

ECO-SPIRITUAL BASED ON MAQĀSĪD AL-SHARĪ'AH: THE NEW RELATIONSHIP OF MAN WITH THE ENVIRONMENT

Ibrahim Siregar,¹ and Suheri Sahputra Rangkuti²

Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary
Padangsidempuan, Sumatera Utara
email: himregar@yahoo.com

Abstract: *Theoretically, Islamic doctrines can adapt to the situation and conditions of reality. However, in Islamic history, it isn't easy to find studies about the importance of establishing a relationship with nature or the environment in which that reality stands. This research offers a paradigm that bridges the new relationship between humans and the environment. At this level, the author builds a paradigm with a multidisciplinary approach. Methodologically, maqāṣid al-sharī'ah is used as a paradigm foundation and umbrella for human actions when responding to their environment. This study found that the maqāṣid al-sharī'ah-based eco-spiritual paradigm is embodied in spiritual actions in the form of sacralization and ecological contemplativeness. Explicatively, sacralization and ecological contemplativeness are applied based on the principles of Islamic ethics, al-insijām (harmony), al-iqtisād (equality), al-ta'ānūq (interdependency), and al-tanzīf (cleaning).*

المخلص: التعاليم الإسلامية من الناحية النظرية هي تعاليم قادرة على التكيف مع مواقف وشروط الواقع. ومع ذلك، في فترة التاريخ الإسلامي، من الصعب العثور على دراسات تناقش أهمية بناء علاقة مع الطبيعة أو البيئة التي يقوم عليها هذا الواقع. يهدف هذا البحث إلى تقديم نموذج يربط علاقة جديدة بين الإنسان والبيئة. في هذا المستوى، يبني المؤلفون نموذجًا بنهج متعدد التخصصات. من الناحية المنهجية، يتم استخدام مقاصد الشريعة كأساس لنموذج ومظلة للأعمال البشرية عند الاستجابة لبيئتهم. وجدت هذه الدراسة أن النموذج الإيكولوجي الروحي القائم على مقاصد الشريعة معرّف الشري يتجلى في الأعمال الروحية في شكل التأمل الإيكولوجي والقداسة. من الناحية التطبيقية

، يتم تطبيق هذا التقديس والتأمل الإيكولوجيين على أساس مبادئ الأخلاق الإسلامية، الإنسجام (harmony)، الإقتصاد (equalibrum)، التعانق (interdependensi)، التنظيف (cleaning).

Abstrak: Secara teoretis ajaran Islam adalah ajaran yang mampu menyesuaikan diri dengan situasi dan kondisi dari sebuah realitas. Akan tetapi dalam rentang sejarah Islam, sulit untuk menemukan kajian-kajian yang membicarakan betapa pentingnya membangun hubungan dengan alam atau lingkungan yang merupakan tempat berdirinya realitas tersebut. Penelitian ini bertujuan untuk menawarkan sebuah paradigma yang menjembatani relasi baru antara manusia dengan lingkungan. Pada tataran ini, penulis membangun sebuah paradigma dengan pendekatan multidisipliner. Secara metodologis, maqāṣid al-sharī'ah dijadikan sebagai landasan paradigma dan payung atas tindakan manusia ketika merespon lingkungannya. Penelitian ini menemukan bahwa paradigma eko-spiritual berbasis maqāṣid al-sharī'ah diwujudkan dalam tindakan spiritual berupa sakralisasi dan kontemplatif ekologis. Secara aplikatif, sakralisasi dan kontemplatif ekologis tersebut diterapkan berdasarkan azas etika Islam, insijām (harmoni), al-iqtisād (equalibrum), al-ta'ānūq (interdependensi) dan al-tanzīf (cleaning)

Keywords: eco-spirituality, maqāṣid al-sharī'ah, ethics, environment.

INTRODUCTION

No teaching is far more important to revealed religions than the teaching of creation or cosmology.¹ Departing from the importance of the creation teaching, it resulted in a very rapid cosmological discussion, especially among religious scholars who struggled in the field of theology.² However, the study of cosmology allegedly only revolves around proving that nature or ecology is the most

¹ Michael Bennett McNulty, "A Science for Gods, a Science for Humans: Kant on Teleological Speculations in Natural History," *Studies in History and Philosophy of Science* 94 (2022): 47–55.

² Murray Bookchin, *The Philosophy of Social Ecology: Essays on Dialectical Naturalism* (AK Press, 2022), 62.

argumentative evidence supporting the existence and oneness of God (in Islam called; *ri'āyat ḥuqūq allāh*), nothing more than that.³ This theological argument then transforms into a spiritual attitude.⁴ It is natural that the spiritual pattern of revealed religion is closed to environmental issues and only stops after several attempts to internalize belief in God.⁵

In real terms, the impact can be felt, spiritual concepts that have so far not been able to change our fractured relationship with nature or ecology.⁶ The ecological crisis shows that the general public needs to realize how important the act of knitting relationships with nature or ecology is to maintaining human and environmental sustainability.⁷ In addition, spirituality loses its ability to attract and restrain the spirits or evil forces of the sub-dangerous. The spiritual language that used mystical ideas about cosmology has now turned into the language of fascism and other types of fanaticism.⁸ Spirituality changes and is guided by new traditions into forms that exploit human spirituality and endanger nature, especially the environment.⁹

The study of Islamic ecology has received much attention from contemporary Islamic scholars. The study of Islamic ecology discusses the quality of the universe theologically by positioning ecology as an object that is valued and seen as passive. In his research, Haque

³ Nasr said that Islamic cosmology stopped at discussions of the unseen, such as the existence of angels, jin and devils. This makes Muslims lose their reading of reality, especially the discussion of the universe (ecology) Seyyed Hossein Nasr, *An Introduction to Islamic Cosmological Doctrines* (SUNY press, 1993), 62.

⁴ Fiona Bowie, "Anthropology of Religion," *The Wiley Blackwell Companion to the Study of Religion*, 2021, 1–24.

⁵ M. Amin Abdullah, *Dinamika Islam Kultural* (Yogyakarta: IRCiSoD, 2020), 62–75.

⁶ Marjorie Woollacott, Anne Shumway-Cook, and Natasha Tassell-Matamua, "Worldviews and Environmental Ethics: Contributions of Brain Processing Networks," *EXPLORE*, 2023.

⁷ Baoshu Wu et al., "Exploring Consumers' Environmental Ethical Preferences in the Context of Unmanned Aerial Vehicle Utilization for Plant Protection," *Scientific Reports* 13, no. 1 (2023): 3716.

⁸ Jessica Eise and Meghana Rawat, "Spiritual but Not Religious Seek Unrestricted Connection to Selves, Others, and Earth: Formative Research on the Explosive Growth of an 'Inactive Public' beyond the Organization," *Public Relations Review* 49, no. 1 (2023): 102276.

⁹ Michael-Shawn Fletcher et al., "Indigenous Knowledge and the Shackles of Wilderness," *Proceedings of the National Academy of Sciences* 118, no. 40 (2021): e2022218118.

found that the understanding of cosmology concerning attitudes and responses to ecology among classical Islamic scholarship seems to be the same, namely around placing Islamic values on specific ecological dimensions.¹⁰ Al-Jābirī, in his research on 'irfānī gives reasons related to ecology, which has always been used as a passive object that departs from the spiritual awakening in the Islamic world, only talking about the position of man before God.¹¹

In line with the above view, Abdullah said that this spiritual concept seems to encourage its adherents not to pay attention to the existence of nature around them.¹² Even Ibn Khaldūn in his research, once gave a skewed comment on the spirituality of Muslims by saying that on certain spiritual concepts, Muslims look cynical looking at nature.¹³ Nicholson said that at this level, the religious mental practice of Muslims still suggests being familiar with God alone.¹⁴ Nevertheless, this Islamic and spiritual view of ecology has contributed to the existence of the environment ontologically.

Furthermore, researchers have cried out a lot of studies related to the ecological paradigm. Studies conducted by Amin Abdullah say that paradigms influence changes in human relations with nature or ecology.¹⁵ Wilkinson, in his research, said that several paradigms derived from the ideology of pure empiricism that influenced science inspired the creation of giant industries, globalism, and terrible levels

¹⁰ See The scholarship in question is like al-Muhāsibī (died. 857), al-Qāsim Ibn Ibrāhīm (died. 860), al-Bāqillānī (died. 1013), Ibn Hazm (died. 1064), al-Gazafī (died. 1111) dan al-Rāzī (died. 1209) Josef van Ess, "Al-□□sim b. Ibr□h□m on the Proof of God's Existence. Kit□b al-Dal□l al-Kab□r.(Islamic Philosophy and Theology, Texts and Studies. Vol. X)" (JSTOR, 1991).

¹¹ Muhammad'Abid al-Jabiri, "Bunyah al-'Aql al-'Arabi: Dirasah Tahliliyyah Naqdiyyah Li Nuzum al-Ma'rifah fi al-Saqafah al-'Arabiyyah (Beirut: Markaz Dirasat al-Wahdah al-'Arabiyyah, 1990), h. 514. See also al-Jabiri, *Post Tradisionalisme Islam*, terj, Ahmad Baso (Yogyakarta: LKiS, 2000), 253.

¹² M. Amin Abdullah, *Studi Agama: Normativitas Atau Historisitas?* (Yogyakarta: Pustaka Pelajar, 2011), 161.

¹³ Oliver Leaman, *The Biographical Encyclopedia of Islamic Philosophy* (Bloomsbury Publishing, 2015), 349.

¹⁴ Reynold Alleyne Nicholson, *Studies in Islamic Mysticism* (Richmond, Surrey: Curzon Press, 1994).

¹⁵ M. Amin Abdullah, *Multidisiplin, Interdisiplin, & Transdisiplin: Metode Studi Agama & Studi Islam Di Era Kontemporer* (Yogyakarta: IB Pustaka, 2020), 85.

of consumerism resulting in pollution and environmental desecration.¹⁶ In this case, the relationship between humans and nature is like the law of producers and consumers, sharing providers and predators.¹⁷ In line with this, Douglas found that man's negative actions towards nature or ecology are constituted by a liberal-progressive paradigm that shapes and encourages a new world order for human benefit.¹⁸

The two variables above, both those that discuss ecology, spirituality, and paradigm studies related to ecology, have not shown comprehensive and integrated studies with each other. In addition, throughout the author's reading, no one has studied the paradigm of spiritual ecology, especially human spirituality responding to ecology or the universe. To distinguish this research from previous studies, this study seeks to answer what spiritual paradigm is needed today to reduce tensions between humans and their environment.

This paper tries to build a spiritual paradigm through a multidisciplinary approach to answering this question. In this respect, theocentric-oriented spirituality is integrated with ecological spirituality through *maqāṣid al-sharī'ah*. In this regard, this study's philosophical interpretation and analysis uses *maqāṣid al-sharī'ah* as developed by Jasser Audah. *Maqāṣid al-sharī'ah* developed by Audah adds, criticizes *maqāṣid al-sharī'ah* and reforms classical *maqāṣid al-sharī'ah*. According to him, the classical *maqāṣid al-sharī'ah* orientation based on protection alone is insufficient to read the current reality. The approach used by Audah in developing *maqāṣid al-sharī'ah* was a systems approach. In this approach, the text of revelation is read from many sides. Audah uses the systems approach to collect arguments (*ḥujjiyah*) that cross the three phases of Muslims, traditional, modern, and post-modern. Then arguments in each phase of the Muslim community are brought together by seeking the value of similarity through rigorous selection (*isti'nās*), the process of interpretation (*mu'awwal*), and notes and corrections as a form of validity (*fihi ṣai'*). At this level, *maqāṣid al-sharī'ah* is

¹⁶ Michael A. Wilkinson, "The Authoritarian Nature of Common Good Constitutionalism," 2022.

¹⁷ Intisar-ul-Haque, "Al-ḥujjāt al-ḥujjiyah 'alā al-ḥujjāt al-ḥujjiyah 'alā al-ḥujjāt al-ḥujjiyah" (JSTOR, 1990).

¹⁸ Mary Douglas and Baron Isherwood, *The World of Goods* (Routledge, 2021), 10.

directed to realize maṣlaḥah and reject *māfsadah* and then convert it into spirituality.¹⁹

HIFZ AL-BI'AH: FROM MAQĀSID AL-SHARIAH TO SPIRITUALITY

The discussion of maqāṣid al-sharīah is dynamic. Nevertheless, no matter how far the reach of maqāṣid al-sharīah understands reality; still, its great umbrella is jalb al-maṣālih wa dar al-mafāsīd (realizing benefit and preventing damage). Two angles in the grand theory of maqāṣid al-sharīah, namely maṣlaḥah and mafsadah are at the heart of the discussion of kulliyāt al-khams (ḥifẓ: dīn, nafs, ‘aql, nasl, māl.)²⁰ On the side of maṣlaḥah, kulliyāt al-khams is projected to manifest, preserve, and strengthen while on the side of mafsadah as opposed to maṣlaḥah i.e. depart from the prevention of transgressions that destroy kulliyāt al-khams itself.

Kulliyāt al-khams as a human need has three levels. *First*, this level is the most elementary, ḍarurīyāt or primary. In simple terms, this level is interpreted as the most basic need. This means that human life will only take place with the fulfillment of this need. *Secondly*, ḥājīyāt or secondary, this second level is a complementary need to eliminate man’s difficulties. On the contrary, without this complement, human life will be difficult. Third, taḥsīnīyāt can also be considered tertiary. More clearly, taḥsīnīyāt is a complementary necessity to facilitate human life.²¹

Based on these three levels, ḥifẓ al-bī’ah (maintaining ecology) is a human need ḍarurīyāt. Because the whole set of human needs cannot be released directly or indirectly, furthermore, Nursi gave a view of the importance of ecology as the fundamental benchmark on

¹⁹ Abdul Mustaqim, “Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam” (Pidato Pengukuhan Guru Besar dalam Bidang Ulumul Qur’an Disampaikan di Hadapan Rapat Senat Terbuka Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Yogyakarta, 2019), 33, <https://digilib.uin-suka.ac.id/id/eprint/37005/>.

²⁰ Clearly the use of maqasid in the frame of presenting mashlahah and rejecting mafsadah can be read in Syhabuddin al-Qarafy, “Al-Ihkam fi Tamyiz al-Fatawa ‘an al-Ahkam, Tahqiq: Abdul Fattah Abu Ghuddah, Maktabah al-Mathbuat al-Islamiyah,” *Halab*, Printed II H 1416 (n.d.): 89–94.

²¹ Yusuf Al-Qardhawiy, *Fi Fiqh al-Auliyat Dirasah Jadidah fi Dhui’il Qur’ani wa al-Sunnah* (Cairo: al-Maktabah al-Wahabiyah, 1996), 35.

which all human needs stand; he said that this universe has its sharia by calling it the sharia of nature (al-sharī'ah al-kawniyah).²²

A contemporary maqāṣid al-sharīah, Jasser Audah developed the classical maqāṣid al-sharīah using a systems philosophy approach.²³ Although systems philosophy is used to develop maqāṣid al-sharīah in the area of Islamic legal studies, the author sees that Jasser Auda's system philosophy can be used to bridge maqāṣid al-sharīah with human spirituality by taking six features of the system approach in maqāṣid al-sharīah Jasser Auda.

1. Cognitive Nature

The product of cognition in the Islamic world that stands out and is directly perceived by Muslims is fiqh. As a product of cognition, fiqh is the most popular product, especially for Muslims in Indonesia. The style of fiqh that is so practical and ready to eat makes Muslims very interested in these cognition products. Because it needs to invite the attention of its readers to think harder, it should be noted that so far, the discussion of fiqh that is widely used in various parts of the Islamic world, especially classical fiqh, has paid very little attention to ecology. This is due to fiqh being produced according to the cognition of a particular era and the level of human education at that time.²⁴

At this level, fiqh as an understanding and product of thought in a particular era (qābil an-niqāṣ wa at-tagyīr) is undoubtedly open to re-understanding. The re-understanding referred to here is that the product of cognition was developed to touch on ecological understanding. In this case, the understanding in question is not just developing Sharia laws related to ecology but, far from it, touching on ecological principles' ideas. This re-understanding not only targets the law but also the wisdom contained in these ecological ideas. That

²² "Maqāṣid al-Sharī'ah al-Kawniyah", *AL-NUR Academic Studies on Thought and Civilization* 3, no. 3 (n.d.): 105–14.

²³ Jasser Auda, *Maqasid al-Shari'ah as Philosophy of Islamic Law* (International Institute of Islamic Thought (IIIT), 2022), 8.

²⁴ Jasser Auda, *Maqasid al-Shariah: A Beginner's Guide*, Vol. 14 (International Institute of Islamic Thought (IIIT), 2008), 46.

way, understanding ecology does not only stop at understanding the law but, in reality, can drive human spirituality.

2. Wholeness

According to Jasser Audah, the use of the “wholeness” feature in thinking maqāsid al-sharīah departs from his research looking at the atomistic and reductionistic way of thinking of maqāsid al-sharīah.²⁵ This kind of thinking inevitably sees Islam only partially. Almost all disciplines in Islamic studies do not touch each other. Even to a certain degree, they clash with each other.²⁶ While understanding the current reality, we can no longer rely on one point of view. Because empirically, the theory of space and time as containers of phenomena has several realities connected to produce clear causation in a phenomenon.

A complete or holistic mindset is a necessity for understanding Islamic teachings. The holistic thinking pattern as a thinking horizon becomes the basis of the thinking needed to develop spirituality. This makes it easier for humans to understand the nature of the universe. The holistic pattern (kulliyāt) in spirituality bridges consciousness and becomes a relationship of mutual knowledge between organisms and other organisms, the relationship of groups of organisms with their environment in an integrated manner. Thus creating a continuous spiritual (mutadāmah). Holistic thinking patterns also provide a dynamic space for searching for wisdom and the nature of the universe. The dynamic and continuous process (al-maḥw wa al-īsbāt) inspires the search for the maṣlaḥah of the universe (ecology) and the secrets of ilāhiyah in it, that directs the spirituality of humankind to be driven continuously.

3. Openness (Self-Renewal)

The aspect of openness of the uṣūfī in the past depended on territorial or geographical boundaries and local culture. This is understandable because breaking those boundaries was very difficult at that time. Therefore, the mechanism and level of knowledge at that time were

²⁵ Auda, 14:7–46.

²⁶ Muhammad Abid Jabiri and Imam Khoiri, *Formasi Nalar Arab: Kritik Tradisi Menuju Pembebasan Dan Pluralisme Wacana Interreligijs* (Yogyakarta: IRCiSoD, 2003).

minimal. Therefore, *uṣūlī* products in the past felt that they still had rigidity on different sides. Openness is an effort to create an elastic and developing Islamic science to create new mechanisms in science to face new realities, especially in this case, a rapidly changing environment.²⁷

This level of openness in science is an essential feature of the mechanism of human knowledge. Because this openness feature makes it easier for humans to compile their knowledge about what exists, including the universe (ecology), with this principle of openness, humans open themselves to reflect again on the nature of nature as a process of conversion in understanding the universe. Geographical and cultural barriers, for the time being, will only dwarf knowledge of the world beyond what one perceives. Therefore, to reach the level of spirituality in seeing the universe requires openness in the natural sciences. So that one's spirituality seems flexible, but to know and understand what spirituality means when related to the universe.²⁸

4. Interrelated Hierarchy

The discussion on this feature depends on human needs, as explained at the beginning of this sub-theme. The three needs are *ḍarūrīyāt*, *ḥājīyāt* and *taḥṣīnīyāt* positioned according to the level of need. This way of looking at needs is considered with space and time needs. Based on this, of course, the classic version of *maqāṣid al-sharīah* and the present version have differences in laying down the level of need. In the classical *maqāṣid al-sharīah* theory, the three human needs, *ḍarūrīyāt*, *ḥājīyāt* and *maqāṣid al-sharīah* have levels, *ḍarūrīyāt* being the most crucial level and *taḥṣīnīyāt* being the lowest level of human needs. But for Jasser Auda, these three needs are equally important.

These three needs are distinguished only according to their functions. Regardless of the level of need, maintaining ecology is part of an essential need, both in terms of classical *maqāṣid al-sharīah*

²⁷ Auda, *Maqasid al-Shariah*, 14:202.

²⁸ M. Amin Abdullah, "Epistemologi Keilmuan Kalam Dan Fikih Dalam Merespon Perubahan Di Era Negara-Bangsa Dan Globalisasi (Pemikiran Filsafat Keilmuan Agama Islam Jasser Auda)," *Media Syari'ah: Wahana Kajian Hukum Islam Dan Pranata Sosial* 14, no. 2 (2012): 138.

and contemporary maqāṣid al-sharīah. This matter is very logical. Because all needs perceived as ḍarūriyāt, ḥājīyāt and taḥsīnīyāt stand on spatial entities called ecology.²⁹

This feature of spirituality implies that nature is also an essential part of the Shari'ah, which is just as important as any other Shari'a. Therefore, as part of the Shari'a, protecting nature is also part of the law of taklīfī. By its very nature, the law of taklīfī for ecology involves considerations (I'tibāriyah) or contemplation with a spiritual dimension. These considerations will manifest in the form of appreciation with a spiritual dimension. Furthermore, when these considerations then come into existence in the form of shari'a 'iqāb (sanctions) and jazā' (rewards), it is as if the treatment of the universe has a reciprocal response sooner or later, visible or invisible.

5. Multidimensionality

Initially, this feature was created by Jasser Auda to develop maqāṣid al-sharīah to avoid reductionistic views and binary classifier thinking. This feature provides awareness that the actual thinking mechanism must depart from the connected schemes. Multidimensionality is a change in the way of seeing things. At first, the classical maqāṣid al-sharīah was bound by certain schools or only thought under the manhāj (methodology) of the school. The product of thought outside the manhāj, which he believed in, was only regarded as something else.³⁰

Logically, this feature is a necessity for understanding ecology. Because a view that uses one *manhaj* and one scientific discipline, understanding ecology impacts a rigid view. With multidimensionality, it is possible to reason about ecology inductively. Man will only come to an adequate understanding of everything based on his relation to the overarching absolutes built into the universe. That way, a complete understanding of ecology has the effect of an open or spiritual spirituality that can accept the shock of the facts of science. This practical spirituality grows out of what we observe in a multi-dimensional way. Strictly speaking, multidimensionality is the scope of human spirituality built on the empirical, spiritual, social, historical, and cultural dimensions of seeing the universe.

²⁹ Auda, *Maqasid al-Shariah*, 14:48–49.

³⁰ Auda, 14:50.

6. Purposefulness

This last feature is an intertwined binder of the five features above. These five features are bound to a standard methodological base rationality, expediency, justice, and morals.³¹ Implicitly, these five features bound together by the four methodological standards encourage a journey of search and discovery through observations of the universe. Awareness of the basis of this methodology is so essential, Nasr says, “*Methaphysical doctrine could also aid in the re-discovery of virgin nature by removing the strangulating hold that rationalism has placed upon man’s vision of nature... nature must be seen as an affirmation and aid in the spiritual life and even a means of grace rather than the obscure and opaque reality it has come to be considered.*”³²

Using maqāṣid al-sharī’ah as a spiritual basis for attitude toward the environment signals that creation theology is not the only basis for attitude regarding contact with ecology. In response to ecology, spirituality must open itself to the shocks of empirical facts from the universe understood using science.³³ Practical spirituality pays attention to what is experienced and is firmly confirmed by one’s inner scope.

Thus, the scientists’ hypothesis about nature departs from the results of what seems solely natural. But beyond that, it cannot be ruled out that the universe also has a “self,” which seems more comprehensive than what scientists speculate. As a being, the universe strives to intensify its inherent qualities in a more comprehensive direction to reveal its self-glory qualities. The quality of the glory of nature can only be felt through spirituality that is not attached to creation theology alone.

ECO-SPIRITUAL: MAN’S NEW RELATIONSHIP WITH THE ENVIRONMENT

The spiritual realm is man’s potent domain and perhaps the largest of the parts of human reality. This realm is not a fantasy invention,

³¹ Auda, 14:228.

³² Seyyed Hossein Nasr and Seyyed Hossein Nasr, *Man and Nature* (s.l: Unwin Paperbacks, 1990), 81.

³³ R. Ruard Ganzevoort and Johan Roeland, “Lived Religion: The Praxis of Practical Theology,” *International Journal of Practical Theology* 18, no. 1 (2014): 91–101.

and it is for this reason that all traditional cultures hold respect for the sacred. Meanwhile, modern civilization is currently one of the few civilizations that has yet to be based on honoring the sacred. The failure of modernity to understand man lies in the fact that man is based on an invisible (spiritual) bond with what is around him.

Amid moral decline and ethical suffering, people began to talk about spirituality and the need for new formulations to guide people to be aware of their environment (ecology). By spiritual, we mean the connectedness, invisible and visible, of human to the divine and the environment that is based on the spiritual and manifested manifestly. At the same time, the formulation needed in spirituality is a new object of inner work that bridges the relationship between man and his environment.³⁴

1. Ecological Sacralization

The very foundation of sensitivity to ecology can be found in the view of “sacralization.” In a broader sense, sacralization is defined as a real object, person, or experience through which spirituality comes into contact with a divine force.³⁵ It is undeniable that religion has a sacred dimension in itself, yet religion, in confirming something sacred, still uses natural objects of human experience.³⁶ It is unsurprising that there are many sacred materials in religion that are part of the natural world.

The ecological qualities of the universe provide an irreplaceable experience that can be used metaphorically to describe the qualities of divinity. It symbolizes an immersive experience for an encounter with the sacred. Ecological sacralization provides an intrinsically spiritual reason to have an ecological concern. Vice versa, the ecological concern will give birth to a solid spiritual impulse. These mutual implications are so strong that if one loses the natural or ecological world, one also loses one’s spirituality.³⁷ Not to be confused

³⁴ Suheri Sahputra Rangkuti, “Dekonstruksi Epistemologi Muhammad Shahrur,” *Al-Istinbath: Jurnal Hukum Islam* 3, no. 2 December (2018): 133–46.

³⁵ Douglas A. Marshall, “Temptation, Tradition, and Taboo: A Theory of Sacralization,” *Sociological Theory* 28, no. 1 (2010): 66.

³⁶ Randall Studstill, “Eliade, Phenomenology, and the Sacred,” *Religious Studies* 36, no. 2 (2000): 181–86.

³⁷ Andrew M. Davis, *Mind, Value, and Cosmos: On the Relational Nature of Ultimacy* (Lexington Books, 2020), 90.

with nature, the divine mystery is indeed at the deepest core of the universe, at least from a spiritual perspective. In a sense, there is no more explicit confirmation of spirituality than this: confirmation of the need to embrace ecological harmony (insijām).

The natural world is a symbolic revelation of the *ilhiyah*. This view gives nature a “sacred” nature that can block destructive tendencies.³⁸ The religious view of nature serves as a bulwark against bad human habits.³⁹ Therefore, the sacralization of ecology encourages one to enjoy and maintain human connections with the natural world and physical existence. Unfortunately, dualistic spirituality has distanced man from nature. According to their natural tastes, humans are an integral part of this complex network of earth ecosystems. This dualistic view is blatantly opposed by the six features of *maqāṣid al-sharīah* as explained in the sub-theme above. Because the *maqāṣid al-sharīah* way of thinking actually desires interdependence (*at-ta’ānūq*) between physical existence and spiritual existence.

Of course, the view of ecological sacralization can be felt as something very challenging. This sacralization requires humans to let go of one of the ideals of modernity, namely “autonomous subjects who have the right to own and exploit the natural world”.⁴⁰ This autonomous subject does not consider that man and the universe constitute a much more comprehensive network of beings and together seek to unravel the mysteries of divinity.

The functional sacralization of ecology requires humans not to make personal decisions without considering their impact on the universe and future generations. In other words, the sacralization of ecology is a new kind of moral sensitivity. Ecological sacralization corrects the classical moral tradition that is obsessed with the issue of individual rights so that classical morality can ignore the nature of “interdependence” and the relational nature between human existence and the existence of the universe or other creatures. In essence, the moral values that exist so far and are used as a spiritual basis must be associated with ecological morals. At this level, *maqāṣid al-sharīah*

³⁸ Q□□□ Sa□□□d Qum□, *Al-Arba’īniyyāt li Kashf Anwār al-Qudsiyyāt* (Brill, 2019), 139.

³⁹ Seyyed Hossein Nasr, *Knowledge and the Sacred: Revisioning Academic Accountability* (Suny Press, 1989), 10.

⁴⁰ Christopher Manes, “Nature and Silence,” *Environmental Ethics* 14, no. 4 (1992): 339–50.

based spirituality focuses its orientation on the balance of al-iqtisād (equilibrium) in bridging the existence of insāniyah with al-bī'ah (ecology).

All the beauty around the man is an invitation to associate the spiritual with awareness of the importance of the environment. Every object in the universe, including humans, animals, plants, and air, manages energy and releases metabolic waste as a form of care for him to feel comfortable. This biological activity gives the impression that living beings of any kind have the principles of cleansing and beauty (al-tanzīf and al-tazyīn). At this level, the sacralization of ecology as part of spirituality manifests in how humans cleanse and maintain the beauty of the universe or ecology. Although the universe has the principle of beauty, it cannot be denied that the universe is a changeable creation. To maintain that change and for the universe to remain in its principle of beauty, man must direct his spirituality to care for and clean his environment.

2. Ecological Contemplative

The “apophatic” nature of ecological contemplativeness turns into a deep respect for the autonomy of the natural world. Contemplation is a human attitude that allows the universe to run naturally. People then respect the universe’s natural processes of development and growth. Thus, man is expected to be reluctant to break through the mystery of God using scientific devices, such as certain concepts with which the concept has unwittingly exploited the universe. This ecological contemplation seeks to demonstrate man’s willingness to let this world of God’s creation exist by itself.

Ecological contemplativeness is also part of the effort to acknowledge that the universe also shares in the mysteries of the world. This contemplative vision implies that one must leave one’s taste in nature itself and be detached from all meaning that tends to be forced upon it. It is necessary to realize that the universe cannot be fully defined using the concept of human design. The present era of the will to rule the universe is in the form of consumer-economic, political, military, and other forms of meaning. The program has a wide range of consequences that are becoming increasingly apparent. Let’s say, for example, that the threat that nature poses to humans today is nothing more than raw material for economic and social

growth. Nothing remains of its natural properties. Those qualities make us feel that creation is unique.⁴¹

The current ecological crisis has something to do with the patterns of science and religion, so it becomes a spirituality that cannot properly appreciate the universe's silence. The ecological contemplativeness that is the formulation of spirituality for humans is expected to block the tendency to filter out flavors that depart from scientific conceptions that can damage the universe.⁴² Ecological contemplativeness implies that the universe is far beyond what humans think. The universe has its own internal reality that must not be tampered with. Thus, man must retreat respectfully and allow the universe to radiate its enchanted nature.

Together, sacralization and ecological contemplativeness are expected to stop humans from rushing inside and turning nature into mere materials that can be used solely for human purposes. Nature continually shows its true theological implications, which are sacred and contemplative. These two formulations of spirituality can be the deepest roots of today's much-needed ecological concerns. At least it can become a new spirituality that bridges humans and the universe.

CONCLUSION

Islam, as a religion, has many dimensions that can maintain the harmonious relationship between humans and the environment. One of them is the spiritual dimension. However, in the span of Muslim history, this spiritual dimension has not been fully realized in the form of acts of living and loving ecology. The eco-spiritual paradigm in this study seeks to ground the Islamic spiritual in concrete actions. This paradigm is entirely based on the reasoning of *maqāṣid al-sharīah*. The ecological sacralization and ecological contemplativeness resulting from the eco-spiritual paradigm have become a new formulation of spirituality to guide humans to be of aware and maintain a relationship with their environment (ecology). Ecological sacralization and ecological contemplativeness become

⁴¹ Moh Isom Mudin, Hamid Fahmy Zarkasyi, and Abdul Kadir Riyadi, "Prinsip Ekologis Untuk Kehidupan Berkelanjutan Perspektif Teologi Islam: Kajian Atas Kitab Rasail al-Nur Said Nursi," *FIKRAH* 9, no. 1 (2021): 52.

⁴² Bernardo Kastrup, "The Universe in Consciousness," *Journal of Consciousness Studies* 25, no. 5–6 (2018): 153.

new objects of inner and actual work that bridge the relationship between man and his environment.

REFERENCES

- Abdullah, M. Amin. *Dinamika Islam Kultural*. Yogyakarta: IRCiSoD, 2020.
- . “Epistemologi Keilmuan Kalam Dan Fikih Dalam Merespon Perubahan Di Era Negara-Bangsa Dan Globalisasi (Pemikiran Filsafat Keilmuan Agama Islam Jasser Auda).” *Media Syari’ah: Wahana Kajian Hukum Islam Dan Pranata Sosial* 14, no. 2 (2012): 123–50.
- . *Multidisiplin, Interdisiplin, & Transdisiplin: Metode Studi Agama & Studi Islam Di Era Kontemporer*. Yogyakarta: IB Pustaka, 2020.
- . *Studi Agama: Normativitas Atau Historisitas?* Yogyakarta: Pustaka Pelajar, 2011.
- Al-Qarafy, Syihabuddin. “Al-Ihkam fi Tamyiz al-Fatawa ‘an al-Ahkam, Tahqiq: Abdul Fattah Abu Ghuddah, Maktabah al-Mathbuat al-Islamiyah.” *Halab*, Printed II H 1416 (n.d.).
- Al-Qardhawy, Yusuf. *Fi Fiqh al-Auliyat Dirasah Jadidah fi Dhu’i al-Qur’ani wa al-Sunnah*. Cairo: al-Maktabah al-Wahabiyah, 1996.
- Auda, Jasser. *Maqasid Al-Shariah: A Beginner’s Guide*. Vol. 14. International Institute of Islamic Thought (IIIT), 2008.
- . *Maqasid Al-Shari’ah as Philosophy of Islamic Law*. International Institute of Islamic Thought (IIIT), 2022.
- Bookchin, Murray. *The Philosophy of Social Ecology: Essays on Dialectical Naturalism*. AK Press, 2022.
- Bowie, Fiona. “Anthropology of Religion.” *The Wiley Blackwell Companion to the Study of Religion*, 2021, 1–24.
- Davis, Andrew M. *Mind, Value, and Cosmos: On the Relational Nature of Ultimacy*. Lexington Books, 2020.

Douglas, Mary, and Baron Isherwood. *The World of Goods*. Routledge, 2021.

Eise, Jessica, and Meghana Rawat. "Spiritual but Not Religious Seek Unrestricted Connection to Selves, Others, and Earth: Formative Research on the Explosive Growth of an 'Inactive Public' beyond the Organization." *Public Relations Review* 49, no. 1 (2023): 102276.

Ess, Josef van. "Al- $\square\square$ sim b. Ibr \square h \square m on the Proof of God's Existence. Kit \square b al-Dal \square l al-Kab \square r. (Islamic Philosophy and Theology, Texts and Studies. Vol. X)." JSTOR, 1991.

Fletcher, Michael-Shawn, Rebecca Hamilton, Wolfram Dressler, and Lisa Palmer. "Indigenous Knowledge and the Shackles of Wilderness." *Proceedings of the National Academy of Sciences* 118, no. 40 (2021): e2022218118.

Ganzevoort, R. Ruard, and Johan Roeland. "Lived Religion: The Praxis of Practical Theology." *International Journal of Practical Theology* 18, no. 1 (2014): 91–101.

Intisar-ul-Haque. "Al- $\square\square$ sim B. Ibr \square h \square m on The Proof of God's Existence: Kit \square b Al-Dal \square l Al-Kab \square r." JSTOR, 1990.

Jabiri, Muhammad Abid, and Imam Khoiri. *Formasi Nalar Arab: Kritik Tradisi Menuju Pembebasan Dan Pluralisme Wacana Interreligius*. Yogyakarta: IRCiSoD, 2003.

Jabiri, Muhammad'Abid al-. *Bunyah Al-'Aql al-'Arabi: Dirasah Tahliliyyah Naqdiyyah Li Nuzum al-Ma'rifah Fi as-Saqafah al-'Arabiyyah*. Beirut: Markaz Dirasat al-Wahdah al-'Arabiyyah, 1990.

Jabiri, Muhammad'Abid al-, Post Tradisionalisme Islam, terj." *Ahmad Baso*, Yogyakarta: LKiS, 2000.

Kastrup, Bernardo. "The Universe in Consciousness." *Journal of Consciousness Studies* 25, no. 5–6 (2018): 125–55.

Leaman, Oliver. *The Biographical Encyclopedia of Islamic Philosophy*. Bloomsbury Publishing, 2015.

- Manes, Christopher. "Nature and Silence." *Environmental Ethics* 14, no. 4 (1992): 339–50.
- Marshall, Douglas A. "Temptation, Tradition, and Taboo: A Theory of Sacralization." *Sociological Theory* 28, no. 1 (2010): 64–90.
- McNulty, Michael Bennett. "A Science for Gods, a Science for Humans: Kant on Teleological Speculations in Natural History." *Studies in History and Philosophy of Science* 94 (2022): 47–55.
- Mudin, Moh Isom, Hamid Fahmy Zarkasyi, and Abdul Kadir Riyadi. "Prinsip Ekologis Untuk Kehidupan Berkelanjutan Perspektif Teologi Islam: Kajian Atas Kitab Rasail al-Nur Said Nursi." *FIKRAH* 9, no. 1 (2021): 45–62.
- Mustaqim, Abdul. "Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam," 1–79. Yogyakarta, 2019. <https://digilib.uin-suka.ac.id/id/eprint/37005/>.
- Nasr, Seyyed Hossein. *An Introduction to Islamic Cosmological Doctrines*. Sunny Press, 1993.
- . *Knowledge and the Sacred: Revisioning Academic Accountability*. Suny Press, 1989.
- Nasr, Seyyed Hossein, and Seyyed Hossein Nasr. *Man and Nature*. s.l: Unwin Paperbacks, 1990.
- Nicholson, Reynold Alleyne. *Studies in Islamic Mysticism*. Richmond, Surrey: Curzon Press, 1994.
- Qumī, Qāḍī Saīd. *Al-Arba ʿiniyyāt Li-Kashf Anwār al-Qudsiyyāt*. Brill, 2019.
- Rangkuti, Suheri Sahputra. "Dekonstruksi Epistemologi Muhammad Shahrur." *Al-Istinbath: Jurnal Hukum Islam* 3, no. 2 December (2018): 133–46.
- Studstill, Randall. "Eliade, Phenomenology, and the Sacred." *Religious Studies* 36, no. 2 (2000): 177–94.
- Wilkinson, Michael A. "The Authoritarian Nature of Common Good Constitutionalism," 2022.

Woollacott, Marjorie, Anne Shumway-Cook, and Natasha Tassell-Matamua. “Worldviews and Environmental Ethics: Contributions of Brain Processing Networks.” *EXPLORE*, 2023.

Wu, Baoshu, Jinlian Lu, Bo Zhou, and Zhenjiang Song. “Exploring Consumers’ Environmental Ethical Preferences in the Context of Unmanned Aerial Vehicle Utilization for Plant Protection.” *Scientific Reports* 13, no. 1 (2023): 3716.

النور للدراسات الحضارية Prof. Dr. Muhsin ‘Abd al-Hamid: ‘Nursi’s Approach to Education.’” *AL-NUR Academic Studies on Thought and Civilization* 3, no. 3 (n.d.): 105–14.

