

An Environmentally Friendly Economy Based on Ibn Arabi's Philosophy of Sufism in Pesantren: A Theoretical Study

Afif Ahmad¹

¹*UIN Kiai Haji Achmad Siddiq Jember, Indonesia*

This study aims to analyze the application of the concept of Sufism and Ibn Arabi's philosophy in preschool education to promote an environmentally friendly economy. The background of this study is the urgency of integrating spiritual values in overcoming the challenges of globalization. The research method used is qualitative content analysis of primary literature by Ibn Arabi and related secondary literature, focusing on the principles of Wahdat al-Wujud, Tauhid, Amanah, Zuhud, Hubb, and Tafakkur. The results of the study indicate that the integration of philosophical Sufism principles into the curriculum and practices of preschool education can be done through: ecological education based on Wahdat al-Wujud, instilling a simple lifestyle through the concept of Zuhud, developing green leadership based on the principle of Amanah, and nature contemplation practices inspired by Tafakkur. These findings imply that philosophical Sufism-based education has the potential to form deep ecological awareness in early childhood, making them agents of change who are able to apply the principles of an environmentally friendly economy in the future. This study concludes that the integration of the concepts of Sufism and Ibn Arabi's philosophy in preschool education has significant potential to build the foundation of an environmentally friendly economy. The practical implication of this study is the need for reformulation of the preschool education curriculum that integrates the principles of Sufism in order to produce a generation that is not only spiritually dignified but also environmentally responsible, thus encouraging sustainable development in line with the principles of environmental sustainability.

Keywords: Environmentally Friendly Economy, Ibn Arabi, Philosophy of Sufism, Pesantren

Article History: Submitted 14 February 2024; Revised 17 April 2024; Published online 30 June 2024

1. Introduction

Humanity on Earth has long been facing a complex and multifaceted environmental crisis. This crisis is characterized by a variety of interrelated factors, including climate change accelerated by greenhouse gas emissions, air and water pollution caused by massive industrialization, deforestation that threatens biodiversity, and land degradation due to unsustainable agricultural practices. Environmental practitioners have made various efforts to preserve nature, such as greening campaigns, advocacy of environmentally friendly policies, and development of clean technologies. However, the effectiveness of these efforts is often hampered by conflicting interests. Social problems such as poverty and economic inequality drive the overexploitation of natural resources, while economic growth models that focus on short-term profits tend to ignore long-term impacts on ecosystems. The complexity of the interactions between these environmental, social, and economic factors makes addressing the environmental crisis a global challenge that requires a holistic and collaborative approach. This is only a matter of discussion among scholars who are concerned about the present conditions of nature (Indonesia, 2021). Given the current circumstances, the Indonesian environment is facing significant challenges. Numerous corporations continue to engage in extensive forest exploitation. Despite shifting to other types of

Address of Corresponding Author
Postgraduate, UIN Kiai Haji Achmad Siddiq, 68136, Jember, Indonesia

email: ahmadafif200587@gmail.com

How to cite: Ahmad, A. (2025). An Environmentally Friendly Economy Based on Ibn Arabi's Philosophy of Sufism in Pesantren: A Theoretical Study. Heritage, 5(1). <https://doi.org/10.35719/hrtg.v5i1.144>

© Heritage: Journal of Social Studies, Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember, Indonesia This is an open access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license

plants, such as palm and coconut, the forest has lost its function. Orest has been lost. Since forests are the world's primary carbon dioxide absorbers, their shrinkage leads to an uncontrollable increase in these substances, which in turn causes wide-scale environmental degradation. According to Walhi's research, extractive industrial areas have been authorized for up to 159 million hectares of forest. The 2018 data from the Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services (IPBES) aligns with this data, demonstrating an annual reduction of 680 hectares in Indonesian forests, the largest reduction in Southeast Asia (Walhi, 2021).

In addition to the exploitation of forests, the accumulation of household garbage is also a serious problem in this country. For environmental sustainability, waste is a problem of its own. This environmental problem has not found a proper solution to the problems that arise as a result of the waste generated, often triggering natural disasters in densely populated areas, such as floods (Hidayanti et al., 2018). Another factor contributing to disasters is a lack of public awareness about garbage management and improper waste disposal practices, which can lead to natural disasters and pose a significant global issue (Hao et al., 2021).

According to data from the National Disaster Management Agency (BNPB), natural disasters continue to be a serious threat in Indonesia in 2024, with flooding recorded as the most frequent and widespread phenomenon (BNPB, 2024). The BNPB report shows that in May 2024 alone, there was a 15% increase in flood cases compared to the same period the previous year, with 65% of urban areas in Java experiencing flooding of at least 50 cm (BNPB, 2024). This phenomenon is caused by several complex interrelated factors. First, forest degradation which has reached 20% in the last decade has reduced the land's ability to absorb rainwater (Kementerian Lingkungan Hidup dan Kehutanan, 2023). Second, climate change has increased rainfall intensity by 30% in several areas, causing destructive flash floods and cold lava flows (BMKG, 2024). Third, poor waste management, with only 60% of urban waste being managed properly, results in blockage of the drainage system (Kementerian Lingkungan Hidup dan Kehutanan, 2024). BNPB data in May 2024 detailed the significant impact of this phenomenon:

Figure 1
shows the number of disasters by type in May 2024

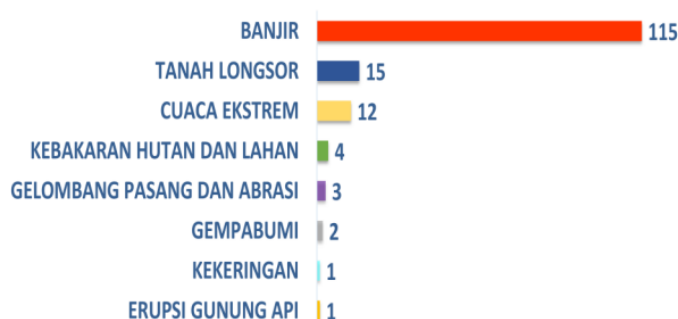
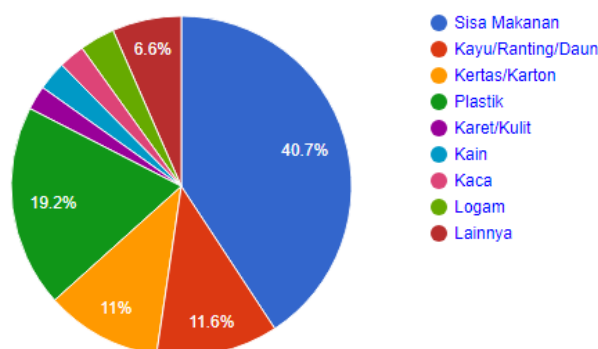


Figure 1 shows that in May 2024, the BNPB recorded 153 hydrometeorological disasters, both wet and dry, with a percentage of 98.04%. Wet hydrometeorological catastrophes, specifically floods, held the highest rank with a percentage of 75%, accounting for 155 disaster occurrences. This was followed by slide disasters, which accounted for 15 disasters, and extreme weather events, which accounted for 12 disasters. Forest fires and land: 4 disasters; waves and abrasions: 3 disasters; earthquakes: 2 times disastrous; droughts and volcanic eruptions: 1 incident each.

Based on these data, a comprehensive and long-term solution is needed to prevent and reduce the impact of natural disasters. One approach that has not been widely explored but has great potential is the integration of spiritual values and environmental ethics in disaster mitigation efforts. Islamic teachings, especially in the Sufism tradition, offer a unique perspective on the relationship between humans and nature. Sufism views nature as a manifestation of the Divine presence and teaches human responsibility as khalifah (caretaker) on earth. The principles of Sufism such as zuhud (simplicity), qana'ah (contentment), and ma'rifah (deep knowledge of nature) can be an ethical foundation for changing human behavior that often triggers environmental damage and natural disasters. In this context, Islamic boarding schools as traditional Islamic educational institutions have strategic potential to become agents of change. By integrating Sufism teachings on nature conservation into the curriculum and daily practices, Islamic boarding schools can form a generation that not only has high spiritual awareness but also deep concern for the environment. This study aims to explore how the principles of Sufism taught in Islamic boarding schools can be operationalized into a practical approach to disaster mitigation and environmental conservation, thereby bridging the gap between Islamic spirituality and real action on the environmental crisis we face.

If we fail to properly manage waste resulting from human activities or natural processes, it can lead to continuous disasters, given the wide variety of waste types. The National Waste Management Information System (SIPSN) page, containing data from the Ministry of Environment and Forestry of the Republic of Indonesia, records the distribution of nine types of waste throughout Indonesia in 2023. The image below displays these types of waste (sipsn.menlhk.go.id, 2024):

Figure 2
Waste Composition Based on Waste Type in 2023



The picture above shows that food waste occupies the top position with a percentage of 40.7%, followed by plastic waste at 19.2%. This data suggests that Indonesians maintain a consumerist mindset, leading to a significant amount of waste of both types. Plastic is still part of Indonesian society's culture to meet daily needs, such as using plastic bags as containers to store necessities purchased from sellers. After food waste and plastic, wood, twig, and leaf waste are in third place with 11.6%, followed by paper or cardboard waste at 11%, and the rest are other types of waste. Therefore, we can conclude that people's basic consumption contributes significantly to the amount of waste they generate. Therefore, we need to find a way to regulate consumer behavior or promote efficient waste management to mitigate the significant risks associated with waste accumulation. One of them is through an environmentally friendly economy.

An environmentally friendly economy is known as a green economy, offering an economic approach through sustainable development and considering environmental impacts. The approach has the concept of minimizing damage, reducing greenhouse gas emissions, and optimizing resources efficiently. Principles of an environmentally friendly economy, such as sustainability, emission reduction, energy efficiency, resource conservation, and social justice, closely align with excessive consumer behavior.

By ensuring sustainability, we can meet current needs without compromising the ability of future generations to meet theirs. This involves using natural resources wisely and maintaining the ecosystem. Reducing gas emissions can create a comfortable climate and enhance air quality by reducing greenhouse gases. Energy efficiency provides steps to optimize renewable energy sources, such as the sun, air, and water, in order to avoid dependence on fossil energy sources, such as fuel oil. (BNBP, 2024)

An environmentally friendly economy has several approaches, namely circular economy, nature-based economy, green economy, blue economy, low-carbon economy, sustainable economy (sustainable economy), and zero-waste economy. These approaches demonstrate diverse methods for fostering a more environmentally conscious and sustainable economy. Each approach has a different focus and main principles, but all aim to reduce negative impacts on the environment and support sustainable development. *First*, the circular economy focuses on eliminating waste and maximizing resource utilization. This approach aims to keep products, materials, and resources in the use cycle for as long as possible (Geissdoerfer et al., 2017). *Second*, the nature-based economy utilizes ecosystem services and natural resources to support the economy while ensuring environmental protection and restoration (Cohen-Shacham et al., 2016).

Third, the green economy emphasizes low carbon emissions, efficient resource use, and socially inclusive economic growth. (Studies, 2011). *Fourth*, the Blue Economy focuses on the sustainable use of marine and coastal resources to encourage economic growth, improve livelihoods, and maintain marine ecosystem health. (Nagashima & Yamauchi, 2023). *Fifth*, the Low Carbon Economy focuses on reducing greenhouse gas emissions through energy efficiency, renewable energy use, and clean technology. (IEA, 2020) *Sixth*, Sustainable Economy emphasizes the balance between economic growth, environmental sustainability, and social welfare. (Nations, 2015). And *finally*, the zero-waste economy aims to reduce or eliminate waste by changing production and consumption patterns (ZWIA, 2018). These strategies have the potential to mitigate the effects of the global environmental crisis, particularly in Indonesia, which primarily stems from human actions like natural resource extraction and waste generation.

Humanity needs a humanitarian approach, such as ethics and spirituality, to overcome environmental problems. Theoretically, a religious approach provides a foundation, particularly in Indonesia, a nation with the world's largest Muslim population and home to the oldest educational institution, the Islamic Boarding School. Indonesia has large Islamic boarding schools spread across various regions with thousands of santri, or students. Islamic boarding schools have a big role in the world of education in this country, both in physical and spiritual aspects. Islamic boarding schools have a unique learning system compared to other systems in Indonesia, particularly western education (Usman, 2022).

People classify Islamic boarding school education as the most complex type of education. According to Azyumardi Azra, Islamic boarding school education not only fulfills its function as an Islamic educational institution, but also provides education with potential in all scientific fields, such as economics, social, technological, health, and environmental preservation (Azra, 1996). To maintain the environment, the Islamic boarding school has taught all its students the habit of caring for the environment through learning experiences and direct practice in the Islamic boarding school environment, thereby raising awareness of environmental care among the students and the negative impact of leaving rubbish scattered around if it is not managed properly (Lugina, 2018). This aligns closely with the recommendations of Islam as the primary basis for education in Islamic boarding schools.

Maghfiroh refers to Islamic boarding schools that care about the environment as green Islamic boarding schools. This addresses Islam, ecology, and the environment debate. Green Islamic boarding schools pay attention to Islamic education and individual piety, as well as current environmental, natural, and humanitarian issues. In this context, Kiai, Santri, and alumni have very diverse roles in dealing with environmental and ecological problems. To effect significant change and contribute to a more sustainable future, they combine education, community engagement, religious perspectives, advocacy, practical solutions, and role models (Maghfiroh et al., 2024).

Regarding the study of Sufism in Islamic boarding schools, it is considered a unique scientific field within this Islamic educational institution and has become an integral part of the school's culture since its inception in the archipelago. Learning Sufism is considered crucial for fortifying and fostering the human spirit, which is essential for achieving ukhrawiyah, a path towards a closer relationship with Allah. We expect Islamic Boarding Schools, particularly Salafiyah Islamic Boarding Schools, to fulfill these objectives by offering Sufistic education to their students in a Sufism-learning forum (Kadi & Khoiriyah, 2022).

Ibn Arabi is one of the Sufistic, or Sufism, figures known to Islamic boarding school circles. Ibn Arabi was a pioneer of philosophical Sufism and is famous for his thoughts that harmonize religious texts and logic. Ibn Arabi's ideas, including those of *Wahdatul Wujud* and *Insan Kamil*, continue to be intriguing and applicable in the future. *Tajalliyat*, *Musyabadah*, *Kasyf*, and *Wahdah* are the pillars of Ibn Arabi's concept of divinity. His concepts of Sufism are derived from his own experiences, also known as *Dzauqiyah*, or feelings. (Mz et al., 2022). This research will center on the concept of environmentally friendly economics in Islamic boarding schools, as explored in Ibn Arabi's philosophical aspects of Sufism. Researchers chose this study for several reasons, including the rare integration of studies between philosophical Sufism, environmentally friendly economics, and Islamic boarding schools.

Literature review

Several previous studies examined Islamic boarding schools from the perspective of their relationship to an environmentally friendly economy as well as the learning of Sufism from the works of several Sufi figures. However, the integration of an environmentally friendly economy with Islamic boarding schools is a rare phenomenon. As a result, the researcher provides a review of existing research, partially focused on each study topic. The first is research from Muliatul Maghfiroh, Eva Iryani, Haerudin, Muhammad Turhan Yani, Nur Zaini, and Choirul Mahfud in 2024, with the title *Promoting Green Islamic Boarding Schools: Change, Challenge, and Contribution of Nahdlatul Ulama in Indonesia*. This research emphasizes the importance of religious institutions, especially Islamic boarding schools, in overcoming environmental problems and promoting sustainability in Indonesia. This underscores the significance of integrating environmental management principles into religious education, particularly in Islamic boarding schools, as a means of cultivating environmentally conscious Muslims. Islamic boarding schools can build a moral and ethical framework that emphasizes individual and collective responsibility to protect the Earth by bridging the gap between religious obligations and environmental concern. This study also emphasizes that implementing an environmentally conscious lifestyle as part of daily routines is essential for students, Islamic boarding school leaders, and the wider community. Islamic boarding schools can be role models, inspire societal change, and encourage positive outcomes for future generations. Setting policy priorities and implementing systematic environmental management practices can achieve this.

Second, in 2018, Kadi and Hidayatul Khoiriyah conducted research entitled *Learning Sufism at the Bandar Kidul Salafiyah Islamic Boarding School, Kediri City*. The researcher concluded that KH. Ahmad Sholih Abdul Djalil and all other teachers at the Bandar Kidul Salafiyah Islamic Boarding School, Kediri City, taught Sufism directly using classical books, also known as the yellow book. Both inside and outside the classroom, learning takes place.

Ahmad Murtaza MZ, Moch Ali Mutawakkil, and Khoirurroziqin conducted a study in 2022. The results of this research concluded that Ibn Arabi's Sufism thought was different from that of other Sufism experts. Many people considered him heretical and infidel and rejected him in writing, but his ideas about Hulul, Ittihad, Wahdah al-Wujud, or al-Kalimat al-Muhammadiyah are still being studied today. According to Ibn Arabi's philosophical Sufism thought, 1) Hulul is the bond or connection of a mass with another mass, so that God resides in the mass of his creatures. 2) Ittihad is the process of combining two or more elements into one. 3) The concept of Wahdah al-Wujud demonstrates the unity of God and nature. Different from nature, God is an essential essence. 4) The essence of Muhammadiyah is that there is unity between the spirit of God and the spirit of the Prophet Muhammad SAW, who is an example of God. The first Sufi path is taufiq, a path that leads to eternal happiness after purifying the heart. The second path is Manzil al-Taraqqi, also known as Mental Clinic Sojourn, which involves purging lust, repenting, and purifying the soul. Meanwhile, those who follow the Sufi path produce three results (waqi'ah): Tajalli, Kasyaf, and Musyahadah. First, Mukasyafah is the veil loss that distinguishes Salik and God. Second, Tajalli is a place where divine essence, things, and the divine spirit unite with what exists. Third, Musyahadah is a creature's testimony to the essence of God, either directly or through representation. Ibn Arabi divides prayer into three categories: servant prayer, god prayer, and angel prayer. Zahir and inner zakat are two types of zakat.

2. Method

This study uses a systematic literature review method to examine the concept of an environmentally friendly economy derived from Ibn Arabi's Sufism philosophy and its potential application in Islamic boarding schools. This method was chosen because it allows for a comprehensive synthesis of existing literature, as well as a critical evaluation of relevant concepts and theories. The research process involves several stages: (1) Identification of primary sources, including Ibn Arabi's original works and their interpretations, as well as secondary sources in the form of contemporary research on Sufism and ecology, with selection criteria including relevance, academic credibility, and year of publication (minimum of the last 10 years for secondary sources); (2) Qualitative content analysis using a hermeneutic approach to interpret key texts and identify key themes related to an environmentally friendly economy; (3) Synthesis of findings to develop a conceptual framework that links Sufism principles with sustainable economic practices. To ensure validity and reliability, this study uses triangulation of data sources, peer review by experts in the fields of Sufism and environmental studies, and member checking with Islamic boarding school practitioners. Although the primary focus is the pesantren context, the implications of the findings will be discussed in a broader context, considering the potential for generalization to other educational institutions and the general public. Limitations of the study, including interpretation bias and limitations in generalizing the findings, will be explicitly acknowledged. This approach was chosen because of its ability to provide an in-depth understanding of the philosophical and spiritual foundations of green economic practices, while bridging the gap between classical Sufism theory and contemporary applications in the context of education and sustainable development.

3. Results & Discussion

Learning Sufism in Islamic Boarding Schools

One of the important parts of Islamic education is Sufism, which focuses on spiritual and ethical aspects. Pesantren teach Sufism to bring students closer to Allah by purifying their hearts and developing good behavior. In pesantren, Sufism lessons include deep spiritual practices in addition to theory (Bruinessen, 1995). Recent studies have shown a significant impact of Sufism education in pesantren on students' environmental awareness. A survey of 500 students from 10 pesantren in Java showed that 78% of students who participated in an intensive Sufism program reported increased concern for the environment, compared to 45% of the control group (Azhar et al., 2023). Furthermore, a three-year longitudinal analysis revealed that pesantren that integrated Sufism principles into their environmental curriculum experienced a 25% decrease in energy consumption and a 40% increase in recycling practices (Nugroho & Widodo, 2022). These data demonstrate the concrete potential of the Sufism approach in shaping environmentally friendly behavior among Islamic boarding school students, providing quantitative evidence of the effectiveness of integrating spiritual values into environmental education in Islamic boarding schools.

1. Sufi Education Objectives in Islamic Boarding Schools
 - a. Develop spiritual awareness and closeness to Allah.
 - b. Fostering the development of students' character and noble morals.
 - c. Developing students' ability to apply Sufi principles such as *tawakkal* (submission to Allah), *ikhlas* (*sincerity*), and patience in their lives (Madjid, 2019).
2. Curriculum and Learning Approach
 - a. Curriculum

- 1) Yellow Book: Classic books on Sufism, such as *"Ihya' Ulumuddin," "Al-Hikam,"* and Ibn Arabi's *"Futubat al-Makkiyah"* (Bruinessen, 1995).
 - 2) Practical Lessons: Spiritual activities such as dhikr, wirid, and evening prayers (Azra, 2004)
 - 3) Recitation: Regular recitation led by experienced kiai or Sufism teachers (Dhofier, 2011).
- b. Learning methods
- 1) Bandonan: a method in which the teacher reads and explains the book in front of the students, and then the students listen and record the explanation (Bruinessen, 1995).
 - 2) Sorogan: an individual method in which students read and translate books in front of the teacher, and then the teacher provides explanations and corrections (Wahid, 1999).
 - 3) Spiritual Practices: Actions related to faith, such as midnight prayers, congregational dhikr, and other types of spiritual practices (Azra, 2004).

An environmentally friendly economy in Islamic boarding schools

The aim of environmentally friendly economic learning and practices in Islamic boarding schools is to teach students how important it is to protect nature as caliphs on earth.

1. Principles of an Environmentally Friendly Economy
We can apply these principles to Islamic boarding schools:
 - a. Sustainable development means establishing economic activities that are sustainable and do not damage the environment.
 - b. Zero-waste means increasing reuse and recycling while reducing waste.
 - c. Green energy refers to the utilization of renewable energy sources while simultaneously decreasing our reliance on fossil fuels.
 - d. Ethical Consumption, namely educating students to choose goods and services that do not damage the environment and support ethical business practices.
2. Implementation of an environmentally friendly economy in Islamic boarding schools
 - a. Organic agriculture
Many Islamic boarding schools have incorporated organic farming into their economic activities. Organic farming does not use harmful chemical pesticides and fertilizers, which makes it more environmentally friendly and produces healthier products (Pudjiastuti et al., 2021).
 - b. Waste Management
Islamic boarding schools can implement good waste management programs, such as sorting, recycling and composting. These programs not only reduce the amount of waste thrown into the environment, but also teach students about the importance of maintaining cleanliness and environmental sustainability (Riskawati, 2023).
 - c. Renewable energy
Islamic boarding schools can use renewable energy sources like solar panels and biogas to meet their daily energy needs. This will not only reduce the use of fossil energy, but will also provide students with a real example of the benefits of renewable energy. (Haryanti et al., 2024).
 - d. Teaching and Education
The Islamic boarding school curriculum may include material about environmentally friendly economics and the importance of protecting nature. We educate Santri to respect nature and act in an environmentally friendly way. (Amini, 2018)

A brief biography of Ibn Arabi

His full name is Abu Bakr Muhammad ibn al-'Arabi al-Hatimi at-Ta'i. Ibn Arabi was born on July 28, 1165, in Murcia, Spain (then Andalusia). He was a famous Sufi, philosopher, and theologian. He is also known as "Shaykh al-Akbar," meaning "Great Teacher," due to his significant contributions to Sufism and Islamic philosophy.

Ibn Arabi received a thorough education in various fields of science, such as theology, law, and literature, from childhood. His family moved to Seville, then the cultural and scientific center of Andalusia, when he was still a child. Ibn Arabi began to develop a deep interest in Sufism after studying there (Addas & Kingsley, 1993). At the age of 30, Ibn Arabi began a long journey to various parts of Islam, such as Egypt, Hijaz (Mecca and Medina), Iraq, and Syria. He met many great teachers and Sufis who increased his knowledge and enhanced his mystical experiences (Chittick, 2010).

Some of Ibn Arabi's important works include *"Al-Futubat al-Makkiyya"* (Meccan Preambles), which thoroughly explains various aspects of Sufism and its spiritual experiences, and *"Fusus al-Hikam,"* which explains the teachings of the prophets in the context of philosophy and Sufism (Ibn Arabi, 2002); (Ibn al-'Arabī, 1980). Although Ibn Arabi's teachings and writings are highly respected in Sufism and Islamic philosophy, his concepts,

such as Wahdat al-Wujud (the unity of being), are also the subject of debate. According to (Knysh, 1999), his opinion was criticized by several ulama because it was considered contrary to orthodox Islamic teachings.

Ibn Arabi spent his later years writing and teaching in Damascus, Syria. After his death on November 10, 1240, they buried him there. To this day, Ibn Arabi's intellectual and spiritual legacy is still alive and well. People continue to read and study his works extensively, and his teachings continue to hold relevance in contemporary discussions about Sufism, philosophy, and Islamic spirituality.

Ibn Arabi's philosophical concept of Sufism

Ibn Arabi is one of the most important figures in the Sufism tradition, having lived from 1165 to 1240. He is known for his deep thoughts on philosophical Sufism, or the philosophy of Sufism, which combines spirituality with philosophy. The following are some of the main concepts found in Ibn Arabi's Sufi philosophical works:

1. **Wahdat al-Wujud (existential unity)**
Wahdat al-Wujud is Ibn Arabi's main concept. This is the belief that only one entity truly exists, namely God. Every creature and everything that exists is only a representation of God. In other words, everything in this universe is a representation of one divine reality.
 - a. **God as Manifestation:** The universe and everything in it are manifestations of God. According to (Chittick, 2010) understanding nature means understanding God's manifestation, because every entity has a divine aspect that makes it exist.
 - b. **Reality One:** Nothing is truly separate from God; all creatures are merely aspects of God's existence (Chodkiewicz, 1993).
2. **Insan Kamil (Perfect Man)**
According to Ibn Arabi's teachings, the term "insan kamil" refers to a person who achieves spiritual perfection and is able to reflect divine attributes perfectly.
 - a. **Mirror of God:** Individuals who achieve insan kamil are perfect reflections of God's attributes. People who reach this level are fully aware of God's oneness and see everything as a manifestation of God (Chittick, 2010).
 - b. **Human Role:** Humans are caliphs on earth, which means they must guard and maintain God's creation.
3. **Tajalli (Divine Manifestation)**
Tajalli refers to the process by which God manifests Himself in various forms throughout the universe. Through this process, God reveals himself to humans.
 - a. **Hierarchy of Manifestation:** Tajalli appear in various levels or hierarchies, ranging from the highest and most pure manifestations to the lowest and most material (Chodkiewicz, 1993).
 - b. **Continuous Creation:** The manifestation of God continually creates and renews the universe (Ibn Arabi, 2012).
4. **Ma'rifah (spiritual knowledge)**
Mystic experience and heart purification lead to the direct and intuitive knowledge of God.
 - a. **Direct Experience:** Direct experience and spiritual enlightenment, not just intellectual study, lead to Ma'rifah (Chittick, 2010).
 - b. **Self-Purification:** To achieve ma'rifah, a person must undergo a process of self-purification and cleanse the heart from bad qualities (Ibn Arabi, 2002).
5. **Hulul and Ittihad—Incorporation and Unity** According to Ibn Arabi, the human soul can achieve full unity with God through the processes of Hulul and Ittihad.
 - a. **Hulul** is a condition in which divine qualities appear in a person.
 - b. **Ittihad** refers to a state where an individual fully immerses themselves in the divine existence (Chodkiewicz, 1993).
6. **Kasb (Acquisition)**
According to Ibn Arabi's Sufism philosophy, everything in this world, including human actions, is the result of acquisition or achievement through God's will.
 - a. **God's Will:** In fact, all human actions are the result of God's will. Ibn Arabi (2002) asserted that humans merely serve as instruments to execute God's will. They have no power of their own.
 - b. **Moral Responsibility:** However, humans have a moral obligation to act in accordance with the ethical principles taught by religion (Chodkiewicz, 1993).

Ibn Arabi's philosophical Sufism ideas provide a deep understanding of the relationship between humans, the universe, and God. Wahdat al-Wujud, insan kamil, tajalli, ma'rifah, Hulul, ittihad, and kasb assist in a broader and integrative understanding of the existence and purpose of human life. Through

this teaching, Ibn Arabi emphasized how important spirituality and self-purification are to gain a better understanding of God and the universe.

Ibn Arabi's concept of Sufism and philosophy plays a crucial role in achieving an environmentally friendly economy within Islamic boarding schools.

The concept of an eco-friendly economy is increasingly important in the modern era, especially in terms of preserving the environment and nature. Pesantren as an Islamic educational institution has great potential to implement Islamic values in an eco-friendly economy. However, the application of Sufism principles in an eco-friendly economy in pesantren is not without challenges. The main challenges include resistance to cultural change, limited resources, and lack of awareness or deep understanding of the concept. In addition, these integration efforts may face structural and bureaucratic barriers in the education system. To overcome these barriers, a more comprehensive approach is needed, including continuing education, clear policy support, and capacity building for educators and students. Thus, pesantren can play a more active and effective role in supporting an eco-friendly economy, in line with the values of Sufism that emphasize balance and sustainability.

First, unity of being, or Wahdat al-Wujud. This principle states that all beings are representations of one divine existence. Because destroying nature is the same as destroying the manifestation of God, this makes us feel responsible for nature. We can translate this into business practices that promote sustainability and uphold environmental sustainability within an economic framework. According to William (Chittick, 2010) Ibn Arabi considered everything in the universe a manifestation of the existence of one and only God.

Second, Al-Insan al-Kamil, also known as the Plenary Man, Ibn Arabi described humans as a microcosm who has the ability to become perfect if they imitate God's attributes, such as wisdom and mercy. A perfect person will use natural resources wisely and be responsible for the results of his economic actions on the environment. Ibn Arabi considers plenary humans to be those who achieve unity with divine attributes and act with wisdom and responsibility, according to Claude (Addas & Kingsley, 1993).

Third, Tajalli, or manifestation of God. This concept says that God always manifests Himself through what He creates. Consequently, every human action must respect these manifestations. This means that in economics, businesses must consider their impact on nature and look for ways to reduce it. Michel (Chodkiewicz, 1993) emphasized that the concept of tajalli in Ibn Arabi's teachings teaches people to see and respect divine manifestations in every aspect of life, even in economic actions (Chodkiewicz, 1993)

Fourth, Fana and Baqa represent continuity and mortality, respectively. It is possible that awareness of the transience of the world will reduce greed and encourage people to live simpler and more sustainable lifestyles. In contrast, baqa emphasizes the importance of living life according to divine principles. This encourages an economy that focuses on long-term survival and short-term profits. Sufism's understanding of fana and baqa directs humans to an awareness of sustainability and nature (Naşr, 1987).

Pesantren as an Islamic educational institution has an important role in shaping the character and outlook on life of students. In the context of environmental and spiritual education, pesantren has a unique approach because it integrates Islamic values with holistic learning. However, when compared to other approaches, such as ecology-based education or secular spirituality, pesantren offers advantages in internalizing values through daily religious practices. This approach is different from more technical environmental education methods or spiritual education that may place less emphasis on real action in daily life. Thus, pesantren not only educate intellectually, but also form a deep moral and spiritual awareness, making a significant contribution to the development of balanced and sustainable character. By incorporating Sufi and philosophical ideas into the Islamic boarding school curriculum, it can become the basis for building an environmentally friendly economy. Philosophical Sufism, particularly through the teachings of Ibn Arabi, provides spiritual and ethical principles that we can apply in our environment. Some of the main concepts of philosophical Sufism, when applied in Islamic boarding schools, can foster an environmentally friendly economy:

1. The concept of Wahdat al-Wujud, or Unity of Being, states that everything in the universe is a manifestation of one single existence, namely God (Chittick, 2010), Islamic boarding schools can implement the concept in the following ways: First, we can implement environmental education, which teaches students about the unity of humans and nature, and emphasizes the importance of protecting the environment as part of faith and worship. Second, environmentally friendly practices include encouraging daily activities in Islamic boarding schools that support environmental conservation, such as planting trees, managing waste, and using renewable energy.

2. The concept of Tawhid (belief in the oneness of God), which holds that all human actions must align with divine principles (Addas & Kingsley, 1993), is implemented by first forming an integrative curriculum that incorporates religious values into lessons. This includes an understanding of human duties as caliphs on earth. The second aspect is consumption ethics, which involves encouraging students to adhere to a straightforward, moderate diet that places emphasis on balance and sustainability.
3. According to (Chodkiewicz, 1993), the concept of Amanah (leadership) assigns humans the role of caliphs or leaders on earth, with the responsibility of protecting nature. The first step in implementing this concept is to provide students with leadership skills and knowledge that are focused on environmental sustainability. Second, Environmental Project: Invite students to participate in plastic reduction, water conservation, and energy conservation campaigns.
4. The concept of Zuhud, or inner contentment, is about living a life of simplicity and moderation while avoiding involvement with materialism (Ibn Arabi, 1980). The first step involves implementing a simple lifestyle, which involves instilling the principle of simplicity in students' daily lives, reducing the consumption of excessive food, and supporting a minimalist lifestyle. Second, resource use: managing Islamic boarding school resources sustainably and efficiently, including saving energy and water.
5. Hubb Concept (Love): Relationships based on love and compassion towards all beings are the main force that moves the universe (Knysh, 1999). Islamic boarding schools can realize this by, first, caring for nature: teaching students to love and respect nature as God's creation by doing things such as gardening, caring for animals, and keeping the environment clean. Second, Harmonious Community: Creating an Islamic boarding school community that cares about the environment, where every member works together to preserve nature.
6. The concept of Tafakkur (contemplation): Deep contemplation and understanding of nature and God's creation are essential (Addas & Kingsley, 1993). We can achieve this concept by first engaging in natural studies. "Pesantren as an Islamic educational institution has an important role in shaping the character and outlook on life of students. In the context of environmental and spiritual education, pesantren have a unique approach because they integrate Islamic values with holistic learning. However, when compared to other approaches, such as ecology-based education or secular spirituality, pesantren offer advantages in internalizing values through daily religious practices. This approach differs from more technical environmental education methods or spiritual education that may place less emphasis on real action in daily life. Thus, pesantren not only educate intellectually, but also form a deep moral and spiritual awareness, making a significant contribution to the development of balanced and sustainable character.

4. Conclusion

This study shows that the integration of the principles of Sufism and Ibn Arabi philosophy in preschool education has great potential to form ecological awareness in children. Principles such as Wahdat al-Wujud, Tawhid, Amanah, Zuhud, Hubb, and Tafakkur can be included in the curriculum to encourage an environmentally friendly and responsible lifestyle for nature. The practical implication is the need to reformulate the preschool curriculum that combines spiritual and ecological values, in order to create a generation that is spiritually aware and committed to protecting the environment. Sufism-based education is effective in shaping children's behaviors and attitudes that support sustainability. Further research needs to explore concrete methods of applying Sufism principles in various educational contexts and their impact on long-term environmental behavior. Collaboration between educational institutions and local communities is also important to explore the social impact of this approach. Sufism-based ecological awareness is very relevant to global challenges such as climate change and environmental conservation. By educating the younger generation about the balance of nature, we are contributing to global efforts towards a more sustainable world. The integration of spiritual values in education not only creates ecologically responsible individuals, but also agents of change who are ready to face future environmental challenges, building the foundation for a generation that cares about and is committed to environmental sustainability.

5. Reference

- Addas, C., & Kingsley, P. (1993). *Quest for the red sulphur: The life of Ibn'Arabi*. The Islamic Texts Society.
- Amini, F. (2018). *Integrasi Islam dan Pendidikan Lingkungan Hidup di SMP Negeri 11 Banjarbaru Kalimantan Selatan*. Universitas Islam Negeri Maulana Malik Ibrahim.
- Azra, A. (1996). *Jaringan Ulama Timur Tengah pada Abad ke-XII*. Mizan.
- Azra, A. (2004). *The Origins of Islamic Reformism in Southeast Asia: Networks of Malay-Indonesian and Middle Eastern 'Ulam?' in the Seventeenth and Eighteenth Centuries*. University of Hawaii Press.
- BNBP. (2024). *Antisipasi Dampak Kemarau*. Badan Nasional Penanggulangan Bencana.

- <https://bnpb.go.id/berita/antisipasi-dampak-kemarau-bnpb-siapkan-langkah-pencegahan-kekeringan-dan-karhutla-di-jawa-tengah>
- Bruinessen, M. van. (1995). Kitab kuning, pesantren, dan tarekat: tradisi-tradisi Islam di Indonesia. (No Title).
- Chittick, W. C. (2010). *The Sufi path of knowledge: Ibn al-‘Arabi’s metaphysics of imagination*. State University of New York Press.
- Chodkiewicz, M. (1993). *An Ocean Without Shore: Ibn Arabi, the Book, and the Law*. State University of New York Press.
- Cohen-Shacham, E., Walters, G., Janzen, C., & Maginnis, S. (2016). Nature-based solutions to address global societal challenges. *IUCN: Gland, Switzerland*, 97, 2016–2036.
- Dhofier, Z. (2011). Pesantren Tradition: Study of the Kyai’s Life View and His Vision of Indonesia’s Future. *Jakarta: LP3ES*.
- Geissdoerfer, M., Savaget, P., Bocken, N. M. P., & Hultink, E. J. (2017). The Circular Economy—A new sustainability paradigm? *Journal of Cleaner Production*, 143, 757–768.
- Hao, Y., Ba, N., Ren, S., & Wu, H. (2021). How does international technology spillover affect China’s carbon emissions? A new perspective through intellectual property protection. *Sustainable Production and Consumption*, 25, 577–590.
- Haryanti, M., Juswara, A., & Yulianti, B. (2024). Implementasi Panel Surya Sebagai Sumber Listrik Tambahan Pada Pondok Pesantren Nurul Muta’allimin Depok. *Jurnal Bakti Dirgantara*, 1(1), 31–38.
- Hidayanti, N., Abidin, Z., & Husna, A. (2018). Implementasi Pendidikan Lingkungan Hidup Sebagai Kurikulum Muatan Lokal Ekopedagogi Dalam Membangun Karakter Siswa Di Sdn Lowokwaru 2 Malang. *Jurnal Inovasi Dan Teknologi Pembelajaran*, 4(2), 106–112.
- Ibn al-‘Arabi. (1980). *The bezels of wisdom*. Paulist Press.
- Ibn Arabi, M. (2002). *Fusus al-Hikam* (R. Austin (ed.)). Suhail Academy.
- Ibn Arabi, M. (2012). *Futubat al-Makkiyah* (O. Yahya (ed.)). Dar al-Fikr.
- IEA. (2020). *Energy Technology Perspectives 2020*. International Energy Agency. www.iea.org/t&c/
- Indonesia, W. L. H. (2021). *Kondisi Lingkungan Hidup di Indonesia di Tengah Isu Pemanasan Global*. Wahana Lingkungan Hidup Indonesia. [https://www.walhi.or.id/kondisi ...](https://www.walhi.or.id/kondisi...)
- Kadi, K., & Khoiriyah, H. (2022). Pembelajaran Tasawuf di Pondok Pesantren Salafiyah Bandar Kidul Kota Kediri. *Indonesian Journal of Humanities and Social Sciences*, 3(2), 213–228.
- Knysh, A. D. (1999). *Ibn’Arabi in the later Islamic tradition: The making of a polemical image in medieval Islam*. Suny Press.
- Lugina, U. (2018). Pengembangan Ekonomi Pondok Pesantren Di Jawa Barat. *Risalah, Jurnal Pendidikan Dan Studi Islam*, 4(1, March), 53–64.
- Madjid, N. (2019). *Islam: Doktrin & Peradaban*. Gramedia pustaka utama.
- Maghfiroh, M., Iryani, E., Haerudin, H., Yani, M. T., Zaini, N., & Mahfud, C. (2024). Promoting Green Pesantren: Change, Challenge and Contribution of Nahdlatul Ulama in Indonesia. *Nazhruna: Jurnal Pendidikan Islam*, 7(2), 409–435.
- Mz, A. M., Mutawakkil, M. A., & Khoirurroziqin, K. (2022). Tasawuf Falsafi Ibnu Arabi; Telaah Kitab Hakikat Al-Ibadah Karam Amin Abu Bakr. *Journal of Islamic Thought and Philosophy*, 1(2), 230–256.
- Nagashima, M., & Yamauchi, C. (2023). Female education and brideprice: evidence from primary education reform in Uganda. *The World Bank Economic Review*, lhad020.
- Naṣr, Ḥusain. (1987). *Islamic spirituality: foundations* (Vol. 19). Crossroad.
- Nations, U. (2015). Transforming our world: The 2030 agenda for sustainable development. *New York: United Nations, Department of Economic and Social Affairs*, 1, 41.
- Pudjiastuti, S. R., Iriansyah, H. S., & Yuliwati, Y. (2021). Program eco-pesantren sebagai model pendidikan lingkungan hidup. *Jurnal Abdimas Prakasa Dakara*, 1(1), 29–37.
- Riskawati, R. (2023). Eco-Islamic Boarding School Waste Management: A Systematic Literature Review Approach. *Indonesian Journal of Contemporary Multidisciplinary Research*, 2(5), 873–896.
- Studies, O. G. G. (2011). *In Towards Green Growth*. OECD Publishing: Paris, France.
- Usman, H. (2022). *Manajemen: Teori, Praktik, dan Riset Pendidikan Edisi 4*. Bumi Aksara.
- Wahid, A. (1999). Bunga rampai pesantren. (No Title).
- ZWIA. (2018). *Zero Waste Definition*. Zero Waste International Alliance. <https://zwia.org/zero-waste-definition/>