellectual horizons of humans today, that the source of knowledge is not only the senses and reason but besides that, there is intuition and revelation to guide humans in living life.

There are at least four important elements in Sufi, namely: 1). Ethical systems, 2) brotherhood, 3) rituals, and 4) social awareness. Sufism is a mystical dimension in Islam that focuses on ethical and aesthetic relationships between humans and their God, and with their environment or other ecosystems. Sufism has a more advanced and holistic view. Nature, in the Sufi tradition, can function as 1) a verse (a sign of God's greatness), 2) a medium to get closer to Allah with qurbah and gratitude 3) a learning tool (getting wisdom), 4) a sweetener (adultery) 5) fulfillment of needs (consumption).).

With the view of the unity of existence, humans are clearly aware that their origin cannot be separated from the essential form, namely God. Humans also realize that their existence is an inseparable part of the universe, therefore as fellow creatures, humans do not have the authority to own, they are only given the power to manage and preserve. At the same time, through nature as the verses of Allah, humans can improve the quality of their spirituality through contemplation of the omnipotence of their Lord on earth. No less important is that, through the concept of khalifatullah, humans have full responsibility as representatives of God on earth, through this predicate, humans are required to preserve and protect nature with all their hearts so that order and harmony in the universe are still created.

#### **C. Biography of Pangrsa Abah Anom and TQN Suryalaya**

The Suryalaya Islamic Boarding School complex is located in a valley flanked by two mountains, namely Mount Cakrabuana and Mount Sawal, and is divided by the Citanduy River, which is a territorial boundary that stretches naturally between the districts of Ciamis and Tasikmalaya.

The teaching of the Qadiriyyah Naqsyabandiyah Order was developed by two charismatic figures, namely Abah Sepuh and Abah Anom. Abah Anom or Hadrotus Sheikh KH. Ahmad Shahibul wafa Tajul Arifin, was born in Suryalaya on January 1, 1915. He is the 5th son of Hadrotus Sheikh Abdullah Mubarak bin Nur Muhamad, founder of Pondok Pesantren Suryalaya, or popularly called Abah Sepuh. His mother's name is Hj. Juhriyah. Abah Anom's sons and daughters are fourteen and a stepdaughter, from his first wife, mother Hj. Euis Siti Ru'yanah. They are H. Dudun Nursaiduddin (1942-2010), H. Aos Usnifalah (1943-2000), N. Nonong (1945), H. Didin Khidlir and neng Hesyati (twins born 1947), H. Endang Jakfar Sidiq (1949) , Hj. Otin Khadijah (1951), H. Kankan Zulkarnaen (1952), Memet Ruhimat (1954-1979), Hj. Ati Elementyati (1956), Aneu Utia Rohayaneu (1958), K.H. Baban Ahmad Jihad Sofia Buana Arifin, BA. (1960), and Hj. Nia Nur Irianti (1962). In addition to the fourteen sons and daughters, Pangrsa Abah Anom was blessed with another son from his second wife, Ny. Hj. Yoyol Sofiah, who was named Ujang Muhammad Mubarak Qodiri (1986).

At the age of eight, Pangrsa Abah Anom attended elementary school in Ciamis between 1923-1929. Then he entered secondary school, a kind of madrasa Tsanawiyah in Ciawi Tasikmalaya in 1929-1931. In 1930, Pangrsa Abah Anom embarked on a journey to study Islam more specifically. He studied fiqh from a well-known kiai at the Cicariang Islamic boarding school, Cianjur, then studied fiqh, nahwu, sharaf, and balaghah from a well-known kyai at the Jambudipa Islamic boarding school, Cianjur. After approximately two years at the Jambudipa Islamic boarding school, he continued to return to the Gentur Islamic boarding school, Cianjur at that time, under the care of Ajengan Syatibi. From this pesantren, Abah Anom gained a lot of experience in many things, including how to manage and lead a pesantren. He also studied martial arts a lot and liked to hunt with Aki Danu from Ciaul. He also often made pilgrimages to the graves of holy people (awliya), while studying at the Kaliwungu Islamic Boarding School, Kendal

(Central Java). He went to Bangkalan, accompanied by his older brother, H.A Dahlan and deputy talqin Abah Sepuh, K.H Faqih for the Talaga Majalengka area.

After turning twenty-three years old, Abah Anom married Mrs. Euis Siti Ru'yannah in 1938. After marriage, then he made a pilgrimage to the holy land accompanied by his nephew named Simri Hasanudin and stayed there for 7 months with Sheikh Romly Garut, deputy talqin Abah Sepuh who lives in Jabal Qubaish, near Mecca. After returning from Mecca, Pangersa Abah Anom gained a lot of knowledge and deep religious experience. His knowledge includes the science of Tafsir, Hadith, Fiqh, Kalam, and Sufism which is the core of Islamic religious knowledge. Therefore, it is not surprising that he is also fluent in Arabic and fluent in speeches, both in Indonesian and Sundanese, so that people in his environment who generally speak Sundanese quickly accept him from the bottom of their hearts. In addition, his expertise in Sundanese culture and literature can be said to be equivalent to Sundanese language scholars in the application of Sundanese philosophy and ethnicity. To strengthen TQN, he even sometimes speaks Javanese well.

After Abah Sepuh died, in 1956, Abah Anom replaced his father's role in leading the Suryalaya Islamic Boarding School. With sincerity and full of example, Abah Anom was persistent in spreading the teachings of Islam through the TQN method to various corners of the country even though at that time there were still security threats, especially from DI/TII which was still rampant. Throughout the period 1953-1962, Abah Anom was active in assisting the Indonesian War Council against the Kartosuwiryo rebellion. Suryalaya Islamic Boarding School, with the leadership of Abah Anom during the period 1962 – 1995 helped the government to develop the region in the agricultural, educational, environmental, social, public health, political and cooperative sectors, until the establishment of the Serba Bakti Foundation in 1961.

Suryalaya Islamic Boarding School remains consistent with Tanbih, Abah Sepuh's will, which includes obedience to religious and state orders. So Suryalaya Islamic Boarding School continues to support the legitimate government and is always behind it. In addition to preserving and disseminating Islamic teachings through the TQN method, Pangersa Abah Anom is also very consistent with the development and needs of the community. So, since 1961 the Multipurpose Bakti Foundation was established with various institutions including formal education ranging from Kindergarten, Islamic Junior High School, Madrasah Tsanawiyah, Madrasah Aliyah, Vocational High School (SMK), Religious Madrasah Aliyah which began in 2005 to join SMK, SMU. On September 5, 1999, STIELM College offered higher education in economics in addition to IALM.

In addition, the Inabah youth hut was also established. The establishment of the Pondok Pemuda Inabah as a form of Abah Anom's concern for the needs of the people and feels obliged to help people who are being stricken by disasters, especially alleviating drug victims because it is a group with deviant behavior, they are given special treatment. The establishment of the Inabah Youth Boarding School since 1971 has brought wisdom, including being a bridge to attract the wider community, experts in health sciences, education, sociology and psychologists, and even religious experts are starting to believe that Islam with its various disciplines including Sufism and Tarekat is capable of rehabilitating mental damage and shaping strong deterrence through strengthening faith and piety with the practice of TQN. In carrying out his daily duties, Pangersa Abah Anom appointed three trustees, namely KH. Noor Anom Mubarak. BA, KH. Zaenal Abidin Anwar and H. Dudun Nursaiduddin (late).

On September 5, 2011, at the age of 99 years, the mursyid of TQN Pon-Pes Suryalaya, Hadrotus Sheikh KH. Ahmad Shahibulwafa Tajul Arifin ra. as well as the leader of the Suryalaya Islamic Boarding School Tasikmalaya passed away to rahmatullah. He was buried in the Puncak Suryalaya cemetery complex. The funeral of Pangersa Abah Anom will be held the next day, September 6, 2011. Hundreds of thousands of ikhwans from various backgrounds, from various regions in the archipelago and abroad, were present to pay their respects to him.

#### ***D. Application of Pangersa Abah Anom's Eco-sufism Paradigm in Environmental Conservation***

As a well-known Sufi and one of the Mursyids of TQN Pangersa Abah Anom, he certainly has a mature level of spirituality in every practice of his life. In his daily practice, the figure of Pangersa Abah Anom is known as a Sufi who does not close himself off from the surrounding environment. This can be seen from the activities of Pengersa Abah Anom's Sufism which blends in with the community and the surrounding environment, of course, this is in contrast to some Sufis who isolate themselves in solitude which is not very relevant to this increasingly complex world. This is based on Abah Anom's view that through TQN itself Diana, the holiness of a salik or ihwan of TQN Suryalaya is not sought by solitude, but rather by involving oneself in social, political, and cultural life. At the Suryalaya Islamic Boarding School and its branches, there are no rooms for solitude or rooms for seclusion.

Apart from being a Mursyid TQN, Pengersa Abah Anom has also been a member of the MPR (1992), and received an award from the government for his pioneering work and participation in national development, especially in the economic fields of rural communities, the environment, and defense and security. The actualization of Sufi values is based on the views of Abah Anom and TQN Suryalaya that Sufime is an act like someone who plants seeds on land, the seeds are in real actions in the form of good



deeds that are carried out both in worshipping God in rituals and worshipping humans. socially. This is as Pangersa Abah Anom said: "But in the world of *urang henteu pepelakan*, *lam yahsud*, *moal* is made, *moal ngala* in the afterlife. *Batur song ngala*, *urang just ngajentul*, *teu boga nanaon*.

Apart from contributing to social and political roles, Pangersa Abah Anom is also known to care about environmental conservation. Pangersa Abah Anom's love for the environment is proven by real work with reforestation activities in the upper Citanduy River to prevent erosion. In addition, a dam named Nur Muhammad was also built-in 1960. In that same year, the situation in West Java, especially around Tasikmalaya and its surroundings, was in the midst of a conflict between the government and society, especially West Java, and the DI/TII rebel forces led by Kartosuwiryo. However, with enthusiasm and determination, Abah Anom and Suryalaya's students continued to carry out the construction of the dam. Of course, this is a challenge in itself where the situation is not in a safe condition.

The dam or Nur Muhammad Dam is capable of irrigating 100 hectares of rice fields. Pangersa Abah Anom invited the brothers and the community together to plant bamboo and hard trees and clove trees around Suryalaya which also functioned as rainwater catchments. For his services, on June 5, 1980, Pangersa Abah Anom received the Kalpataru award by President Soeharto. In 1990, the clove trees were replaced with teak trees and around 2000 teak trees have been successfully planted and are maintained to this day.

The Nur Muhammad Dam, which was built on the initiative of Pangersa Abah Anom, can drain water to all corners of the rice fields, yards and is also connected to the Nurul Asror Mosque which can be used for various purposes, one of which is for purification. The naming of Dam Nur Muhammad as a water reservoir in the middle of the rice fields indicates the spiritual hope contained in the term Sufism regarding "Nur Muhammad" which is the origin of the existence of the universe. Nur Muhammad is the forerunner entity from which everything exists. This is the same as the existence of the Nur Muhammad Dam where through the dam there is an implied hope that the dam can become a source of existence and life for the surrounding environment. Through Da Nur Muhammad also be a reminder that humans and their natural surroundings are essentially creatures that come from one form, namely the form of God Almighty. At the same time reminding that humans and nature both have lives that influence each other, so their existence should be maintained.

Functionally, the construction of the Nur Muhammad Dam in the physical sense of the water can be used for human needs, in daily needs including being used for irrigation facilities. Whereas the philosophical understanding of water contains properties that reflect the steps, attitudes, and movements of every human being, especially those of the Suryalaya Islamic boarding school in particular, which are expected to have noble qualities as contained in the teachings of Sufism. (1) As water is always soft and cold in nature so that it can cool and extinguish any embers (fire) and the heat of a person's heart so that he immediately takes a bath or at least he performs ablution. (2) Always flows to a low place and will not stop flowing even if it is dammed, water always prepares the strength to break through any obstacle that hinders its journey, even if it cannot be penetrated (eg dammed like a dam), water does not ever give up to cross that boundary from the dam or dam, if the effort is not successful, water will seep through the pores of the soil to escape. This symbolizes the nature of the spirit that must be possessed by every human being in living his life, especially in worship. (3) The water is basically clear and clear, from the clarity it can absorb everything, whether coffee, tea, even prayer.

In addition, philosophically, the divinity of the water of life that has cleansed itself physically and mentally is then filled with pure spirituality through the process of Talqin remembrance (*tahalli*) so that they can become human beings who are ready to plunge into society (*tajalli*) with *akhlaq al-karimah* to climb the ranks. higher consciousness on the path of Sufism. Dam Nur Muhammad, which was initiated by Pangersa Abah Anom, is essentially an eternal motion process that revives awareness of returning to eternal substances through a cleansing process (*takhalli*) to achieve self-awareness so that one can self-muhamadiyah or in other words begin to climb to a higher level. spiritually or in Sufism known as the rising arc (*qaws al-su'ud*) to the starting point (*mabda*).

Spiritual transformation through environmental preservation can philosophically be described through the depiction of Dam Nur Muhammad which reminds us of the process of ascending or returning a servant to his Lord. The water flowed by the dam is philosophically the flow of divinity, it can be interpreted as a spiritual flow (as is the case when God shines His light on humans), His light never deviates so that it can be used to cleanse human souls physically and mentally (*takhalli*). ). In this process the soul is cleansed and emptied of bad qualities, this is as in the Nurul Asror mosque in the Suryalaya Islamic Boarding School complex, in which there is a room for bathing/cleansing the brothers before performing worship whose water comes from the Nur Muhammad Dam. After it is clean, the only pure spiritual filling is carried out, through the process of Talqin remembrance (*tahalli*) so that it is hoped that people who are ready to enter the community (*tajalli*) with moral character will climb to a higher level of consciousness on the path of Sufism.

In carrying out daily life, especially related to his relationship with nature, Pangrsa Abah Anom reminds his students to always do things that are beneficial for the surrounding environment, and not to follow lust and greed that leads to evil. In the *Tanbih* in the seventh sentence it is stated as follows:

*"Inget sakabeh murid-murid ulah kabaud ku pengwujuk napsu kagendam ku panggoda syetan, sina awas kana jalan anu matak mengparkeun kana parentah Agama jeung Negara, sina telik kana diri bisi katarik ku iblis anu nyelipkeun dina bathin urang sararea.*

The translation: Insyafilah, all students, do not be adrift by the enticement of lust and be influenced by the temptations of Satan, you must be aware of the paths that lead to deviations from the orders of Religion and the State so that you can examine yourself in case you are attracted by the whispers of the Devil who always sneaks in our heart.

In relation to the environment, humans have an obligation to control their passions and not to be greedy, especially in environmental management, do not over-exploit under the pretext of human interests. For this reason, it is necessary to take responsibility for preserving it for the next generation who have the same rights to manage and enjoy this gift. Environmental destruction carried out by humans is technocratic, meaning that humans only want to dominate nature to meet their needs, this is very worrying if there is a greedy desire to exploit on a large scale. Technocratic can be interpreted as an attitude of seizing and throwing away by taking whatever is needed, while what is not needed in addition to its by-products in the form of waste is simply thrown away.

As a prevention from greedy actions for the management of nature, it is necessary to have spiritual awareness of the unity of nature and humans as God's creatures. One of them is by way of dhikr. Hadrotus Sheikh K.H Ahmad Shohibulwafa Tajul Arifin r.a emphasized in his book *Miftah al-Shudur*, that the basic principle of tarekat practice is a remembrance of Allah. Zikr in the broadest sense is awareness of Allah's presence anywhere and anytime, as well as awareness of His togetherness with creatures, togetherness in the sense of His obedient knowledge.

According to Dadang Hawari in his book *al-Qur'an, mental medicine and mental health*, remembrance is a saying that always reminds us of Allah swt. This remembrance is able to remove various veils that are in the heart and cleanse the soul of various meaningful impurities, namely animal traits, and is the main practice to connect with Allah. Pangrsa Abah Anom explained that dhikrullah creates good behavior because there is a unity of dhikr that is spoken and remembrance of remembrance in the heart. This unity will present a unanimous determination and a strong belief in oneness as well as submission and awareness towards God.

Hadrotus Sheikh K.H Ahmad Shohibulwafa Tajul Arifin r.a or known as Pangrsa Abah Anom through his attitude and role has fulfilled all the qualifications that scientists call neo-sufism. Neo-sufism conceptually means, attitudes, and behaviors in the practice of contemporary Sufism with the aim of purifying Sufism at the conceptual and practice levels, so that it is in line with the Qur'an and Sunnah and also always plays an active role in social life. In addition, through his specific role in environmental conservation based on his Sufism views, this action can be categorized as an eco-sufism experience. The concept of the application of eco-sufism which in the language of eco is the environment (in some dictionaries it means house, village, or habitat), while Sufism is the application of life behavior based on noble values of God. Eco-sufism is ethics or morals towards the environment that is built with a Sufism approach where there is a correlation between God, Nature, and humans. As previously explained in Pangrsa Abah Anom's view that Sufism or Sufism is not just things related to Allah (or known as mu'amalah ma'a Allah). On the contrary, it is an application of one's piety and obedience to Allah which can be seen from the activities and social life (mu'amalah ma'a al-Nas) and the natural environment (mu'amalah ma'a al-'alam).

#### **4. Conclusion**

Earth and the universe are the home of all human beings. Therefore, environmental problems are problems that are the responsibility of all human beings, both people in the East and West. This gift of God in the form of the universe provides a consequence for humans who are God's vicegerents on this earth to manage and benefit from it, but also have an obligation to maintain and conserve so that ecological balance occurs. Nature is not only used but also must be respected.

One solution so that humans have awareness in maintaining the environment and nature in a balanced way is by way of Sufism. This is based on the fact that Sufism provides a holistic insight into the relationship between God, man, and nature. Sufism offers a concept of harmonization between the three elements. These three poles must be balanced and harmonious. Removing one of the components will cause a lameness between the three. The relationship between nature and humans is not a relationship between the conqueror and the conquered as contained in the paradigm of modernism. The relationship that exists is a relationship of togetherness and submission of nature and humans to Allah swt. Therefore, Sufism is a very appropriate alternative to overcome the multidimensional crisis suffered by society today, including the current environmental crisis.

The application of Sufism values in nature and environmental conservation in its application can be seen from the figure of Hadrotus Sheikh K.H Ahmad Shahibulwafa Tajul Arifin or known as Pangersa Abah Anom. As a Sufi, he has a very universal and holistic view in looking at social life and the natural surroundings. He also contributed greatly to the understanding of the community, especially in the Suryalaya Islamic boarding school with the application of Eco-Sufism which has the potential to be used as an alternative approach to environmental conservation. The Eco-Sufism approach offers an integrative solution with an approach to noble Sufism values in preserving the environment.

Eco-sufism, which emphasizes the spiritual aspect of understanding and utilizing nature, contributes positively to sustainable development. For this reason, its management can be based on the following principles: (a) Nature and humans are a unified ecosystem (b) all of nature and its contents are a gift from God given to be managed by humans, (c) humans are caliphs on earth who duty to protect nature and its contents. (c) damage that occurs in nature caused by human actions and hands basically must be accountable for both in this world and the hereafter (e) humans must view nature in a sacred way by using aspects of tawhid, and compassion with real steps in loving the environment.

Pangersa Abah Anom's view on the environment is not only discourse but he is directly involved in preserving the environment with his students by building the Nur Muhammad Dam and reforestation by planting clove and teak trees. In addition, the construction of the Nur Muhammad Dam can irrigate around 100 hectares of rice fields which is very beneficial for the community and the community feels the benefits to this day.

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