

Eco-Sufism Educational Design: Overcoming The Equality Of The Environmental Crisis In The 21st Century

Annisa Rezki Eka Putri Wahyudi^{1*}, Wahab², Syamsul Kurniawan³

Pascasarjana Magister Pendidikan Agama Islam Institut Agama Islam Negeri Pontianak,
Kalimantan Barat ^{*1, 2, 3}

^{*1}email: annisarezki284@gmail.com

²email: abduhwahabassambasi@gmail.com

³email: syamsulkurniawan1983@gmail.com

Abstract: This study aims to design an education model based on Eco-Sufism as an alternative approach to addressing the global environmental crisis. Using a qualitative library research method, this study analyzes literature on Nasr's ideas and their application in education. The findings reveal that Eco-Sufism-based education has significant potential in fostering ecological awareness rooted in spirituality. This educational design promotes harmony between humans, nature, and God, emphasizing humanity's role as stewards responsible for environmental preservation. The integration of Sufism values into the educational curriculum offers a holistic approach relevant to the 21st century, positioning Islam as a pioneer of global ecological solutions rooted in spirituality. This study concludes that Eco-Sufism education can be an effective model for building sustainable ecological awareness, providing a transformative contribution to addressing global environmental challenges with a transcendental approach.

Keywords: Eco-Sufism; Islamic Education; Environmental Crisis; Sayyid Hossein Nasr; Spirituality.

Artikel Info

Received:

November 12, 2024

Revised:

December 22, 2024

Accepted:

January 21, 2025

Published:

February 10, 2025

Abstrak: Krisis lingkungan abad ke-21, seperti pemanasan global, polusi, degradasi alam, dan hilangnya keanekaragaman hayati, menimbulkan ancaman serius terhadap keberlangsungan hidup di bumi. Pemikiran Sayyid Hossein Nasr melalui konsep Eco-Sufisme menawarkan solusi integratif yang menggabungkan nilai-nilai spiritual sufisme dengan kesadaran ekologis. Penelitian ini bertujuan untuk merancang desain pendidikan berbasis Eco-Sufisme sebagai pendekatan alternatif dalam merespons krisis lingkungan global. Dengan metode penelitian library research yang bersifat kualitatif, penelitian ini menganalisis literatur terkait pemikiran Nasr dan penerapannya dalam pendidikan. Hasil penelitian menunjukkan bahwa pendidikan berbasis Eco-Sufisme memiliki potensi signifikan

dalam menumbuhkan kesadaran ekologis yang berakar pada spiritualitas. Desain pendidikan ini mempromosikan harmoni antara manusia, alam, dan Tuhan, serta menekankan peran manusia sebagai khalifah yang bertanggung jawab atas kelestarian lingkungan. Integrasi nilai-nilai sufisme dalam kurikulum pendidikan menawarkan pendekatan holistik yang relevan di abad ke-21, menjadikan Islam sebagai pelopor solusi ekologi global berbasis spiritualitas. Penelitian ini menyimpulkan bahwa pendidikan Eco-Sufisme dapat menjadi model efektif untuk membangun kesadaran ekologis yang berkelanjutan, memberikan kontribusi transformatif dalam menghadapi tantangan lingkungan global dengan pendekatan transendental.

Kata Kunci: Eco-Sufisme; Pendidikan Islam; Krisis Lingkungan; Sayyid Hossein Nasr; Spiritualitas

A. Introduction

The worsening global environmental crises in the 21st century, such as climate change, ecosystem degradation, and biodiversity loss, demand a new, more comprehensive approach. Previous studies have discussed modern technology-based ecological approaches as the main solution, but most have failed to address the spiritual dimension underlying these problems. Sayyid Hossein Nasr's thinking through the concept of Eco-Sufism opens up a new perspective by emphasizing the importance of integrating the spiritual values of Sufism and ecological awareness. Previous research, such as that conducted by (Anggriani et al., 2023), revealed that Eco-Sufism has significant potential in creating spirituality-based ecological awareness. However, this research is still conceptual without concrete application in the education system. On the other hand, (Nasr, 1990) emphasizing the importance of the role of education in building harmony between humans, nature, and God, but lacking exploration in the context of implementing a Sufism-based curriculum to address the environmental crisis.

In this condition, there is a gap between the theory of spiritual values in the ecological approach and its practical application in formal education. This study aims to bridge the gap by designing an Eco-Sufism-based educational design, which not

only provides theoretical solutions but also offers a practical approach that can be implemented. Based on this background, this study focuses on the questions: How can the concept of Eco-Sufism be translated into an effective educational design to address the global environmental crisis? What are the values of Sufism that can be integrated into the educational curriculum? This study aims to develop an Eco-Sufism-based educational framework that can build a generation with deep ecological awareness and spiritual responsibility.

B. Research Methods

The method describes what the researcher has done to answer the research question. This research is descriptive and holistic, aiming to describe and understand the complexity of human behavior and social interactions without relying on numbers or statistics.(Dr. Umar Sidiq, M.Ag Dr. Moh. Miftachul Choiri, 2019). Qualitative research using library research methods is an effective approach to studying complex issues such as environmental crises and equality in the 21st century.(Ummah, 2019). In the context of eco-Sufism education design, this method allows researchers to collect and analyze data from various relevant literature.

Library research is a research method that relies on data collection from written sources such as books, journals, articles, and other documents. This method does not require direct observation in the field, but rather focuses on the analysis of existing literature. This research aims to find theories, principles, and ideas that can help in understanding and solving the problems being studied. (Yaniawati, 2020). The library research method in qualitative research allows researchers to explore and analyze important issues such as the design of eco-Sufism education systematically. By utilizing various literature sources, researchers can develop a more comprehensive understanding of how education can contribute to overcoming the environmental crisis in the 21st century.

C. Results and Discussion



Figure 1. Sayyid Hossein Nasr

Sayyid Hossein Nasr is a prominent Muslim intellectual and philosopher who was born on April 7, 1933 in Tehran, Iran (Harahap, 2017). He is known as one of the most important thinkers in the contemporary Islamic tradition and is a proponent of Perennialism and Sufism. Nasr argues that the existential and spiritual crisis faced by modern humans is caused by the neglect of divine and traditional values (Widayani, 2017). Nasr spent his childhood in a highly educated environment, where his father, Sayyid Waliullah Nasr, was a doctor and educator committed to Iranian culture. He is widely recognized as one of the most influential thinkers in understanding traditional Islam in the Western world and has made significant contributions to the dialogue between East and West.

Nasr came from a well-educated family; his father, Sayyed Valiullah Nasr, was a renowned physician and scholar during the Qajar Dynasty. His early education included traditional instruction, including memorizing the Quran and Persian poetry. At the age of 12, he moved to the United States, where he earned a Bachelor of Science (BS) degree from the Massachusetts Institute of Technology (MIT) in 1954. He then continued his studies at Harvard University, earning a Master of Arts (MA)

degree in geology and physics, and a Doctor of Philosophy (Ph.D.) degree in 1958 (Mumtaz, 2020). After returning to Iran, Nasr taught at the University of Tehran and served as Director of the Iranian Academy of Philosophy before the Iranian Revolution of 1979. After the revolution, he moved to the United States and became a professor at George Washington University (Mumtaz, 2020).

Nasr's thought is heavily influenced by the concept of perennial philosophy, which emphasizes the traditional wisdom of various spiritual traditions. He admires the works of Frithjof Schuon and Rene Guenon, which influenced his views on the integration of spirituality in the modern context. Nasr often criticizes secularism and Westernization, which he sees as a threat to the spiritual integrity of Muslims. His works include more than twenty books on themes such as metaphysics, Sufism, and the relationship between science and religion. Nasr also actively lectures at various international forums on Islamic issues and the challenges facing Muslims in the modern era. With his deep thinking and commitment to traditional Islamic values, Sayyid Hossein Nasr continues to be an important voice in global discussions on spirituality and civilization. Sayyid Hossein Nasr, a philosopher and spiritual expert, has written about educational design that can address the environmental crisis in the 21st century. Here are three pieces of evidence or data related to the design of eco-Sufism education according to him:

1. Integrating Spirituality with Enviromental Education

The integration of spirituality in environmental education has been a focus of research in the last decade, with the aim of forming a holistic ecological awareness. According to (Nurdiana, 2009) emphasized that changes in environmental conditions, such as climate change, are largely caused by human activities in meeting life's needs. He proposed increasing the quality and quantity of spirituality in environmental education as a strategy to reduce negative impacts on the environment, for example by implementing a learning curriculum that is integrated with religious values in all educational settings. In addition,(Asmanto, 2015) highlights that Islamic education that instills the concept of ecological spirituality can be a solution in facing the environmental

crisis, by emphasizing the harmonious relationship between humans and nature as part of moral and spiritual responsibility.

In addition, recent research by (Maria, 2024) emphasizes the importance of integrating spirituality into environmental conservation efforts through environmental education and literacy in religious communities. Spiritual values about respect for nature and sustainable lifestyles need to be actively promoted through sermons, lectures, or group discussions that focus on religious teachings that are relevant to environmental conservation. This approach is expected to encourage pro-environmental behavior based on spiritual awareness, resulting in more sustainable changes in attitudes and actions in preserving nature.

Sayyid Hossein Nasr, a prominent Islamic philosopher, emphasizes the importance of integrating spirituality with environmental education as a holistic approach to addressing the ecological crisis in the 21st century. According to Nasr, the environmental problems facing humanity today are the result of the modern materialistic and reductionist worldview, which separates nature from spiritual values. Therefore, the solution he offers is through a return to the traditional cosmological view based on the deep interconnectedness of humans, nature, and God.

Nasr argues that education should include spiritual aspects to develop deeper environmental awareness. He emphasizes the importance of understanding the relationship between humans and nature spiritually to overcome the environmental crisis. Thus, students can have a stronger motivation to protect the environment because they understand the spiritual values associated with preserving nature (Razi, nd). Some key points of Nasr's views on the integration of spirituality and environmental education:

a. View of Nature as Divine Manifestation

According to Nasr, nature is a reflection of the Divine manifestation, and every element of nature holds spiritual values. This view is rooted in the Islamic tradition, where nature is seen as signs (verses) of God that invite humans to reflect on the Creator. Nasr emphasizes that environmental education must

involve this understanding, where humans see nature not only as a resource to be exploited, but also as a sacred entity that must be maintained with full moral and spiritual responsibility (Nasr, 1990). Therefore, every element of nature has a spiritual dimension, and humans have a moral responsibility to protect and preserve nature as part of God's creation. Environmental education that is colored by spirituality teaches respect for nature as part of an ethical and religious obligation.

b. Crisis as Spiritual Crisis

Nasr asserts that the environmental crisis in the 21st century is not only a technical or scientific issue, but also a spiritual crisis. Modern civilization, he says, has lost its awareness of the sacredness of nature. Nasr states that the ecological crisis we are facing today is essentially a spiritual crisis. This crisis occurs because modern civilization has eliminated the sacred aspect of nature, replacing it with a purely materialistic and utilitarian worldview (Nasr, 1996). Therefore, environmental education that only focuses on technical and scientific aspects is not enough. There must be a deeper approach that touches on the spiritual dimension of humans, in order to raise awareness of moral responsibility towards nature. Environmental education that only focuses on a technical approach without touching on the spiritual dimension is considered inadequate. Nasr emphasized the need for environmental education that instills spiritual values in the younger generation, so that they realize the importance of maintaining ecological balance as part of their moral obligation to God.

c. Holistic Education

Nasr supports holistic education, which includes material, intellectual, moral, and spiritual aspects. Environmental education rooted in spirituality will teach students that every human action towards nature has spiritual consequences (Nasr, 1993). Therefore, students are not only taught to protect the environment for the sake of human sustainability, but also as a form of devotion and responsibility to God as guardians of nature (khalifah) (Nasr, 1976). Thus, the younger generation will have a more complete understanding

of the relationship between humans and nature, as well as the importance of maintaining the balance of the ecosystem.

d. The Role of Tradition and Local Wisdom

Nasr also emphasized the importance of local wisdom and spiritual traditions in environmental education. Many local spiritual and cultural traditions have a cosmological view that values nature and maintains its balance. So the existence of tradition, believes that tradition has an important role in maintaining spiritual and moral values. He rejected the view that Sufism and traditional values are the cause of the decline of Muslims, but rather the opposite, namely as a source of strength (Widayani, 2017). According to Nasr, integrating these values into modern education can provide more sustainable alternative solutions to address environmental problems that are entirely mechanistic and technological in nature and need to be reviewed by integrating traditional cosmological views that value the sacredness of nature more (Nasr, 1992).

e. Environmental Ethics in Islam

In Islam, the concept of the caliph (guardian or representative of God on earth) gives humans the responsibility to guard nature as a trust from God on earth, which has the responsibility to protect and preserve nature (Richard C. Foltz, Frederick M. Denny, 2003). Nasr believes that Islamic teachings can provide a strong spiritual foundation for environmental education in the Muslim world, and can even offer an alternative view for the global community in the face of the worsening environmental crisis. Conclusion Integrating spirituality with environmental education in the 21st century, when environmental crises such as climate change, biodiversity loss, and pollution are increasing, Nasr's approach becomes increasingly relevant. Many scientists and environmental activists have realized that the solution to these crises requires a deeper paradigm shift, in which spirituality, morality, and environmental ethics play an important role. Nasr offers a holistic approach that is very relevant in the 21st century, so that it can encourage environmental education not only to be a

technical or scientific subject, but also to become a spiritual crisis that requires a paradigm. With education that combines spiritual values with ecological awareness, it can form a new generation that not only cares about the environment, but also becomes a spiritual journey that brings humans closer to an awareness of a deep relationship with nature and its creator as the guardian of nature.

2. Sustainable Use Of Technology

Sayyid Hossein Nasr, a leading Islamic philosopher and ecological thinker, views modern technology as one of the main causes of the environmental crisis facing humanity today. According to Nasr, technology that is not rooted in spiritual and ethical values has the potential to damage the balance of nature and human life. In facing this challenge, Nasr calls for a new approach to the use of sustainable technology, namely technology that functions in harmony with nature and is inspired by spiritual values. Nasr also emphasized the importance of using sustainable technology in education. He proposed that technology should be used to raise environmental awareness and develop sustainable practices. In this way, students can learn how to use technology to reduce negative environmental impacts and improve quality of life (Razi, nd).

a. Technology and The Enviromental Crisis

Nasr asserts that the environmental crisis in the 21st century is rooted in the modern materialistic and secular worldview. This view separates humans from nature and creates a destructive exploitation mentality. Modern technology, according to Nasr, is often used as a tool to exploit nature without considering the long-term consequences. This is in contrast to the traditional view that views nature as a sacred entity (Nasr, 1990). According to Nasr, sustainable technology must be based on an understanding of the sacredness of nature, where humans act as guardians, not destroyers. Modern technology has distanced humans from nature, both physically and spiritually, and this is what has caused the ecological crisis (Nasr, 1996).

b. Technology Rooted in Spiritual Traditions

Nasr argues that the solution to this problem is not to reject technology altogether, but to reconstruct technology so that it is rooted in spiritual and traditional values (Nasr, 1993b). He suggests that technology be used in a way that is in harmony with the laws of nature, not against them. This can be done by integrating ecological principles into technological development, such as energy efficiency, waste reduction, and the use of renewable natural resources. In the Islamic tradition, humans are caliphs on earth, which means they have a responsibility to protect nature, not destroy it (Nasr, 1992). Nasr emphasized that modern technology must be guided by moral and ethical principles that respect nature as God's creation, and must be designed to maintain ecological balance.

c. The Crisis Of Modern Technology

Nasr is very critical of modern technology that is created without regard to spiritual and environmental consequences. According to him, technology developed by modern Western civilization often ignores the spiritual dimension of humans, so that it tends to only focus on short-term benefits without considering the long-term impact on the environment (Nasr, 1989). He criticized modern civilization, especially in the West, which he considered to have lost the integrity of humanity. According to him, modernity has taken humans away from the center of their existence which should be related to God (Mumtaz, 2020).

Nasr argues that one of the biggest mistakes of modern civilization is treating nature as an object to be freely exploited. This creates a culture of excessive consumption that results in environmental damage. According to Nasr, technology developed within the framework of a traditional worldview tends to be more sustainable because it values nature as part of a cosmic order that must be maintained (Richard C. Foltz, Frederick M. Denny, 2003).

d. Sustainable Technology From an Islamic Perspective

In Islam, technology and science are considered as gifts from God that

should be used for the benefit of humanity and nature (Nasr, 1976). Sustainable technology should be based on the principles of balance (mizan) and responsibility (amanah) taught in Islam. Nasr believes that Islamic teachings can provide a strong spiritual foundation for creating technology that is not only materially efficient, but also ethical and environmentally friendly. Nasr emphasizes the importance of technology that is not only concerned with economic gain, but also promotes ecological and spiritual well-being (Chittick, 2007). This technology should be developed with consideration of the impact on all living things, and should support a balanced and sustainable life.

e. **Solution Technology in Harmony With Nature**

Nasr suggests that sustainable technologies should follow the example of efficient and balanced natural systems (Nasr, 1996). The use of renewable energy, green technologies, and other environmentally friendly innovations are examples of how modern technology can be harmonized with nature. However, more than just technical solutions, Nasr emphasizes that these technologies must be rooted in humans spiritual awareness of their role as stewards of nature. The conclusion that sustainable technology can only be achieved if humans change their perspective on nature and technology itself. Ecologically responsible and sustainable technology must be based on spiritual principles that respect nature as God's creation. Thus, technology in the 21st century must be designed and used not only for material gain, but also to maintain cosmic and environmental balance.

3. Learning Based on Critical and Collaborative Thinking Skills

The design of eco-Sufism education also emphasizes the importance of critical and collaborative thinking skills. Students should be trained to analyze environmental problems in depth, evaluate different solutions, and work together to achieve sustainable goals. Thus, students can develop the skills needed to address the environmental crisis effectively (Razi, nd). Thus, the design of eco-Sufism education according to Sayyid Hossein Nasr includes the

integration of spirituality, the use of sustainable technology, and learning based on critical and collaborative thinking skills.

The Eco-Sufism design framework in education refers to the integration of Sufi spiritual values with ecological awareness into the learning system. This framework can cover three main aspects: curriculum, pedagogy, and practical implementation. In the curriculum aspect, Sufi values such as awareness of God (*muraqabah*), love for His creation (*mahabbah*), and responsibility as a caliph on earth (*amanah*) must be used as the basis for learning, including in Islamic Religious Education and environmental science subjects. From the pedagogical side, a holistic approach that combines scientific knowledge with spirituality is needed to foster a reflective attitude and ecological action. Meanwhile, practical implementation can be realized through activities such as tree planting, waste management based on Islamic values, and the use of environmentally friendly technology, accompanied by the understanding that these actions are part of worship. Thus, the Eco-Sufism design framework focuses on forming a generation that understands the harmonious relationship between God, humans, and nature as the basis for responding to environmental crises in a transcendental and sustainable manner. The importance of implementing Eco-Sufism values in education, especially in managing learning designs based on Islamic Religious Education (PAI).

4. As Far as Teachings are Concerned, Learning Resources are Utilized

Learning resources in Eco-Sufism include the Qur'an, hadith, Sufi literature, and the works of thinkers such as Sayyed Hossein Nasr. The Qur'an emphasizes the concept of caliphate (QS. Al-Baqarah: 30), trust (QS. Al-Ahzab: 72), and the principle of maintaining balance (*mizan*) as the main foundation. Sayyed Hossein Nasr also highlights the importance of understanding the sacredness of nature as a sign of God. These sources are used to design learning materials that are relevant to environmental issues, such as waste management, water conservation, and reforestation, all positioned as part of worship. (Sayyed Hossein Nasr, 1993).

5. Eco-Sufism Model Design Translated into Schools

Eco-Sufism can be translated into the school curriculum with a practical and thematic approach. For example: Integration of Islamic Values in the Curriculum: Lessons on environmental conservation are connected to the teachings of Sufism. School Activities: Planting trees as a form of gratitude to God, recycling competitions as real actions to maintain Allah's mandate. Daily Habits: Accustoming students to act ecologically, such as saving energy and not littering (Nasr, 1996).

6. Designing for Schools Through Eco-Sufism or Its Implementation

Eco-Sufism-based learning design involves three main components: Thematic Curriculum: Building learning topics that connect spiritual values with environmental challenges, such as the theme "Protecting Nature as a Trust." Collaborative Projects: Students engage in projects such as school greening or waste management based on Sufism values. Media and Technology: Utilizing environmentally friendly technology to support learning. (Anggriani et al., 2023).

7. PAI Design Framework from Eco-Sufism

This design framework integrates elements of Sufism in Islamic Religious Education: Objectives: To form students who are aware of ecological responsibility as part of devotion to Allah. Curriculum Content: To teach Sufism values such as muraqabah, mahabbah, and amanah in an ecological context. Learning Methods: Reflective approach, problem-based discussion, and field practice based on Islamic values. Evaluation: To assess students success in understanding the relationship between worship and ecological actions.

8. Views of All Religions and Islam is Better (Comparing), Theological Concept

Islam has a theological advantage in its ecological approach over other religions, although all religions encourage harmony with nature. Hinduism, for example, has the principle of ahimsa (non-destruction), while Christianity

emphasizes stewardship. Islam, through the concept of the caliph, places humans as guardians of the earth with strong spiritual responsibilities. Sayyed Hossein Nasr asserts that Islamic-based ecological solutions combine science, ethics, and spirituality, making it a universal model for global issues. (PPI Web UNAS, 2021).

D. Conclusion

This study confirms that the concept of Eco-Sufism introduced by Sayyid Hossein Nasr provides a strong spiritual foundation to address the global environmental crisis. The design of Eco-Sufism-based education offers a holistic approach by integrating the values of Sufism and ecological awareness into the educational curriculum. This approach not only forms a generation that is spiritually faithful but also responsible in maintaining the balance of nature as part of worship to God.

Through literature analysis, it was found that Eco-Sufism has great potential to foster ecological awareness rooted in the harmonious relationship between humans, nature, and God. By placing humans as caliphs responsible for nature, Eco-Sufism-based education can be an effective model for building sustainable environmental awareness. The important finding of this study is that the integration of Sufi values in education is able to answer the gap between the technical approach that often ignores the spiritual dimension with the actual needs of humans to live in harmony with the environment. This study offers a conceptual solution that can be the basis for further development in the practical application of spirituality-based environmental education.

E. Bibliography

- Anggriani, N. M., Nasution, H., & Harahap, H. P. (2023). Konsep Ekosufisme dalam Perspektif Sayyed Hossein Nasr. *Tsaqofah*, 3(6), 1089–1103. <https://doi.org/10.58578/tsaqofah.v3i6.1715>
- Asmanto, E. (2015). Revitalisasi Spiritualitas Ekologi Perspektif Pendidikan Islam. *Tsaqafah*, 11(2), 333. <https://doi.org/10.21111/tsaqafah.v11i2.272>
- Umar Sidiq. Moh. Miftachul Choiri, M. (2019). Metode Penelitian Kualitatif di Bidang Pendidikan. In *Journal of Chemical Information and Modeling* (Vol. 53, Issue 9). <http://repository.iainponorogo.ac.id/484/1/METODE> PENELITIAN

KUALITATIF DI BIDANG PENDIDIKAN.pdf

- Maria, M. A. A. D. P. I. S. H. (2024). Merajut Spiritualitas Dan Lingkungan: Tinjauan Teologis Terhadap Keselamatan Alam. *Jurnal Silih Asih*, 1(2). <https://journal.sttkb.ac.id/index.php/SilihAsih/article/view/53%0Ahttps://journal.sttkb.ac.id/index.php/SilihAsih/article/download/53/85>
- Nasr, S. H. (1990). *Man and Nature: The Spiritual Crisis in Modern Man*. Mandala Publishing.
- Nasr, S. H. (1996). *Religion and the Order of Nature*. Oxford University Press.
- Nurdiana. (2009). *Spritualitas Pendidikan Lingkungan Hidup Dalam Menyikapi Krisis Ekologi*. 2(2).
- PPI Web UNAS. (2021). *Mengenal Ekosufisme, Sebuah Pendekatan Baru Dalam Pemulihan Lingkungan*. <https://ppi.unas.ac.id/mengenal-ekosufisme-sebuah-pendekatan-baru-dalam-pemulihan-lingkungan/>
- Sayyed Hossein Nasr. (1993). *Man and Nature: The Spiritual Crisis in Modern Man*. In *Mandala Publishing* (Vol. 7, Issue 2).
- Ummah, M. S. (2019). Peran Nahdlatul Ulama (NU) Dalam Bidang Pendidikan Karakter. *Jurnal Tarbawi Al-Haditsah : Jurnal Pendidikan Islam*, 11(1), 1–14.
- Yaniawati, P. (2020). Penelitian Studi Kepustakaan. *Penelitian Kepustakaan (Library Research)*, April, 15.