

Understanding the Concept of Eco-Sufisme in Pekalongan, Indonesia (Analyzing Mbah Munawar and Habib Ahmad D Sahab)

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Abstract

This research examines the eco-sufism movement in Pekalongan, although most of the work on eco-sufism in Pekalongan, Indonesia, is limited to studying the eco-sufism movement and its implications for the environmental crisis. However, ecosufism studies have not yet classified the style of Sufism of ecosufism teachers in Pekalongan or how the ecosufism movement overcomes the environmental crisis that occurs. This article only focuses on the discussion of the role of two Pekalongan Sufism figures with different points of view, situations, and locations in overcoming the environmental crisis that occurred in Pekalongan. This study used a content analysis method. Exploring the views and thoughts of characters or writers who are still scattered around for review so that they are systemic and focused according to the theme. The conclusion from this research is that both have a role in dealing with the environmental crisis that occurs through the Mahabbah, Zuhud, Wara', and Faqr paths by actualizing them according to the context and conditions of their respective environments and improving spiritual practices through maqomat in Sufism. Mbah Munawar, with his traditional ghazalian views of Sufism, which is not affiliated with the teachings of any tarekat, while the Dzikir Kraton Council, guided by Habib Ahmad with modern Sufism (Tarekat), succeeded in sensitizing youth in Pekalongan with the practices of maqomat teachings in Sufism in overcoming the environmental crisis through improving behavior. spiritual. Even though the ecosufism initiated by the Dzikir Kraton Council and Mbah Munawar did not have a significant impact on changing the environmental crisis, the efforts of the ecosufism movement can minimize the occurrence of an increasingly severe environmental crisis by taking an approach to the spiritual improvement of its congregation and social practices related to nature.

Keywords: Environmental Crisis, Sufisme, Ecosufism



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INTRODUCTION

So far, Sufism has only focused on anthropocentrism and theorism, while cosmology has not been studied much in Sufism. Sufism was originally understood as a group that claims to be servants of Allah and surrenders its entire soul to Allah alone until it loses its awareness of being united with Allah. Hamka criticized Sufism as a scientific tradition in Islam that can be integrated with social science disciplines to produce a generation of young intellectuals and support inner obedience. (hamka) Suwito, Kartanegara, and Baidawy believe that the role of ecosufism is the basic answer to the current environmental crisis. Therefore, this study is a real form of ecosufism in the field, not just a scientific discipline that is a theoretical study, but an actualization in the field by presenting data on the ecosufism movement of the Indonesian Pekalongan Palace Dhikr Council with the practice of processing batik waste, utilizing empty land by planting, and planting mangrove trees in coastal areas to prevent disasters. Rob is getting higher, and Mbah Munawar's practice of Sufism with farming and animal husbandry to fulfill daily living needs is an actualization of asceticism and wara' as well as isolating himself from the hustle and bustle of the city so he can focus on worship. Both offer Sufism in response

to environmental crises. The environmental crisis is the impact of industrialization in the majority of developing countries due to the disposal of industrial waste, which has an impact on the environmental crisis in air and water. (Bernti dybern, 1974, 139) The environmental crisis that occurs due to pollution can currently be classified into two parts: waste that has a real impact on natural or material changes in the environment and waste that can affect living organisms such as humans and other micro-organisms contained therein, such as turbid river water and air pollution. (Robert Cribb, 1990, 1126) Western claims that the environmental crisis that occurred was caused by the understanding of monotheistic religious teachings about the full power of humans over the universe (Duara, 2015)

Invited reactions from Muslim intellectuals to study and criticize this hypothesis, giving rise to several ecosufism studies, namely about the environmental crisis with a Sufism approach. (Howel, 2001) Even though Islam believes in the role of humans as caliphs, this does not mean that humans only think about personal interests without realizing the benefits and responsibilities of protecting and preserving the environment according to values. spiritual. (Keraf, 2010) Islamic spiritual values include Aqidah, Sharia, and morals, which are closely related to the physical and spiritual areas (Shihab, 2005: 156), both of which are mutually sustainable, where the physical aspect related to activities involving body parts in their implementation becomes the place where the spiritual aspect exists, so the spiritual aspect will not develop if the physical aspect is ignored. (Hamka, 1994: 44) The spiritual aspect is related to the soul or mind, which is the link between humans and the messages from Allah that are stated in Islamic teachings. Islamic teachings contain great, noble, and sublime spiritual messages and remain relevant in bringing Muslims to become better people and become examples for other people. (Nata, 2003: 8) This research aims to discover the concept of ecosufism in Pekalongan in relation to the environmental crisis that occurred through mysticism. Answering the environmental crisis is not enough if it is only limited to the relationship between humans and nature; there needs to be a correction of the relationship between humans, nature, and God based on perennial and spiritual wisdom. (Furlaneto, 2023) is different from previous research related to ecosufism in Pekalongan; therefore, this research only focused on the discussion on the role of two Sufis with different perspectives, situations, and locations in overcoming the environmental crisis that occurred in Pekalongan.

RESEARCH METHODS

The main data from this study were collected through the results of previous research related to the Sufism movement initiated by Mbah Munawar and Habib Ahmad. This qualitative research used content analysis, a research method using manuscripts written in print, and documentation reviewed and discussed in detail. (Creswell & Poth, 2018). This method is used to explore the views and thoughts of characters or writers who are still scattered around to be reviewed, so that they are systemic and focused according to the theme. This article examines Sufism and the environment as a result of research conducted by a previous author regarding the Dzikir assembly of the Pekalongan palace and Mbah Munawar in a research journal. Therefore, in several journals, data comparisons and analyses were conducted from one data point to another. Then, the inventoried data will be studied in depth and filtered. This study focuses on the ecosufism movement in Pekalongan, Indonesia, in preserving the environment as a form of real movement from religious communities related to the phenomenon of environmental crisis. From this research, we can find a meeting point in the ecosystem views of the two, and conclusions can be drawn.

RESEARCH RESULT AND DISCUSSION

Research related to the environment is still an interesting topic, including in Pekalongan. The phenomenon of an environmental crisis due to the continuous dumping of batik waste into sewers without carrying out the process of neutralizing the chemicals in batik waste has attracted many academics to conduct research related to environmental problems that occur in Pekalongan. Among the many researches related to the environmental crisis, the author is interested in studying the ecosufism movement in Pekalongan which has been studied by previous authors, including the study "Ecosufism: The Dhikr Council of Habib Muhammad Dardannyla Sahab's palace, Pekalongan, Central Java, Indonesia, written by Nurlaila, Jurnal Religia Vol. 21 No. 1 2018. The role of the Kraton Dhikr Council in dealing with the environmental crisis that occurred in Pekalongan, living Sufism using a qualitative approach, and data collection methods through interviews and observations. The conclusion of this research is that there are two things from the Majlis Dhikr Kraton ecosufism movement: understanding the role of humans as caliphs on earth through the actualization of protecting and preserving the environment through Sufism and carrying out direct movements towards environmental conservation, and saving the ecosystem through improving the environment by processing rubbish and batik waste and constructing biopore wells.

Still on the same topic but with a different research approach entitled "Three Sufi Communities Guarding the Earth: A case Study of Mitigation and Adaptation to climate change in Indonesia" by Maghfur Ahmad, in *Al-Jamiah: Journal of Islamic studies* Vol. 57 no. 2 2019. This article is an antithesis to Duara (2015) "celestial religion as the cause of environmental crises and natural disasters". The results of research into the concerns of Sufis in Indonesia are shown through real movements with actions to mitigate and adapt to climate change. Sufis believed that climate change is the result of human actions that destroy nature. To overcome climate change, humans must be aware of the relationship between humans, nature, and God. Religion is no longer just between humans and God, but also to be able to work in synergy with the environment through the ecosufism movement as a form of protecting the earth.

Apart from research on the palace Dhikr Council, there is also research entitled "Mbah Munawar: Sufism and environmental sustainability" by Amat Zuhri, *Research Journal*, Vol.7 No.2, 2010. Qualitative research with data collection through interviews and observations. The conclusion of this article is that the understanding of humans as caliph fil Ardl is supported by modernity, which has an impact on the environmental crisis, the values of Sufism that offer humans as servants, and their role as caliph fil Ardl; apart from having the right to utilize everything on this earth, humans are also obliged to serve by carrying out His orders. Mbah Munawar practices this by preserving the environment in line with the teachings of Sufism values. From previous research studies, the author examines the ecosufism style of the two Sufism teachers to determine how the ecosufism movement has become the practice of the two congregations in overcoming the environmental crisis that occurred in Pekalongan.

Discussion

Mbah Munawar and Habib Ahmad D Sahab

Mbah Munawar and Habib Ahmad D Sahab are ulama figures in Pekalongan who have many students. Mbah Munawar is a cleric who actualizes the teachings of Sufism in everyday life by carrying out obligatory and sunnah worship, observing zikr, uzlah by not getting married and devoting himself to worship and teaching religion in villages very far from urban areas with his students, as well as actualizing Sufism values such as zuhud and wara' by only eating enough from the harvest of plants and livestock in his own yard, without labeling certain groups of Sufism, (Zuhri, 2010, 9) Meanwhile, Habib Ahmad D Sahab practices the teachings of Sufism

with his congregation by giving the name *Majlis Dzikir Keraton*, value -The values of Sufism that are visible in the *Keraton dhikr* assembly are seen in intense congregational dhikr, maintaining moral values, multicultural Sufi art and environmental conservation movements by using empty land for gardening and planting mangrove trees to prevent high seasonal tidal floods in Pekalongan. (Ahmad, 2019, 360) Mbah Munawar studied at Islamic boarding school by studying with Mbah Nur, a charismatic cleric from Moga Pekalongan, (Zuhri, 2010, 9) Habib Ahmad D Sahab studied Sufism from his grandfather Habib Abdullah bin Muhammad Alatas and his cousin Habib Abdurrahman bin Abdullah Alatas. (Laila, 2018), both of which are involved in the ecosufism movement in Pekalongan with their congregations. If Mbah Munawar chooses to live in Gumawang Wiradesa, which is far from the city's hustle and bustle, Habib Ahmad lives in an urban area close to industrial and educational areas. Mbah Munawar has students who live in the hermitage and those who do not. However, he did not identify his students with a particular congregation. while the students of Habib Ahmad D Sahab were gathered under the auspices of the "*Majelis Dzikir Keraton*" whose organizational structure was structured and affiliated with the *Tarekat*.

Sufism and Environmental Crisis

A crisis is a physical disturbance that affects the whole and its fundamentals; if the context is related to the environment, then there is an imbalance that occurs in nature. (Mathew. 2003) Pekalongan is a batik industrial city whose river has been polluted due to careless disposal of batik waste (Tri Astutik, 2020). Data from DLH Pekalongan City, IPAL, is only able to process 2,606 m³, while the waste produced reaches 5,190 m³, 960 m³ of B3 liquid waste and 1,818.96 m³ of B3 solid waste. So Habib Ahmad and his students carried out a movement to re-process batik waste before it was thrown into *Ilen-ilen*, in collaboration with LP2M UIN Abdurrahman Wahid, using microbes to neutralize batik waste before it was thrown into *Ilen-ilen* and it emptied into the river. The status of rivers in Pekalongan in the summer and rainy season is on the heavily polluted scale, with the highest values obtained periodically: 23.96 and 21.70. Domestic waste is higher than the batik industry with a scale of 1761.26 kgBOD/day, 3189.69 kg COD/day, and 3050.49 kg TSS/day. The capacity of the Pekalongan River includes negative BOD, COD, total phosphate, and ammonia parameters. (Larasati, 2023)

To find out statistics on the reduction in pollution load, the domestic sector and the batik industry with wastewater treatment plants cannot restore the capacity of the Pekalongan River, so it is necessary to control pollution with cooperation between communities and government agencies across regions in the River Basin area. in watershed areas. (Larasati, 2023) because in Pekalongan, throwing batik waste into culverts without neutralization is a natural thing. The impact of IPAL availability from the government is still limited, and it is too expensive to buy individually. (Astutik, 2016), Whereas estuaries from waste disposal through culverts have an impact on rivers in Pekalongan, which become colorful and aromatic. (Agustina, 2020) apart from polluted river water due to the disposal of batik waste, Pekalongan is an area prone to seasonal tidal floods due to massive development which results in land subsidence of 6cm as well as the impact of climate change which causes sea water to rise at a rate of 16mm (Prabowo, 2023: 410)

Climate change, which is the result of the environmental crisis that occurred, human activities exploiting nature, in Nasr's view that modern humans are considered amidst the progress of scientific discipline and rational philosophy, but they are experiencing a spiritual crisis; thus, they are unable to fulfill the satisfaction and important needs that can only be obtained from approaching the source of revelation. Divine. (Malik. 2009) So religion has

become important in the issue of environmental crisis, which has an impact on climate change, to address the problems of modern humans amidst the progress of science. (Gade, 2015) When advances in science and law are used as the basis and justification for the law of causality, religion, which is an individual's belief, plays a role in determining noble actions and the sacredness of honest worship based on the spiritual awareness adhered to. So in this case Sufism becomes a bridge to answer the environmental crisis that is occurring, the value of Sufism for modern society is without the need to leave the world in contemplative ways, not linking the world to the inner self but physically still carrying out activities in daily life and carrying out one's responsibilities. (Nashr. 1983, 97)

Three classifications of Sufism: first, natural Sufism, the union of humans with nature through the path of uzlah or yoga; second, spiritual Sufism, cleansing the heart with *taskiyatun nafs*; third, Divine Sufism, the union of servants with the creator through the path of *istighrar*. (Najar.2001) Through the Sufism practice of the palace Dzikir Council and the Sufism practice of Mbah Munawar affiliated with the three, natural Sufism is realized through practices in improving the environment such as re-greening the area around the residence, cleaning rivers polluted by batik waste and reprocessing the waste before disposal, or which was demonstrated by Mbah Munawar and his congregation by interpreting Uzlah by isolating themselves from the hustle and bustle of the city by living in rural areas far from residential areas, while spiritual Sufism appeared in religious practices such as doing congregational *dhikr* and self-muhasabah from the congregation of the Keraton Dhikr Council led by Habib Ahmad as well as from Mbah Munawar and his students, both of them practice it in everyday life, in this case Sufism becomes a practice, not just a study of Sufism. The study of Sufism, which began to spread to environmental issues, has become a widespread revolutionary movement and has been widely used as research material by several researchers. (Bambang Irawan, 2022)

Ecosufism as an answer to the environmental crisis is considered a new era, among accusations that the rise in religious understanding makes people forget. on social issues (Ahmad, 2019) even though in reality it is mainly religious activities Ma, in Sufism, many assemblies have begun to become environmentally aware, such as the real action of Mbah Munawar and Habib Ahmad and their congregation by using empty land to grow fruit, vegetables and raising livestock, which is part of the ecosufism movement because the environmental crisis can be prevented by practicing the teachings of Sufism. (Zuhri, 2010) Sufism or Islamic mysticism is an ethical and aesthetic study between humans and God, humans and the universe (Ibn Arabi) so in this case nothing is created that is in vain, everything has benefits, (Ali-Imran, 191) so the concept of ecosystem is not limited to consumers and producers, because in Sufism nature is a manifestation of the Oneness of Allah, a medium for getting closer, being grateful, gaining wisdom and fulfilling life's needs. (AY Wirajaya, 2021). Because being able to meet Allah (*liqa'*) and being in Allah's pleasure is the goal of every human being's life. (Madjid, 1992) it is necessary to have human awareness in protecting and preserving nature as a form of gratitude for the abundance of Allah's blessings and gifts by realizing the relationship between humans and nature. unity. (Al-safa. 1999)

Ernest Hackel, Krebs and Burdon Handerson argue that ecology is basic ethics about the environment and a balanced and harmonious reciprocal relationship between ecosystems for the integrity and survival of the microorganisms within it. This is what differentiates ecosufism and secular western ecology. (Rahayu Effendi, 2018) Secular western ecology is based on the Cartesian-Newtonian paradigm which claims that on the basis of cosmological assumptions the universe and everything outside the subject's awareness is a dead machine without symbolic meaning, the universe is empty and devoid of spiritual value. (Heriyanto, 2003) so in this case

the palace Dzikir Council and Mbah Munawar and their congregation carry out real practices in ecology using spiritual improvement, namely by self-awareness of the role of the universe and everything contained in it has an urgent role in human survival, so that humans It is not appropriate to treat the natural world as an object that can be exploited brutally without considering the ecosystem and repairing the damage that occurs.

Sufism entered Indonesia into two classifications: first, the Islamic boarding school-based Sufism movement. Greets, Dhofir and Madjid Sufism in the 16th century in Indonesia, Islamic boarding schools where traditional Sufism with a Ghazalian style grew and developed, even though it was not tied to a particular tarekat group. This group of Sufism then flourished to this day in several traditional Salaf Islamic boarding schools. This traditional style of Sufism is adhered to by Mbah Munawar and his congregation. Then in the mid-19th century Sufism figures began to arrive, students of the charismatic cleric Shaykh Khatib Sambas, founder of the Qadiriyyah order and Shaykh Sulaiman, founder of the Naqsabandiyah order. "to his congregation. After the New Order, Sufism began to attract interest among several groups, including urban communities. Sufism, which was originally a dhikr activity that was previously only of interest to older people, began to develop with an ethnographic and sociological and ecological approach, which then became Sufism with a new look that succeeded in attracting the attention of young people and urban communities, hence the term Neo-Sufism. (Howel, 2001)

The Influence of Ecosufism on the Environmental Crisis (The Role of the Ecosufism Movement in the Environmental Crisis)

The ecosufism practice of the Dhikr Council of Habib Ahmad and Mbah Munawar's palace is a re-actualization of the concept of love (mahabbah) which is part of maqomat in Sufism. Mbah Munawar shows his love for Allah is not limited to performing mahdzoh worship and carrying out sunnah worship and dhikr only, but Mbah Munawar shows it by maintaining his 1 hectare home yard by planting secondary crops, fruit and raising livestock and a fish pond that is cared for with love and a river whose water continues to flow when the dry season arrives. While the Majelis Dhikr Keraton displays the form of mahabbah by carrying out obligatory worship and congregational dhikr joined in The Dhikr Council, apart from the practice of Mahabbah Dhikr, is realized by utilizing empty land with hydroponics and planting mangroves to prevent increasingly high tidal waves. The form of love according to Junaid Albaghdadi is "the merging of the characteristics of the lover (Khalik) into oneself and taking over the characteristics of the lover (salik), then the actualization of love creates harmony so that one realizes that everything is worthy of respect without the need to boast." (Osman, 2004) Love suppresses greed and covetousness which can reduce the behavior of exploiting nature.

The environmental crisis that occurs is a real form of lack of love (mahabbah) in humans, for nature. (Baqir.2008). The form of love from creatures that radiates morals from the nature of the Creator is described by the two Sufis as instilling goodness and providing protection to nature so that the ecosufism movement in Pekalongan plays a role in overcoming the environmental crisis which is not only in the form of discourse but is realized in the form of practice. In practice, ecosufism cannot be carried out individually, the role of the teacher in Sufism is very large in moving the congregation, student obedience to the teacher is a fixed price. (Nikmah, 2022) by Durkheim, it is called mechanical consciousness, namely a group of traditional people who are subject to religious norms, the teachings of holy books and ulama, this mechanical consciousness can then provide social transformation between the individual consciousnesses of modern society. (Durkheim.1995) This mechanical awareness is what

drives ecosufism among Sufis in Pekalongan with Mbah Munawar's "house of devotion" hermitage which he lives with his students, the building is very simple, and does not have electricity. (Zuhri) while in the Keraton Zikir Council it moves its congregation in social actions such as processing batik waste before throwing it into rivers, making organic fertilizer and plant seeds for organic farming. (Laila, 2018) both through moral and spiritual improvement move society to be aware of the environmental crisis which has an impact on climate change.

Climate change shows that the use of energy produces waste: emissions from the power generation sector contribute 26% of GHG, industry 19%, transportation 13%, buildings 8%, and the remaining emissions from forest conversion, agriculture, livestock and waste. (Hadad, 2010) so reprocessing waste and reducing electricity use is the mission of ecosufism in overcoming the environmental crisis in Pekalongan. Food sovereignty, which is part of the environmental crisis issue (Clayes. 2015) has not escaped the attention of ecosufism in Pekalongan, the Dzikir Keraton council facilitates and invites farmers to plant rice organically while the students provide vegetable and plant seeds. While Mbah Munawar and his students use the large yard area to grow secondary crops, vegetables and fruit for daily needs, he and his students only eat the harvest from their yard. (Zuhri, 2010) Food sovereignty is also campaigned by Habib Luthfi, a prominent Sufi cleric from Pekalongan, according to him, food security, national food sovereignty and food self-sufficiency are part of nationalism and efforts to reduce emissions. (Ahmad, 2019) Food sovereignty applied in urban areas and rural areas are very different in practice. However, the goals of both of them in the teachings of Sufism are similar to the concepts of zuhud, wara' and Faqr. (Hidayat. 1996) By living the concepts of zuhud, wara' and Faqr, a Muslim feels sufficient and can refrain from exploiting nature which has an impact on a mass environmental crisis. (Rohman, Khalis et al. 2022)

Abstinence in the context of ecosufism is not being attached to excessive feelings of addiction to world affairs. (Ghazali.1991) being simple and not exaggerating in something can prevent feelings of dissatisfaction with what one has which makes the person more consumptive, this is what makes industry continue to produce on a large scale while forgetting about the waste produced. When the orientation is only on capitalism, natural resources will continue to be cleared so that the main function of humans as Khalifah filardl begins to be damaged. (Nasution, 1992) wara' attempts to distance oneself from things that are subhat, because something that is subhat brings closer to the haram and sin (Al-Afifi, 1969.50) while Faqr feels sufficient for what he has and does not demand more than he already has. the context of asceticism, wara' and faqr in the modern era means utilizing what is in nature according to needs including in terms of eating and drinking, work, talking and so on and not storing the luxuries of the world in the heart (Muhammad, 2002: 38) as stated practiced and exemplified to the students by Mbah Munawar and Habib D Sahab.

Mbah Munawar and Habib Ahmad exemplified this to their students with the practice carried out by Mbah Munawar in fulfilling his daily living needs by only eating enough of the garden produce in his yard, even when the yard in his hermitage was offered by the government to become a tourist attraction with the lure of going on the Hajj. and he refused a new residence with electrical facilities and complete furniture and chose to maintain his hermitage. (Zuhri, 2010.9) Sufi practice for today's society with all its technological sophistication is very difficult, especially for urban communities, but Habib Ahmad and his dhikr assembly congregation offer zuhud, wara' and faqr practices in the midst of city life by utilizing empty land for farming. , making organic fertilizer and rice seeds for farmers, making biopore absorption wells and maintaining morals with regular training in inner cleansing. (Maghfur, 2019) The practices of zuhud, wara' and faqr of the two are different but have similarities in feeling sufficient, not

being arbitrary - authority over the environment and not being tied to worldly luxuries. (Muhammad, 2002) When these three characteristics are attached to a servant, he will be free from the nature of hedonism, covetousness, greed and gluttony which is the root of capitalism which is part of the cause of the crisis environment. (Nashr, 1983) Basically, the concept of ecosufism implemented by these teachers refers to the morals of Rosulullah who was a model in asceticism and his simplicity and love for the environment. The practice of asceticism, wara' and faqr is not interpreted as a passive attitude towards material things, but requires an active attitude towards protecting and preserving nature. (Rohmat, 2021)

So, Lyn and Duara's hypothesis about the environmental crisis caused by humans understanding monotheistic religions regarding their role as the center of all nature is incorrect. Because in reality, from the ecosufism movement, the congregation of the Kraton Dhikr Council led by Habib Ahmad D Sahab and Mbah Munawar and their congregation made efforts to preserve the environment with their respective capacities and practices according to the situation, location and what they believed to be an effort to preserve the environment through a Sufism approach. Sufism teaches human self-awareness from both material and spiritual aspects. Because in Sufism, the piety that is formed within a person is not only limited to individual piety but also social piety. So this is related to the environmental crisis which is the impact of the spiritual crisis that exists in humans. piety is no longer limited to having a good relationship between humans and God, human relations with fellow humans, but piety is also realized through the relationship between humans and nature. The relationship between humans and God, humans and nature is epistemologically based on the teachings of the Koran and Hadith which are the main references originating from God. The values in Sufism are no longer limited to individual piety but become social piety which is related to environmental piety or ecosufism. Even though several studies claim that the environmental crisis is the impact of a moral and spiritual crisis, Sufism as a movement that contains spiritual values such as: divine, human and natural, which are interconnected, has a correlation with environmental ethics.

The ecosufism movement of the Keraton Dhikr Council Habib Ahmad D Sahab and Mbah Munawar teaches improving the morality of its congregation by maintaining a balanced relationship with Allah through carrying out obligatory commands and worship along with its sunnah such as tasbih prayers, tahajud prayers and so on, including sunnah which is emphasized such as reading prayers to Prophet Muhammad SAW. Apart from maintaining relationships with God, we also build relationships with fellow creatures, in this case not only humans but also the natural world, remembering that humans are God's creation who have been given the mandate to protect nature well, regulate nature with good attitudes and morals to prevent actions. natural exploitation. In this case, looking at Pekalongan which is an area that is vulnerable to an environmental crisis in terms of clean water due to the spiritual crisis of batik business actors who dispose of waste directly into sewers without going through a filter process for batik waste which contains dangerous chemicals that can pollute the environment, in this case rivers and catchment water, as well as other environmental crises caused by human activities. So, the presence of the ecosufism movement from the Dhikr Keraton assembly Habib Ahmad D Sahab and Mbah Munawar and their students had an impact on the behavior and environmental awareness of their congregation which was actualized through various actions on the environment which became known as ecosufism. The ecosufism movement of these two Sufi figures did not instantly change Pekalongan into a city free from environmental crisis. It was proven that there was a flood after being hit by rain all day at the beginning of January 2022, the rivers in Pekalongan were still murky and smelled bad due to the dumping of batik

waste, seasonal tidal floods that were still ongoing. (Pekalongan Info, 2023) However, with the efforts of the ecosufism movement of the two Sufism teachers and their students, in several actions collaborating with educational and government agencies, this has become a strategy in overcoming the environmental crisis which is the impact of the moral and spiritual crisis, which can minimize the occurrence of environmental crises. getting worse.

CONCLUSION

Understanding humans as the center of life and the unavoidable pace of modernity have had a positive impact on the development of knowledge and science. However, negative impacts always follow, where environmental crises result from exploitation by humans due to a lack of spiritual needs and understanding of religious teachings. In line with Nasr's opinion, the environmental crisis that is occurring is the result of human dissatisfaction and greed. So, Sufism is a middle way in overcoming the impact of modernization which has an impact on the environmental crisis. Through ecosufism, Sufism is integrated with social discourse, namely the environment. Although ecosufism is not new in Sufism, Ibn Arabi and Jalaludin Rumi have even discussed this. However, the emergence of the ecosufism movement is an answer to western accusations that the environmental crisis is occurring due to wrong understanding by monotheist religions. In reality, ecosufism studies have become a more fundamental environmental conservation movement. Because in ecosufism nature is not only treated as a reciprocal relationship. The ecosufism movement initiated by Mbah Munawar and Habib Ahmad may not be able to solve the problem of the environmental crisis significantly, but with the application of mahabbah, asceticism, wara' and faqr it can shape humans to have noble character by treating nature well because they always have love for God in their hearts. can radiate love for fellow humans and nature. Zuhud, wara' and faqr can prevent a person from greed and avarice that can exploit nature. Feeling enough and not demanding more for what is available is a form of imitating the Prophet. The results of this research have not studied in detail the individual behavior of the congregation before and after becoming part of the ecosufism movement, and there are still many other things that provide opportunities for new research to emerge.

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