

Dynamics of Sufism and Environment Studies in Indonesian Islamic Higher Education Institutions

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Abstract

The purpose of this research is to examine the dynamics of Sufism and environmental studies in Indonesian Islamic higher education institutions through scientific works in the form of a thesis, thesis, and dissertation. The selection of scientific works related to Sufism and the environment is done randomly. This research is classified as library research because it relies on the collection and analysis of data through literature studies. The data obtained were processed using discourse analysis and document analysis or content analysis. The data collected through inventory and documentation will be described in more details by investigating the sources and literatures on Sufism and environment relation. The finding of this study is even though scientific studies on Sufism and the environment is abundant, it has not yet had a significant influence on the development of teaching materials and nor directly proportional to the syllabus of Sufism courses.

Keywords: *sufism, environment, scientific works, islamic thought, indonesian islamic higher education*

Abstrak

Tujuan penelitian ini adalah untuk mengkaji dinamika kajian tasawuf dan lingkungan di perguruan tinggi Islam Indonesia melalui karya ilmiah berupa tesis, tesis, dan disertasi. Pemilihan karya ilmiah terkait tasawuf dan lingkungan dilakukan secara acak. Penelitian ini tergolong penelitian kepustakaan karena mengandalkan pengumpulan dan analisis data melalui studi pustaka. Data yang diperoleh diolah dengan menggunakan analisis wacana dan analisis dokumen atau analisis isi. Data yang dikumpulkan melalui inventarisasi dan dokumentasi akan dideskripsikan secara lebih detail dengan mengembangkan dan menelusuri sumber-sumber dan literatur terkait hubungan tasawuf dan lingkungan. Temuan penelitian ini adalah walaupun kajian ilmiah tentang tasawuf dan lingkungan hidup melimpah, namun belum memberikan pengaruh yang signifikan terhadap perkembangan bahan ajar dan tidak berbanding lurus dengan perkembangan silabus matakuliah tasawuf.

Kata kunci: *tasawuf, lingkungan, karya ilmiah, pemikiran islam, pendidikan tinggi islam*

INTRODUCTION

The challenge of environmental crisis caused a response in the mainstream of the world religions to construct an environmental ethics, based on religious and spiritual values. As a result of this awareness, studies about the spiritual and sacred aspect of nature and its relevance for environmental ethics increased in recent decades.¹

The reality of climate change calls for a re-evaluation of our actions and a redirection of our energies towards the reduction or possible reversal of the looming environmental crisis. Religious leaders are challenged to look into their traditions for any inspiration that could guide us towards averting this global disaster. This new demand on old traditions forces us to look creatively at the world's religious heritage and reinterpret or reapply sacred texts and principles to our present problem. It is surprising, however, that the texts of the Islamic religious tradition speak directly on many issues that are pertinent to our problem. Hence the task for the Muslim expositor here is not so much a reinterpretation of the traditions, but mainly a reapplication of old texts to new problems.

Ecological crisis and environmental damage is part of a multidimensional crisis which have their roots in existential crisis caused by the modern materialist-and-secularist worldview dominant today. The point is because humans no longer know themselves (existential crisis) they no longer know God as the owner of the universe and all its contents. Nature ends up being merely an object of exploitation. Environmental crisis which has been mostly caused by human acts, could not merely be seen as destruction or devastation of the physical structure of nature and the environment, but should be seen as destruction or devastation of a "deeper" and complex structure. Not merely destruction of land, water, air, ozone, or biological communities, but also "mental structure", "social structure", and "spiritual structure" at a much deeper level.²

Sufi tradition offer much expression which convey a beautiful ecological meaning. The mystics emphasized the fundamental unity between the essence of natural and social

¹Nur Laila, "Ekosufisme Majelis Zikir Kraton Habib Muhamad Dardanylla Shahab Pekalongan," *RELIGIA* 21, no. 1 (2018): pp.67–77; N S Suwito, "Eko-Sufisme Studi Tentang Usaha Pelestarian Lingkungan Pada Jama'ah Mujahadah Ilmu Giri Dan Jama'ah Aoliya'Jogjakarta," *Disertasi Di Universitas Islam Negeri Syarif Hidayatullah Jakarta*, 2010; Ida Munfarida, "Nilai – Nilai Tasawuf Dan Relevansinya Bagi Pengembangan Etika Lingkungan Hidup" (UIN Raden Intan Lampung, 2017); Angga Arifka, "Ekosofi Dalam Konsep Anima Mundi Llewellyn Vaughan-Lee" (UIN Sunan Ampel Surabaya, 2019).

²Sayyed Hossein Nasr and William C. Chittick, *The Essential Seyyed Hossein Nasr* (Bloomington: World Wisdom Book, 2007), p.21; Seyyed Hossein Nasr, *Man and Nature: The Spiritual Crisis of Modern Man* (London: George Allan and Unwin, 1968), p.25; Seyyed Hossein Nasr, *Knowledge and the Sacred* (New York: Crossroad Publishing Company, 1998), p.121. See also Llewellyn Vaughan-Lee, Ph.D. He is a Sufi teacher. Born in London in 1953, has followed the Naqshbandi Sufi path since he was nineteen. In 1991 he became the successor of [Irina Tweedie](#), who brought this particular Indian branch of Sufism to the West and is the author of [Daughter of Fire: A Diary of a Spiritual Training with a Sufi Master](#). He then moved to Northern California and founded The Golden Sufi Center. Author of several books, Llewellyn has specialized in the area of dreamwork, integrating the ancient Sufi approach to dreams with the insights of Jungian Psychology. Since 2000 his writing and teaching has been on spiritual responsibility in our present time of transition, and an awakening global consciousness of oneness (see www.workingwithoneness.org), including the feminine and the anima mundi (world soul). More recently he has specifically focused on spiritual ecology (see www.spiritualecology.org). see http://www.goldensufi.org/press_page.html

phenomena in a dynamic manner. The author would explore the view and principle of the sufi regarding ecological wisdom such that we could learn how to really appreciate nature. The attempt to reexamine the attitude of the sufis especially in their relationship between human and nature is viewed as a very important endeavor. We would find that they really love the environment and nature.³

In Sufism, the mystical branch of Islam, humanity and the natural world are believed to be the manifestation of God. In that sense, everything that we see, touch, smell or hear is sacred. Even our cities, which we think are cut off from nature, with its malls, roads and skyscrapers, are recognized to still bear the soul of the earth, since they are made from the earth's natural resources.

Although the teaching of Sufism⁴ has existed since the early establishment of Islamic universities in the 1960s, up to now there has been no significant change in material. Sufism teachings have not been seen as an inner strength that creates environmental ethics. Why has Sufism and environment studies not been able to significantly influence Sufism teachers in Islamic higher education institutions to seriously attempt to reconstruct and revitalize classical Sufism doctrines into environmental ethics?

In contemporary Islamic education the expectation towards the role of Islamic higher institutions move on since early twentieth century, it is not only performing the locus for transforming religious education, preserving muslim traditions, and producing scholars, but nowadays it plays an important role to educate and prepare leaders of tomorrow who possess specific qualities.

The need to expand the capacity of *sufism* to accommodate environmental issues is not a foreign and strange intellectual fad. The effort to fulfill this need is an integral part of the relationship between mankind and God, between people as well as between mankind and the environment. The care of the environment in the context of *sufism* means the admission and recognition of the environment as God's creation which reflects purity and sanctity. By appreciating and treating the environment as part of a sacred life, then the effort to maintain the environment is an indicator of closeness between creations and Creator. Now the important role of Sufism is awaited again to show its contribution in overcoming the increasingly severe ecological crisis.

Unfortunately, even though scientific studies on Sufism and the environment is abundant, it has not yet had a significant influence on the development of teaching materials and nor directly proportional to the syllabus of Sufism courses in Indonesian Islamic higher

³Sufism's Contribution to Planetary Culture with [Pir Zia Inayat-Khan](#) As a historical tradition Sufism has displayed the rare capacity to harmoniously reconcile diverse cultural and religious paradigms without recourse to compulsion or reductionism. Sufism shows that spiritual unity is not uniformity. Today, when Globalization is squeezing the world into an airtight grid of commerce and consumption, Sufism possesses crucial clues for the creation of a world civilization worthy of the name. See <http://spiritualecology.org/video/sufisms-contribution-planetary-culture>

⁴Martin Van Bruinessen, "Studies of Sufism and the Sufi Orders in Indonesia," *Die Welt Des Islams* 38, no. 2 (1998): pp.192-219.

education institutions which are still dominated by text studies which is nothing to do with environmental protection.

DISCUSSION

Sufism and environmental studies in Indonesian Islamic tertiary institutions will be discussed in three categories: first, studies in the form of a final essay (undergraduate), second, studies of Sufism and the environment in the form of a thesis (postgraduate), third, studies of Sufism and the environment in the form of a dissertation (doctoral program).

Sufism and environment studies in the form of a final essay (undergraduate)

The research was written by Angga Arifka entitled: *Ecosophy in Concept Anima Mundi of Llewellyn Vaughan-Lee*.⁵ This study examines the concept of anima mundi of Llewellyn Vaughan-Lee. The response of a Sufi figure, Vaughan Lee in overcoming the environmental crisis is discussed comprehensively and holistically in this research. Vaughan said that the earth as a whole is not only a pile of physical planets, but also has a soul that is terminologically called anima mundi (world soul). The basis for this understanding is not just a mere theoretical conception but also transforms into practical action.

In reading the concept of anima mundi Vaughan Lee, the author uses a hermeneutic approach with Gadamerian theory. This research is very appropriate to be one of the references in adopting environmental ethics with a spiritual approach. The result of this research is that the Vaughan-Lee anima mundi concept reveals new *weltanschauung*, including: first, spiritual crisis is the cause of ecological crisis, second, ecological interdependence is spiritual interdependence, third, ecological crisis expresses the suffering of anima mundi, fourth, feminine roles and women occupy a significant position in curing the ecological crisis. Fifth, the spiritual action of mankind is needed to heal the ecological crisis.

Sufism and environment studies in the form of a Thesis (postgraduate)

The research was written by Ida Munfarida entitled: *Tasawuf Values and Their Relevance to the Environmental Ethics Development*.⁶ According to the writer, environmental issues are a reality that cannot be denied to the global community today. This problem is largely due to human actions that are no longer friendly to nature. Such behavior is an anthropocentric ethic that holds that man is the center of the universe, and only human beings have value, while nature and all its contents are only instrumental-economic and are used as a tool for the satisfaction of the interests and the necessities of human life. This kind of understanding is a partial understanding that reduces the reality of the value that exists in nature, the spiritual value. It is strongly influenced by the secular view which separates the non-physical dimensions of a spiritual nature from the physical world that is sensory. In other words,

⁵Arifka, "Ekosofi Dalam Konsep Anima Mundi Llewellyn Vaughan-Lee."

⁶Munfarida, "Nilai – Nilai Tasawuf Dan Relevansinya Bagi Pengembangan Etika Lingkungan Hidup."

separating material aspects with the spiritual aspect. Such circumstances lead to exploitative and destructive human actions that ultimately harm and destroy, even destroy nature and the environment. Thus, to overcome the environmental crisis is a necessary change in the paradigm of science that is not only mechanistic-reductionistic, but holistic. In this regard, the ethos of biocentrism and ecocentrism that tends to be friendly to nature, must then be a shared responsibility and commitment.

Sufism teaches about human consciousness from material properties to spiritual nature. This shows not only the value of individual piety, but the social piety contained in the teachings of Sufism. It is closely related to the environmental crisis that is based on the spiritual crisis in human beings. The results of this study indicate that the teachings of Sufism include some relationship of morality, namely the relationship of man with God, human relationships with humans and human relationships with nature. The relationship is epistemologically based on the teachings of the Qur'an and al-Sunnah which is the highest source that comes from God. In reality, the values contained in Sufism are not only used as a form of individual piety, but can be used as the basis of social piety, in this case environmental piety or environmental ethics. Contrary to the fact that the environmental crisis is caused by spiritual crisis, the values of tasawwuf as spiritual are very relevant to the development of environmental ethics. Such as; the *Ilahiyyah*, *insaniyyah* and *alamiyyah*. The three values are hooked together, and cannot be separated from one another. In this case, the divine value animates every value thereafter because the divine value is the highest value, holy and universal. The implication of this research is that tasawuf values are needed to solve environmental problems and for the development of environmental ethics.

Sufism and environment studies in the form of a Dissertation

The research was written by Suwito entitled: *Eco-Sufism: the study of environmental conservation efforts in the Jamaah of Mujahadah Ilmu Giri and the Jamaah Aolia 'Jogjakarta*⁷. The writer explored the dimension of Islamic Mysticism (tasawwuf) in relation to the effort of environment preservation. The Sufi environmental ethics of Ilmu Giri and the Jama'ah Aolia with their implementation are explored and served to be the entry point of this discussion. This is a field research where the primary sources are data in relation to 1) the teaching, 2) the understanding of the teaching, 3) the practice (the praxis side as a manifestation of the awareness), 4) the transfer process of values, knowledge, skills, and 5) the impact on ecology, social, economy, and pedagogy of the Jama'ah.

The writer found that in Eco-sufism there is a dynamic process within human spiritual leading to win the natural process for the safety of himself and his environment. The self-dynamism process in Eco-sufism takes the integrative style namely theo-central humanistic (*al-insani al-rabbani*). Self-dynamism moves from the egoistic zone (self-centric) to

⁷Suwito, "Eko-Sufisme Studi Tentang Usaha Pelestarian Lingkungan Pada Jama'ah Mujahadah Ilmu Giri Dan Jama'ah Aoliya'Jogjakarta."

the communal zone (communalistic) that is togetherness in terms of divine, humane, and universe. (Ilahiyah, insaniah, and alamiyah). This means, that human behavior should satisfy (approved by God) and orientated towards the safety (islam) to the universe that consists of 1) fellow human (al-nas/mujtama') and bi'ah (jamadat, nabatat, and hayawanat). From the reason above the writer stated that the research gave contribution the theoretical discussion on environmental ethics. The orientation toward self-safety can be directed towards more positive and better impact to the environment if the ego itself tries to harmonize itself to the God, the fellow human beings, and the universe.

Analysis: a Flashback Response

What some Sufis have done dealing with attitude toward the nature and environment need to be developed simultaneously. Three studies above exploring the relationship between sufism and the environment could be a great strategy for elaborating productive sufi doctrines values of environmental conservation and promoting a greater need of engagement the sufi in initiating of Sufism curriculum development projects.

This area of sufism study is perhaps esoteric in nature, but is applicable to all people. In light of today's environmental crises, many religious scholars in Indonesian Islamic higher education institutions begun to look into underlying philosophical and spiritual causes for man's rapacious attitude towards his environment. Part of this search involves a look at root philosophies affecting the human outlook and interaction with the world and the responsibility religion shares in creating the attitudes and philosophies that have led to the desecration of nature that has occurred in the past few centuries and which seems to be accelerating in our times.

Readers then see how these phenomena are experienced in sufi communities. They argue that the engagement of religious communities is necessary if humanity is to sustain itself and the planet. Lecturers of environmental ethics, theology and ecology, world religions, and environmental studies will receive a solid grounding in the burgeoning field of religious ecology. Scientists and policymakers are also recognizing the importance of religious and cultural values when discussing the environment. This change of attitude becomes a powerful spiritual force which can heal the Earth and help us to preserve it for coming generations. As an individual we can have an effect, either positive or negative, on the destiny of the whole human race. Attitude is essential. By changing our attitude, we have already taken a big step. Realizing that we do not possess the Earth and can no longer continue to abuse it for our own personal benefit, we also help others to realize this. When humanity changes its attitude toward the Earth, considering it as our Mother and Provider, everything will change. This new attitude will lead to new actions.

All the Sufism and environment studies agreed that the world of nature as a mirror reflecting the Divine God, who is both transcendent and immanent. Trees are not only necessary to maintain life, they are a recurring symbol as Qur'an compares the cosmos to a tree whose roots are firm in the heavens and whose branches spread to the whole of the universe,

symbolizing the participation of the whole cosmos in prayer. In Islamic tradition, it is a blessed act to plant a tree even one day before the end of the world. Water has a fundamental reality which symbolizes Divine Mercy. Furthermore, the earth isn't just the charge; it's where they find God.

When we feel responsible, we realize that our individual effort can make a difference. Some may have the option of dedicating their capabilities and education to helping the Earth. There may be time to choose a career which can directly help the Earth. But there is also a very important way in which we all, no matter what our situation in life, can concretely fulfill our commitment to the maintenance of a healthy Earth. This is by making little sacrifices every day which reveal our consciousness of a united Earth.

The concern of religious communities on the environment depends very much on how religious teachings regarding the environment are presented and then understood by the communities especially their elites.⁸ In Islam, these elites come in the form of *ulama* (Islamic scholars)⁹ who have to come up with modern ecological idioms.¹⁰ In addition to being a topic of discussion in Islamic philosophy, the relationship between humans, God, and nature has also been discussed in a traditional manner by sufi scholars.¹¹

As Rumi said, there are a thousand ways to kneel and kiss the ground, and so there are a thousand ways to pray or offer dhikr to God. Having shunned the physical material world of man, and opting instead for the spiritual, Sufis know that nature is a doorway to God. In nature, Sufis can find Oneness with Him – an ecstatic moment for a Sufi who pines for God as if a lost lover. The doctrine of Rumi advocates unending tolerance, unconditional charity, unlimited kindness, and deeply compassionate awareness of life through the visionary eyes of love, focused on the natural beauties of the environment. To him and his disciples, it seems that all religions are ultimately interested in the same goal because there is only one Creator.¹²

⁸Since 2000 writing and teaching of Llewellyn Vaughan-Lee has been on spiritual responsibility in present time of transition, and an awakening global consciousness of oneness (see www.workingwithoneness.org), including the feminine and the anima mundi (world soul). More recently he has specifically focused on spiritual ecology (see www.spiritualecology.org). see http://www.goldensufi.org/press_page.html

⁹Fazlun M Khalid and Joanne O'Brien, *Islam and Ecology*, (World Rel (New York: Cassell, 1992). This volume includes a significant number of Qur'an and Hadiths references illustrating Islam's spiritual perspective on nature. Other topics include: ethics and the environment, science, natural resources, trade, commerce, desert reclamation, and notions of conservation in Islamic texts/practices. Fazlun M Khalid, *Islam and the Environment* (London: Ta-Ha Publishers, 1999). Contributors include Nawal Ammar, David Landis Barnhill, John E. Carroll, Christopher Key Chapple, John B. Cobb Jr., Roger S. Gottlieb, John A. Grim, Eric Katz, Jordan Paper, Rosemary Radford Ruether, Mary Evelyn Tucker, and Michael E. Zimmerman.

¹⁰Mary Evelyn Turner said, "Now we need ethics and values to strengthen law and regulations on environmental conservation." See Mary Evelyn Turner, *Hinduism and Ecology* (Cambridge: Harvard University Press, 2000), p.12.

¹¹Fritz Meier, "The Problem of Nature in the Esoteric Monism of Islam," *Spirit and Nature: Papers from the Eranos Yearbooks, Bollingen Series XXX*, 1954, p.203; and Seyyed Hossein Nasr, *Islamic Life and Thought* (The Other Press, 1981), chap. 19.

¹²William C Chittick, *The Sufi Path of Love: The Spiritual Teachings of Rumi* (New York: State University of New York Press, 1983). see also "Rumi: 'Behind The Beauty Of The Moon Is The MoonMaker,'" n.d., <http://edenkeeper.org/rumi-behind-beauty-moon-moonmaker/>.

Classical to contemporary sufi tradition offer much expression which convey a beautiful ecological meaning. The mystics emphasized the fundamental unity between the essence of natural and social phenomena in a dynamic manner. The author would explore the view and principle of the sufi regarding ecological wisdom such that we could learn how to really appreciate nature. The attempt to reexamine the attitude of the sufis especially in their relationship between human and nature is viewed as a very important endeavor. We would find that they really love the environment and nature. The development of arguments for the conservation of nature from the perspective of sufis and the actualization of the values they possess could be a prudent option to take in the midst of systematic environmental crisis caused by human greed and ignorance in the usage of technology.

One of the most popular Sufis who has given great notions on environmental protection was Hossein Nasr. He said that ecological crisis and a variety of earth destruction which has occurred since two decades ago has its roots on spiritual and existential crisis of modern man. In several of his books such as *Islam and the Plight of Modern Man* (1975), *An Introduction to Islamic Cosmological Doctrines* (1978), *Religion and the Order of Nature* (1996), *Man and Nature: The Spiritual Crisis in Modern Man* (1997), Nasr elaborated the main reasons for the emergence of the environmental crisis in modern civilization while emphasized the importance to reformulation of relationship between human, nature, and God based on spirituality and perennial wisdom.¹³

As ZiauddinSardar writes; “The roots of our ecological crises are axiomatic: they lie in our belief and value structures which shape our relationship with nature, with each other and the lifestyles we lead.” Everything in the universe is created by God. It is God Who adorns the skies with the sun, the moon and the stars, and the face of the earth with flowers, trees, gardens, orchards, and the various animal species. It is again God Who causes the rivers and streams to flow on the earth, Who upholds the skies (without support), causes the rain to fall, and places the boundary between night and day. The universe together with all its richness and vitality is the work and art of God, that is, of the Creator. It is again God Who creates all plants and animals as pairs, in this way causing their procreation. God created man subsequently to all these.¹⁴

Muhy al-Din ibn al-‘Arabi could be a leading personage in the most esoteric dimension of Sufism and yet explain the universe’s expansion and the motion of objects. Jabir ibn al-Hayyan’s adherence to Sufism did not prevent him from founding algebra and chemistry. And IbnJarir al-Tabari, one of the most outstanding figures in Islamic jurisprudence, history, and

¹³Seyyed Hossein Nasr very intelligently said that the destruction of nature has roots in the Western philosophy of nature. The West separates knowledge and nature from sacred or divine elements. Further Nasr said, “*I’m not hostile to Western science but to its claim to be the only valid science of the natural world. There are other ways of “knowing.” Western science has become illegitimate because scientists and the rest of society fail to see the need for a higher knowledge into which it could be integrated. The spiritual value of nature is destroyed. We can’t save the natural world except by rediscovering the sacred in nature.*” See the article in Marjorie Hope and James Young, “No Title,” n.d., <http://www.crosscurrents.org/islamecology.htm>.

¹⁴Ziauddin Sardar, *Islamic Futures: The Shape of Ideas to Come* (Mansell, 1985), p.218.

Qur'anic interpretation, wrote about the winds' fertilizing clouds so that rain would fall. IbrahemHaqqi of Erzurum, a well-known seventeenth-century Sufi master, was a brilliant astronomer and mathematician as well as a specialist in the occult sciences. There are many more such examples, but these are enough to show that Islam's hierarchy of knowledge and its possession of a metaphysical dimension have satisfied its followers' intellectual needs. And so they never sought to satisfy their thirst for causality outside of religion, as happened in the West.¹⁵

Another famous Sufi poem invoking nature is *The Conference of the Birds (Mantiq al-tayr)* by Farid al-din 'Attar. The poem is nearly five thousand couplets long (so I won't quote it here!) and tells the story of the world's birds quest to find a king to lead them. The hoopoe insists that they already have a king, the Simorgh, a magical bird from ancient Iranian mythology and sets about putting together a group to find him. Many birds refuse to help and of those that embark on the quest, only thirty (si) birds (morgh) remain- or Simorgh. So, it turns out that they were the mythical king they were seeking all along.¹⁶

Throughout Islamic history justifies an intimate connection between the metaphysical dimension of the tradition and the study of nature. Muslim scientists were Sufis. In Islamic as in Chinese civilization, observation of nature and even experimentation generally stood on the gnostic and mystic side of the tradition. In Islam the indivisible link between humans and nature and between religion and the sciences lies in the Qur'an itself, the Logos or Word of God. "By refusing to separate man and nature completely, Islam has preserved an integral view of the Universe and sees in the arteries of the cosmic and natural world order the flow of divine grace, or *barakah*. Man can learn to contemplate it, not as an independent domain of reality but as a mirror reflecting a higher reality".

Sufism and environment studies either the figures of sufi, concepts or case studies, should be understood as a serious attempt to compete and to achieve achievements in the form of greening nature and play an active role in any activity that can minimize the occurrence of natural disasters. The phenomenon of Sufism that leads solely to things aritual worship, should be continued on the practice against ecological problems. As long as this perspective has not changed and we don't put maximum effort into the spiritual dimension of the environment, we won't hope too much to develop and preserve the environment.

CONCLUSION

Sufism and environmental studies in Indonesian Islamic higher education Institutions underwent a major transformation and a very productive development, but

¹⁵FUNDACIÓN DE CULTURA ISLÁMICA, "Islam's View of Nature," accessed November 8, 2020, <https://funci.org/islams-view-of-nature/?lang=en>; see also Shireen Qudosi, "Sufis Seek a Path That Allows Oneness with The Almighty; Nature Is a Gateway to That State of Being," n.d., <http://www.aquila-style.com/focus-points/spirituality/grounded>.

¹⁶"The Conference of the Birds," accessed November 8, 2020, https://en.wikipedia.org/wiki/The_Conference_of_the_Birds.

unfortunately it did not significantly influence the policy makers in making changes to the curriculum and content of Sufism courses in higher education institutions. We realize that the need to expand the capacity of *sufism* to accommodate environmental issues is a pressing issue. The effort to fulfill this need is an integral part of the relationship between mankind and God, between people as well as between mankind and the environment. The care of the environment in the context of *sufism* means the admission and recognition of the environment as God's creation which reflects purity and sanctity. By appreciating and treating the environment as part of a sacred life, then the effort to maintain the environment is an indicator of closeness between creations and Creator. The result of the research will be of value to policy makers, particularly in finding dynamic way of teaching spiritual ecology in all level of education and actively involving learners in environmental protection actions. The research will strengthen the sufism capacity in responding the environmental crisis. Furthermore, the result of the research could be the promising references for teachers, lecturers, theologians in environmental ethics development movement from the Sufism doctrines.

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