

Integrating Sufi Ethical Values in Environmental Ethics Campaigns: A Qualitative Study on Generation Z in Indonesia

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Abstract: *Environmental degradation in Indonesia poses significant challenges for sustainability, particularly for Generation Z, known for their adaptability and technological fluency. This research explores how Sufi ethical values—simplicity, harmony with nature, and spiritual introspection—can be integrated into environmental conservation campaigns targeting this generation. The study aims to develop strategies that leverage Sufi principles as a moral and spiritual foundation to enhance pro-environmental awareness and behavior among Generation Z. Using a qualitative and participatory methodology, the research involved interviews, observations, and document analysis to understand how Sufi values can be effectively communicated to and adopted by this demographic. The role of digital platforms and social media was also examined, given Generation Z's active engagement with technology. The findings indicate that Sufi principles provide a compelling ethical framework for fostering environmental responsibility, aligning with the growing concern for ecological issues among Generation Z. By integrating moral and spiritual values into environmental campaigns, the study suggests a more holistic approach to addressing the environmental crisis. In conclusion, the research advocates for a shift from purely scientific or technical conservation efforts to those that include moral and spiritual dimensions. A Sufi-inspired approach offers a more sustainable and balanced relationship between humans and nature, challenging anthropocentric and materialistic perspectives, and promoting lasting behavioral change.*

Keywords: *Environmental Ethics, Generation Z, Tasawuf, New Environmental Paradigm (NEP)*

Abstrak: *Degradasi lingkungan di Indonesia menimbulkan tantangan signifikan bagi keberlanjutan, terutama bagi Generasi Z, yang dikenal karena kemampuan beradaptasi dan kfasihan teknologinya. Penelitian ini mengeksplorasi bagaimana nilai-nilai etika Sufi—kesederhanaan, harmoni dengan alam, dan introspeksi spiritual—dapat diintegrasikan ke dalam kampanye pelestarian lingkungan yang menysasar generasi ini. Studi ini bertujuan untuk mengembangkan strategi yang memanfaatkan prinsip-prinsip Sufi sebagai landasan moral dan spiritual untuk meningkatkan kesadaran dan perilaku pro-lingkungan di antara Generasi Z. Menggunakan metodologi kualitatif dan partisipatif, penelitian ini melibatkan wawancara, observasi, dan analisis dokumen untuk memahami bagaimana nilai-nilai Sufi dapat dikomunikasikan secara efektif dan diadopsi oleh demografi ini. Peran platform digital dan media sosial juga diperiksa, mengingat keterlibatan aktif Generasi Z dengan teknologi. Temuan ini menunjukkan bahwa prinsip-prinsip Sufi memberikan kerangka etika yang menarik untuk mendorong tanggung jawab lingkungan, selaras dengan meningkatnya kepedulian terhadap masalah ekologi di antara Generasi Z. Dengan mengintegrasikan*

nilai-nilai moral dan spiritual ke dalam kampanye lingkungan, studi ini menyarankan pendekatan yang lebih holistik untuk mengatasi krisis lingkungan. Kesimpulannya, penelitian ini menganjurkan pergeseran dari upaya konservasi ilmiah atau teknis murni ke upaya yang mencakup dimensi moral dan spiritual. Pendekatan yang terinspirasi Sufi menawarkan hubungan yang lebih berkelanjutan dan seimbang antara manusia dan alam, menantang perspektif antroposentris dan materialistis, dan mempromosikan perubahan perilaku yang langgeng.

Kata Kunci: *Etika Lingkungan, Generasi Z, Tasawuf, Paradigma Lingkungan Baru (NEP)*

Introduction

In the Islamic faith, understanding Allah's creation and the role of man as the caliph responsible for the earth and its contents is a fundamental principle. God created the world and all its contents as a test for man, and in this task, man is expected to act as God's representative, guard, and nurture nature, and use resources wisely. The universe and everything in it is proof of God's love for man. In this understanding, every aspect of human life is provided by God without expecting anything in return, except that man is submissive and obedient to Him. However, this obedience is not beyond the limits of man's ability, because God does not ask for anything beyond man's ability to carry out. In Islam, protecting nature and acting justly towards Allah's creation is an integral part of human worship and responsibility as a caliph. Thus, understanding the reason behind God's creation is the foundation for developing a better relationship between man and his creator and with the universe.

In a broader context, understanding the universe and climate change is an important aspect of the Islamic view of human responsibility as a caliph. Climate change that occurs on earth is an indication of environmental vulnerability and the need for wise action in natural resource management. In this view, humans have a moral responsibility to maintain the balance of nature and prevent further damage to the environment. Therefore, Islam encourages sustainable and responsible actions towards nature, including efforts to reduce pollution, care for ecosystems, and reduce greenhouse gas emissions. By taking these steps, humans can fulfill God's command to preserve the earth and all its contents and create a sustainable environment for future generations.

Climate change has become a global issue that is being discussed by many countries at this time, not only in Indonesia but also around the world¹. This awareness emerged in response to the enormous impact of climate change on various aspects of human life, plants, animals, and other organisms. Threats such as drought, floods, storms, forest fires, disruption to ecosystems, minimal water availability, extinction of various biological resources, decreased food production, the spread of pests and

¹ Achmad Lutfi. Hardjodiwirjo, "Kontribusi The Intergovernmental Panel On Climate Change (Ippc) Dalam Upaya Pengendalian Perubahan Iklim Di Indonesia.," *Doctoral Dissertation* (Universitas Komputer Indonesia, 2022).

diseases between plants and humans, the risk of hunger and famine, and social conflicts are some of the impacts that are already being felt by the majority of living things on the planet².

Environmental issues are moral issues related to human behavior, not just technical issues³. Likewise, the global ecological crisis we are facing today is a moral crisis that encompasses the entire world. Therefore, ethics and morality are needed to deal with it. Ethics have been in every individual since birth. However, in recent times, even though environmental policies have existed, environmental degradation continues to increase because environmental ethics have never taken precedence. Environmental damage is getting worse because humans tend to follow materialism, which exacerbates the ecological crisis. New awareness emerges when issues such as global warming, damage to land and marine ecosystems, and air pollution are in the spotlight. Although the earth has enough resources for all, the greedy human tendency makes the ecological crisis worse. This crisis is also accelerated by the dominant attitude of anthropocentrism and the decline of the process of ritualism in human behavior⁴.

The importance of community involvement in dealing with climate change issues must be supported by public policies implemented by various relevant government agencies. The discussion on this matter also pays attention to the role of various institutions and the expected coordination between them. Climate change policy management both at the national and international levels also needs to be socialized to the public so that it can be a guide in answering questions that often arise in the mass media. Finally, socialization in the community is key to understanding the role of institutions that provide information on climate change at the grassroots level, which is a key indicator of whether climate change has occurred in Indonesia.

In this modern era, the challenges in environmental preservation are increasingly complex, especially among Generation Z who tend to be more connected to technology than to spiritual values⁵. Despite many environmental ethics campaigns targeting this group, there is a gap in integrating deep moral and spiritual principles, as taught in Sufism. The lack of application of Sufism values in such campaigns can reduce their effectiveness, as these values offer a strong ethical foundation to strengthen environmental awareness and responsibility. This research focuses on these issues, to

² H.B.A Jayawardana et al., *Ilmu Lingkungan* (Malang: Madza Media, 2023): 160–165.

³ A. Sonny Keraf, *Etika Lingkungan* (Jakarta: Kompas, 2002): 1.

⁴ Dedik Budianta, “Pentingnya Etika Lingkungan Untuk Meminimalkan Global Warming” (2012): 1–10.

⁵ A Naldi et al., “Kontribusi Pendidikan Agama Islam Dalam Mempertahankan Kelestarian Lingkungan Di Era Tantangan Masyarakat Modern,” *At-Tazakki: Jurnal ...* 7, no. 2 (2023): 283–300.

identify how integrating Sufism values can improve the effectiveness of environmental ethics campaigns among Generation Z while addressing various existing challenges.

Generation Z, who was born between 1995 and 2020, is characterized by the dominance of technology use in daily life, similar to the previous generation, namely Generation Y. However, the fundamental difference lies in the ability of Generation Z to carry out various activities simultaneously and their attachment to cyberspace⁶. Intense exposure to advanced technology and devices from an early age is likely to shape the character and morality of Generation Z. In this digital era, Generation Z has great potential to become agents of change in environmental protection if given the appropriate knowledge and values⁷. Therefore, we use the Sufism approach as a guideline and reference in writing this article. Sufism has a moral link that comes from the highest principles of religion, namely the Qur'an and as-Sunnah. The moral values contained in the teachings of Sufism have a very important relevance to improving environmental ethics to create a better environment. Therefore, using the ethical values of Sufism as the basis in campaigns to increase environmental awareness can be one of the effective approaches to addressing the root cause of environmental damage⁸.

This study aims to explore the potential of Sufism values as a key element in increasing environmental awareness among Generation Z. By exploring the understanding and application of Sufism principles, this study seeks to develop an effective strategy to integrate these values into environmental ethics campaigns. It is hoped that this approach will not only be able to deepen the commitment of Generation Z to environmental conservation but also enrich environmental campaigns with a more meaningful spiritual dimension⁹.

Recent studies show that Gen Z's involvement in environmental campaigns has increased significantly, given their high awareness of global issues. However, despite this growing enthusiasm, most of the campaigns still lack the deep spiritual dimension that the teachings of Sufism offer. These spiritual values, if applied, have the potential to provide a stronger ethical foundation and intrinsic motivation for Generation Z to play an active role in environmental conservation. Thus, this study also aims to fill this gap by proposing ways in which Sufism values can be integrated into a more holistic and meaningful environmental ethics campaign.

⁶ dkk Anindia, "Literaksi : Jurnal Manajemen Pendidikan Solusi e-Book Terhadap Pembentukan Moralitas Generasi Z ?," *Jurnal Manajemen Pendidikan* 01, no. 01 (2023): 152–156.

⁷ M Indriastuti et al., "Literasi Dan Inklusi Keuangan Pada Gen Z Guna Mendukung Agenda SDG's Di Indonesia," *KUAT: Keuangan ...* (2023).

⁸ Ida Munfarida, "Relevansi Nilai-Nilai Tasawuf Bagi Pengembangan Etika Lingkungan Hidup," *Indonesian Journal of Islamic Theology and Philosophy* 2, no. 1 (2020): 19–40.

⁹ Aminur Khosru Rahman and Gary Bunt, "Islamic Environmental Ethics: A Model for Shaping Muslim Attitudes in Helping to Promote Environmental Education, Awareness and Activism" (University of Wales Trinity Saint David, 2022).

In particular, in the context of Indonesia, the Sufism approach in environmental ethics campaigns is still not widely explored, even though Sufism has strong cultural roots in society. This is even more important given that Generation Z in Indonesia is growing up in a new challenging digital era, where they are more connected to technology than to local spiritual heritage. The lack of research examining how Sufism values can be applied in this modern context suggests that there is a significant opportunity to develop more relevant and effective approaches. Therefore, this study also seeks to fill this gap by exploring how the principles of Sufism can be used to increase environmental awareness among Generation Z, especially in Indonesia.

Method

This study uses an analytical descriptive method with a participatory qualitative approach. This method aims to describe and analyze the phenomena that are occurring based on the facts that exist when the research is carried out. The descriptive method is used to describe and analyze the results of the study in depth. This method focuses on depicting the phenomenon being investigated by describing relevant facts¹⁰.

In the context of this study, an analytical descriptive method is applied to explore the participation of Generation Z in environmental ethics campaigns based on the principles of classical Sufism. Data were collected through in-depth interviews with Generation Z participants, participatory observation in environmental activities, and analysis of documents related to environmental ethics in Sufism. Data analysis is carried out thematically. Data triangulation was carried out by comparing the results of interviews, observations, and documentation to ensure the validity of the findings. By using this method, the research is expected to provide a comprehensive understanding of the application of Sufi values in preserving the environment and provide space for the voices of the younger generation in the context of environmental sustainability.

Qualitative analysis is a data analysis method used to understand and interpret data obtained from qualitative research. In the context of ethical research on the Sufism environment, qualitative analysis can be used to analyze data obtained from observations, interviews, and documentation. Analytical descriptive methods focus on events or phenomena that are ongoing at the time the research is conducted. This research aims to describe and explain in detail the phenomenon being researched, by highlighting relevant and real facts of the situation.

The research method to be used is a qualitative study with a participatory approach, which involves interviews with various parties, including Generation Z. Generation Z's participation in this research is very important because they are part of a group that will inherit the environmental impact generated by current policies and

¹⁰ Andrean Syahbana et al., "Revolusi Pendidikan: Analisis Kurikulum Merdeka Sebagai Inovasi Pendidikan," *Journal of Information Systems and Management (JISMA)* 3, no. 2 (2024): 27–30.

practices. This approach allows researchers to gain an in-depth understanding of various perspectives on perspectives, attitudes, and experiences related to environmental ethics. Engaging Gen Z in interviews will provide a valuable understanding of how this group understands and responds to environmental issues. In addition, it will provide space for the voices of the younger generation to be heard in the context of environmental sustainability.

By using a participatory approach, it is hoped that this research can produce a broader and relevant understanding of the principles of environmental ethics that can be found in the classical Sufism literature. By conducting interviews and discussions, Generation Z will learn about the importance of protecting nature, how to apply Sufism principles in daily life, and how to increase environmental awareness among peers. In addition, as major actors in technological developments and advancements, their involvement in this research could offer opportunities. By considering the perspective of Generation Z, this research becomes more comprehensive and relevant to the environmental challenges facing society today and in the future. In addition, participation in this research can open up opportunities to use digital platforms as a means to spread the message of Sufism about environmental ethics and encourage positive actions to protect nature.

Definition and Importance of Environmental Ethics of Sufism

Based on UU No. 32 Tahun 2009, the environment is defined as the entire space that includes all objects, forces, circumstances, and living things, including humans and their behavior, which affect nature, survival, and the welfare of humans and other living things¹¹. According to Zoer'aini, the environment is a complex system that is outside the individual and has an impact on the growth and development of organisms.

Sufism environmental ethics is the application of spiritual principles and values taught in Sufism to protect and preserve the environment. Sufism is a branch of Islam that focuses on seeking closeness to God through spiritual appreciation, simplicity, and self-reflection. In the context of the environment, Sufism ethics invites individuals to see nature as a manifestation of God's oneness and to maintain and respect it as part of worship. Environmental ethics in Sufism is not just a thought or philosophy, but a life practice that integrates the spiritual aspect of human relations with nature¹². The basic principle of Sufism that emphasizes the unity of existence (*wahdatul wujud*) supports the view that nature is not an object separate from human existence, but a part of the unity of existence that must be protected and preserved¹³. *Wahdatul's* theory of

¹¹ Pemerintah Republik Indonesia, “Undang-Undang Perlindungan Dan Pengelolaan Lingkungan Hidup” (Bandung: Fokusmedia, 2013).

¹² Atok Miftachul Hudha and Abdulkadir Rahardjanto, *Etika Lingkungan (Teori Dan Praktik Pembelajarannya)*, 2018.

¹³ Seyyed Hossein Nasr, *Tasawuf Dulu Dan Sekarang*, ed. Wahyudi Kaha (IRCiSoD, 2019).

existence was developed by Ibn Arabi in Spain during the Umayyad dynasty in Europe. According to him, monotheism can only be realized through spiritual experience, and not through rational arguments. When a Sufi reaches this point, he no longer looks at anything but Allah SWT. At that time, it can be said that he has been able to actualize all the attributes of Allah SWT that exist in him. This is the highest level of monotheism¹⁴.

Values such as simplicity, humility, and emotional attachment to nature reinforce concern for the environment in the practice of daily life¹⁵. According to Soemarwoto as mentioned by Ida Munfarida, the environment includes all objects, living things, space, living or non-living objects, as well as other elements that are present in the environment occupied by humans¹⁶. By the previous explanation, Mujiono Abdillah referred to Soerjani by saying that generally, the ecological community understands the environment as a whole of life outside an organism, including inanimate objects and living things. Thus, in simple terms, the environment can be understood as everything that is outside of humans, namely those in nature.

While acknowledging the previously described understanding of the environment, Sonny Keraf views the environment more simply and fundamentally. According to him, the environment can be interpreted as *oikos*, a term in Greek that means habitat, residence, or house. Sonny Keraf emphasized that *oikos* is not only a house to live in, but also includes the entire universe and the interactions that occur in it, both between living things and other living things and with the entire ecosystem or habitat.

In terms of etymology, the understanding of *oikos* is more complete when combined with the word *logos*, forming the terms *oikos* and *logos* which later became ecology. *Logos* here refers to science or study. Thus, it can be understood that the environment also refers to a science about ecosystems, which includes all the mutual relationships between ecosystems and their contents, including the dynamics of development that occur in them¹⁷. In this understanding of the environment, it can be concluded that the discussion of the environment also involves all the complexities related to the interactions that occur in it.

After previously discussing the topic of ethics and morality, as well as including ethical theories, now it is necessary to discuss the understanding or concept of environmental ethics. Sonny Keraf revealed that environmental ethics is an evaluation

¹⁴ E S Rahayu, "Tauhid Dalam Diskursus Tasawuf," *Emanasi: Jurnal Ilmu Keislaman dan Sosial* 5, no. 1 (2022): 1–13.

¹⁵ Zoer'aini Djamal Irwan, *Prinsip-Prinsip Ekologi; Ekosistem, Lingkungan Dan Pelestariannya* (Jakarta: Bumi Aksara, 2010).

¹⁶ Ida Munfarida, "Undang-Undang No. 32 Tahun 2009 Tentang Perlindungan Dan Pengelolaan Lingkungan Hidup Dalam Perspektif Etika Islam" (IAIN Raden Intan Lampung, 2014).

¹⁷ A. Sonny Keraf, *Filsafat Lingkungan Hidup; Alam Sebagai Sebuah Sistem Kehidupan* (yogyakarta: Kanisius, 2014).

of ethical practices that have been carried out by humans, which are often limited to social norms applied by human society. Environmental ethics is also defined as a form of critical evaluation of what is considered appropriate or inappropriate action in dealing with moral situations related to environmental issues.

Environmental ethics is not only related to the relationship between humans, but also includes all relationships between all forms of life in the universe, both between humans and humans who have an impact on nature, as well as between humans and other living things or with nature as a whole (including various government policies that affect nature). Thus, it can be concluded, as conveyed by Desjardin quoted by Suwito, that environmental ethics is a comprehensive system that contains a set of moral values that should be possessed by humans in interaction with the universe¹⁸. Therefore, the discussion of environmental ethics is not limited to actions based on existing or agreed norms but refers to a critical evaluation of how humans should live and act in certain concrete situations, especially about the environment.

Sufism Ethical Values Support Environmental Sustainability

This study wants to explain that the concept of Sufism includes several aspects of morality that involve the relationship between humans and God, the relationship between humans and their neighbors, and the relationship between humans and nature. These relationships rely on the teachings contained in the Qur'an and al-Sunnah, which are considered the supreme source of truth that comes from God. Education and parents play an important role in passing on values to the younger generation. Some of the methods that can be used are as follows integrating Islamic teachings into the curriculum including religious teachings such as Arabic, and social sciences¹⁹. Carry out extracurricular activities by holding greening programs or nature lovers clubs along with extracurricular activities related to the environment. A teacher works together as an exemplary example in handling sufism in daily life in more depth.

In practical terms, the values contained in the teachings of Sufism are not only used as a manifestation of individual piety but also as a foundation for social piety, including piety in interacting with the environment or environmental ethics. By realizing that environmental crises are often the result of spiritual crises, the values of Sufism as a spiritual practice are very relevant in the formation of environmental ethics²⁰. These values include the values of Dihiyah, Insaniyyah, and Alamiyyah, which are interrelated and inseparable from each other. In this context, the Divine value

¹⁸ NS Suwito, *Eko-Sufisme; Konsep, Strategi, Dan Dampak* (Jogjakarta: Buku Litera, 2010).

¹⁹ Maimun Aqsha Lubis, "Effective Implementation of the Integrated Islamic Education," *Global Journal Al-Thaqafah* 5, no. 1 (2015): 59–68.

²⁰ Kusnadi, Eko Zulfikar, and Rahma Juwita, "ECO-SUFISM IN TAFSIR AL-AZHAR: HAMKA'S SUFISM INTERPRETATION'S CONTRIBUTION TO SUSTAINABLE ENVIRONMENTAL CONSERVATION IN INDONESIA," *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an dan Tafsir* 8, no. 1 (2023): 71–92.

gives the soul to every value that follows it because it is considered the highest, holy, and universal value. This study implies that Sufism values have a very important role in overcoming environmental problems and in the development of environmental ethics.

Some of the main values in Sufism that are relevant to environmental sustainability include awareness of the limitations of natural resources, the importance of maintaining balance and harmony in the ecosystem, and the importance of empathy and compassion for all creation. By applying these values, individuals are invited to live a simpler life and reduce excessive consumption such as reducing the consumption of plastic materials, recycling, and buying environmentally friendly products thereby reducing the burden on the environment²¹. Generation z can appreciate life and the environment by participating in nature conservation events and campaigns, behaving with compassion and respect for the right to life of other living beings, and participating in social and community activities to build strong networks and support each other. Initially, human existence was the same as a mammal that only had animal instincts, namely eating and reproducing, which was called a creature with *actus Homonis*, continuing to develop far beyond its animal nature into a social creature that not only needed to eat and breed, but also had actualization needs such as socializing, believing, economic, entertainment, and many others. by him, it is referred to as a creature with *actus*²².

Current Environmental Damage Cases and Root Problems

Sufism is a subset of Islam that focuses on seeking closeness to God through an appreciation for spiritual values, simplicity, and introspection. The purification of the soul is one of the important aspects of Sufism, which aims to cleanse oneself of negative traits and increase spiritual awareness²³. Through this deeper view, Sufism leads individuals to understand the relationship between humans and nature, emphasizing the importance of living in harmony with the surrounding environment. Therefore, those who practice Sufism usually believe that humans must live in balance with nature, be aware of their dependence on the environment, and respect the boundaries of ecosystems. This view is in line with Dunlap and Catton's theory which emphasizes the importance of ecological awareness, where humans must understand their dependence on the environment and respect the limits of nature.

²¹ Amrizarois Ismail, *LINGKUNGAN HIDUP DALAM PERSPEKTIF AGAMA-AGAMA Manifestasi Etika Lingkungan Dalam Ketuhanan Penulis:*, ed. Dhiyan Krisna Wardhani and Lintang Jatta Agghita, *Analytical Biochemistry*, vol. 11 (Semarang: FATAWA PUBLISHING, 2023).

²² Marianus Mantovanny Tapung, "Refleksi Humanistik Dalam Terang Actus Humanus St. Thomas Aquinas Atas Mahakarya Kemanusiaan Sr. Roberthilde, SspS Marianus" (2021): 129–150.

²³ Khadijah Kamaruddin et al., "Sufism Approach Through The Blessing of The Quran in Emotional Recovery," *International Journal of Academic Research in Business and Social Sciences* 13, no. 12 (2023): 4314–4322.

Dunlap and Catton's theory, known as the "New Ecological Paradigm," opposes the anthropogenic view that places humans as the center and ruler of nature. They assert that humans are part of a broader ecosystem, where there are environmental boundaries that need to be respected²⁴. This thinking is in line with the teachings of Sufism which encourages humans to live their lives with simplicity and balance, as well as not to overdo it and always live in harmony with nature. Dunlap and Catton emphasized that the balance of ecosystems depends on the interaction between different species and components of the environment, so humans must respect and maintain that balance, not consider themselves the rulers of nature²⁵. The integration of spiritual values into ecological awareness involves merging spiritual principles with ecological understanding to create more sustainable awareness and action. Sufism, which is part of Islam and focuses on closeness to God through simplicity, self-reflection, and spiritual appreciation, provides a unique perspective on man's relationship with nature. In the view of Sufism, this relationship is sacred, because nature is considered a manifestation of the oneness of God. Therefore, the overexploitation of nature is considered a violation of the Divine will, which damages the balance of nature and disrupts such sacred relationships.

The main cause of environmental damage is excessive human consumptive behavior, coupled with development models that do not pay attention to the long-term impact on the environment²⁶. Environmental problems are serious problems that the world is facing today, and they have many complicated causes. Humans often use natural resources without taking into account the long-term consequences that may arise. The overconsumption of natural resources has consequences that include environmental damage, a decrease in the quality of human life, and threats to the sustainability of our planet. Therefore, collective awareness and action are needed to reduce overconsumption and to utilize natural resources sustainably.

We take one of the reflections from Riley Dunlap and William Catton who emphasizes the complexity of the interaction between humans and the natural environment through the concept of the "New Environmental Paradigm" (NEP). The NEP reflects a change in people's views of the environment, recognizing that the relationship between humans and nature is not limited to the use of natural resources²⁷. This paradigm also emphasizes the importance of understanding resource limitations, the need for sustainability, and the importance of maintaining ecological balance.

²⁴ Carly Rose, "New for Whom?: A Materialist Ecofeminist Analysis of the New Environmental Paradigm Scale." (The Evergreen State College, 2021).

²⁵ Michal Kaczmarczyk, "The Reality of Environment Reimagined: Niklas Luhmann and the New Ecological Paradigm.," *Systems Research and Behavioral Science* (2024).

²⁶ Bayu. Jatmiko, *Mortido Ketakutan, Keserakahan Dan Keawasan Sebuah Evolusi Peradaban Edisi Revisi*. (yogyakarta: Deepublish, 2020).

²⁷ William R. Catton and Riley E. Dunlap, "Environmental Sociology: A New Paradigm," *The American Sociologist* 13, no. 1 (1987): 41–49.

Understanding the complexity of these relationships requires critical reflection on the social values and practices that influence human behavior toward the environment. They argue that social and cultural factors, such as the value of excessive consumption, views of unlimited economic growth, and political systems that favor resource exploitation, contribute to the current environmental crisis. They emphasized that fundamental social change is needed to effectively address the environmental crisis²⁸.

Catton and Dunlap described the neighborhood as a contestation arena. They explain that humans interact with the environment, that is, how humans affect their environment and how the environment, which is often changed by human actions, affects human life. They identified three main functions of the environment: as a necessary resource for life, as a waste absorber, and as a place of survival for humans. In other words, the environment functions to provide space or habitat for the human population. However, overutilization of these environmental functions can cause problems. To understand Catton and Dunlap's view of the environment as a contestation space more clearly, it can be illustrated in the following model or scheme.

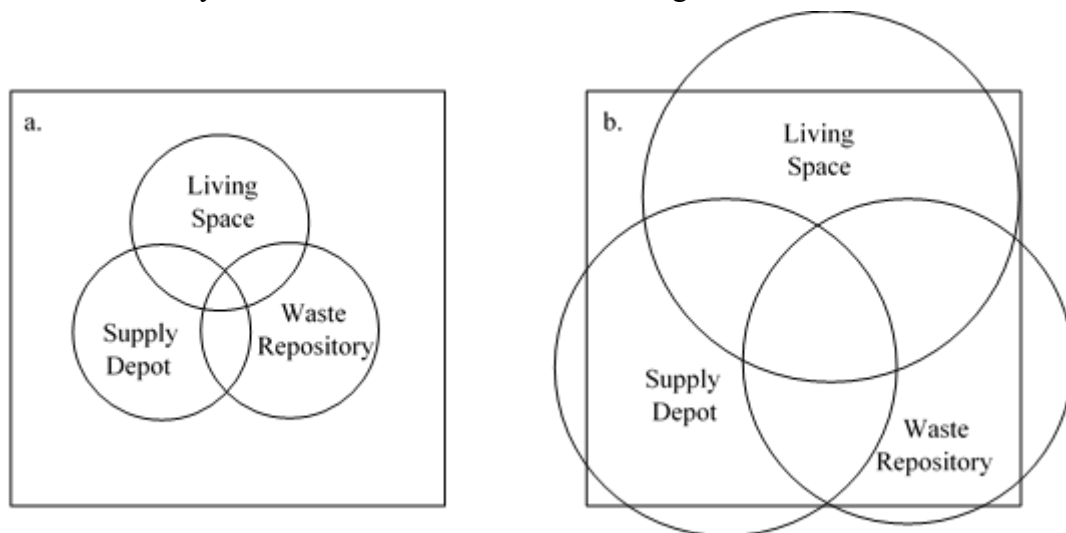


Image 2.1 Catton dan Dunlap Model

The two images illustrate basic human needs: shelter, food, and waste disposal. These three elements are interrelated and overlapping, forming a unit known as global carrying capacity²⁹. At first, these three elements function well, but as the complexity of human life increases, the balance of the environment begins to be disturbed. In this context, the environment is considered an area of contestation. According to them, environmental damage starts from the need for housing, waste disposal, and food. The problem arises when the demand for housing increases, resulting in an increased need

²⁸ Ni Komang Oktrisia Jayanti, Nisrina Kamiliya Meyrandari, and Luthfi Firmansyah, "Peran Masyarakat Akar Rumput Dalam Menangani Permasalahan Sampah Galon Sekali Pakai," *Brawijaya Journal of Social Science* 2, no. 02 (2023): 130–148.

²⁹ Riley E. Dunlap and William R. Catton, "Which Function(s) of the Environment Do We Study? A Comparison of Environmental and Natural Resource Sociology," *Society & Natural Resources* 15, no. 3 (2002): 239–249.

for waste disposal and food. However, global capacity (e.g., city area) remains unchanged. As these three elements interact and evolve with each other, competition between them leads to environmental degradation.

Deforestation, water and air pollution, and the use of fossil fuels are some examples of activities that disrupt the balance of nature. While the goal may be to meet daily needs or for the advancement of the industry, the impact of these practices can be very detrimental to the environment. Deforestation, for example, can result in habitat loss for various species of animals and plants and cause severe soil erosion. Water and air pollution from industrial and transportation wastes causes damage to aquatic and air ecosystems and causes health problems for humans and other creatures. Meanwhile, the use of fossil fuels as the main energy source produces greenhouse gas emissions that accelerate global climate change. It is important to consider more sustainable and responsible alternatives in utilizing natural resources to maintain the balance of the earth's ecosystem. The root of this problem can be traced back to the loss of awareness of the intrinsic relationship between humans and nature. Education and the application of environmental ethics in daily life are very important to change this trend.

To reinforce the argument that Sufism principles align with Dunlap and Catton's theories of ecological awareness, it is important to consider real-life examples where Sufism practices contribute to environmental conservation. One example is the Sufi community that is involved in organic farming practices. In this community, the principle of *zuhud* or simplicity is applied by avoiding the use of harmful chemicals in the agricultural process, as well as utilizing natural resources wisely and sustainably. Organic farming practiced by the Sufi community reflects respect for the boundaries of nature, in line with the concept of the New Ecological Paradigm (NEP) which emphasizes the importance of maintaining the balance of the ecosystem. In addition, the minimalist way of life embraced by the Sufis, where they only take what is necessary from nature and avoid excessive consumption, also contributes to the reduction of negative impacts on the environment³⁰.

Another example is the Sufi's habit of preserving water, which is often considered a divine gift that must be preserved³¹. In practice, many Sufi communities have adopted water conservation methods, such as the use of more efficient traditional irrigation techniques and the maintenance of natural spring water sources. This practice not only reflects the spiritual values of Sufism but also supports the theory of Dunlap and Catton which states that humans must understand and respect the limitations of natural resources. Through these examples, it is clear that Sufism not only provides a spiritual framework for living life with ecological awareness but also provides real

³⁰ Eleanor Finnegan, "Cultivating Faith: The Relationship between Islam and Sustainable Agriculture in Rural Communities of American Muslims.," *Global Food Insecurity: Rethinking Agricultural and Rural Development Paradigm and Policy* (2011): 53–62.

³¹ Idries Shah, *Sufis* (eBook Partnership, 2020).

practices that support environmental conservation, according to the principles carried out by Dunlap and Catton in the NEP.

Implementation of Ethical Values of Sufism by Generation

Generation Z has great potential in leading a change in consumptive behavior towards a more environmentally friendly lifestyle by utilizing social media and technology. Generation Z, who are familiar with technology and active on social media, have great potential to change their consumptive lifestyle to a more environmentally responsible lifestyle³². They can share knowledge and tips on how to live environmentally friendly through educational content on social media that educates Generation Z has great potential to spread awareness about the importance of protecting the environment through the application of Sufism values. By adopting Sufism principles that emphasize simplicity, connection to nature, and social responsibility, this generation can form a community or movement that focuses on simple living practices, waste reduction, and sustainable energy use. Through this approach, they can integrate spiritual values and environmental ethics into their daily lives, resulting in a significant positive impact on the environment. By promoting a sustainable and eco-friendly lifestyle, Generation Z can become a powerful agent of change in efforts to preserve nature and build a more sustainable future for all creatures on the planet.

When talking about environmental issues, Generation Z shows a variety of views and attitudes. Some see it as an urgent challenge to overcome, while others may feel somewhat overwhelmed by its complexity. Overall, however, there is a tendency to recognize the importance of environmental protection for a sustainable future. Many of them observed a positive change in environmental awareness among their peers, especially in terms of increased use of eco-friendly goods and participation in nature conservation activities.



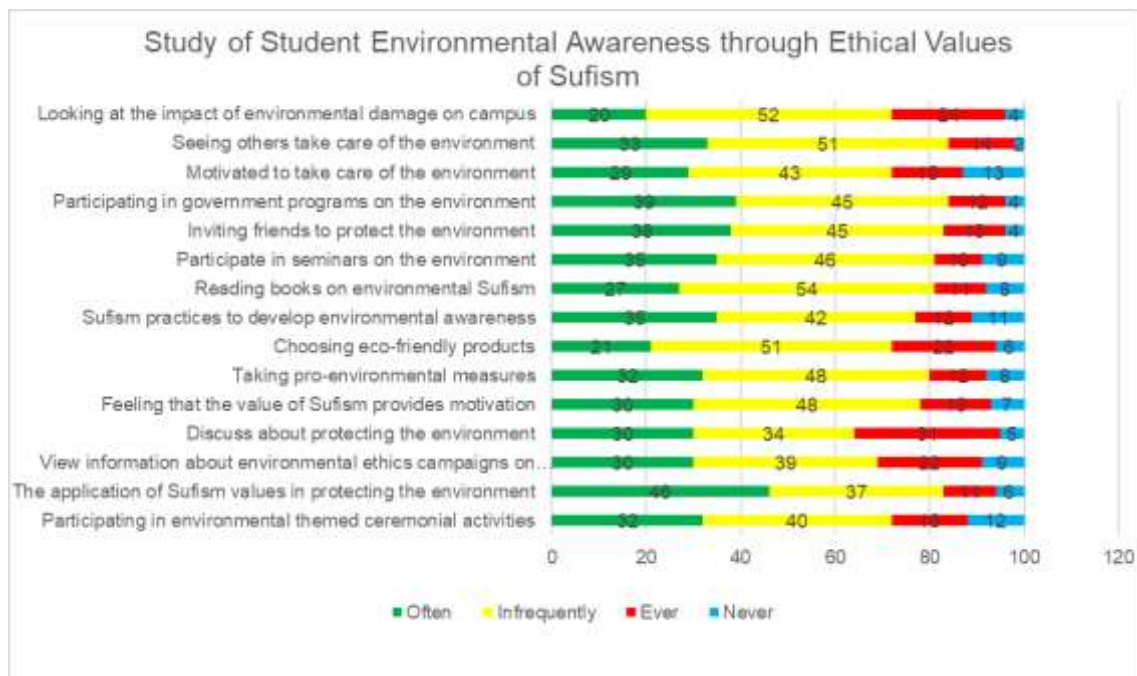
Image 2.2 Generation Z interview on Taswuf ethics

³² Siti Fatimah and Ahmad Syadzali, “Fenomena Narsisme Muslimah Dalam Aplikasi Tiktok,” *Aqlania* 13, no. 2 (2023): 135–168.

In protecting the environment daily, Generation Z is often involved in concrete actions such as recycling, reducing the use of single-use plastics, and choosing environmentally friendly products. They are also increasingly aware of the role of technology in influencing their environmental behavior, both as a tool to obtain information and in adopting green technology solutions. Environmental education, both in schools and in the social environment, has an important role in shaping their awareness of environmental issues. There are inspirational figures among them who are role models in efforts to protect the environment, both public figures and in their private spheres.

Generation Z also recognizes the importance of promoting sustainable practices and environmental ethics in society, and they see spiritual or religious values as additional motivations for acting positively towards the environment. They believe that intergenerational collaboration is essential in efforts to protect the environment and encourage necessary social change. To increase environmental awareness and action among Generation Z, they argue that concrete measures such as education campaigns, community programs, and government policies that support sustainable practices will have a significant impact.

The following graph is the result of research on students' environmental awareness based on the ethical values of Sufism. This graph shows the frequency of various actions related to their environmental awareness and actions.



Our group conducted research using a questionnaire distributed to students. The purpose of this questionnaire is to assess the frequency of various activities related to environmental awareness and actions influenced by the ethical principles of Sufism. Respondents were asked to mention how often they were involved in activities such as

seeing the impact of environmental damage, attending seminars, and reading books on Sufism to environmental ethics. The data collected from the questionnaires were then evaluated to gain a deeper understanding of what they were doing. According to the results of this study, although some students participate in environmental activities that are based on Sufism values, most students are not involved at all. This shows that there needs to be an improvement in education and programs to encourage students to participate more and participate in environmental protection.

This research is an important reflection for educational institutions and the government to continue to encourage and encourage students to participate in protecting the environment. Thus, the next generation can become more aware and responsible for their environment according to their moral principles.

Environmental Ethics Campaign Strategy Based on Sufism Ethical Values

Environmental ethics campaigns can be more effective by combining a variety of holistic approaches³³. One of them is by bringing together formal education, social media, and local community programs that highlight Sufism values. Through formal education, such as in school curricula or extracurricular activities, Sufism values that emphasize simplicity, connection with nature, and social responsibility can be instilled in the younger generation. Social media can be a powerful platform to spread environmental messages based on Sufism values, by creating content that is informative, inspiring, and easy to understand for Generation Z³⁴.

Meanwhile, local community programs that focus on simple living practices, waste reduction, and sustainable energy utilization can provide opportunities for individuals to be directly involved in efforts to protect the environment by practicing Sufism values in their daily lives. By combining these three approaches, environmental ethics campaigns can create a greater impact in promoting environmental awareness and driving behavior change towards sustainable practices based on spiritual values³⁵. Organizing activities such as workshops, seminars, and public discussions on implementing Sufism values in environmental conservation can be an effective step to increase awareness and motivation in the community. Through these activities, participants can gain a deeper understanding of the relationship between the spiritual values of Sufism and responsibility for the environment³⁶. Open discussions and

³³ Arif Sugitanata, "Analisis Ekologi Sistem Bronfenbrenner Terhadap Upaya Perlindungan Anak Dari Bahaya Pornografi Di Era Globalisasi Digital," *Spectrum: Journal of Gender and Children Studies* 3, no. 2 (2023): 129–138.

³⁴ Selly Rizkiyah et al., "IMPLIKASI PENGGUNAAN PLATFORM MEDIA SOSIAL DALAM PENDIDIKAN AGAMA," *Jurnal Kependidikan* 9, no. 1 (2024): 7–15.

³⁵ Ira. Anggraeni, *Pembelajaran Ecoliteracy Pada Anak Usia Dini* (PT. Sonpedia Publishing Indonesia, 2024).

³⁶ Yusawinur Barella, Syarifuddin Ondeng, and Saprin, "Peranan Majelis Taklim Dan Lembaga Dakwah Dalam Pengembangan Pendidikan Islam: Sebuah Analisis Fungsional," *Jurnal Review Pendidikan dan Pengajaran (JRPP)* 7, no. 2 (2024): 4868–4876.

interactions with experts and fellow participants can also encourage personal reflection and positive behavior change. In addition, collaboration with environmental organizations, local governments, and the private sector in developing sustainable programs will strengthen these efforts. By leveraging existing resources and networks, these programs can reach more people and significantly impact environmental conservation. Cross-sector cooperation can also provide a platform for the exchange of ideas and innovations, accelerating the development of sustainable solutions to current environmental challenges.

Gen Z needs a holistic and adaptive environmental ethics campaign strategy. Sufism, or Sufism, offers many moral and spiritual principles related to environmental awareness³⁷. Here are some strategic steps needed to design a campaign:

1. Understanding and Integrating Sufism Values:
 - a. Simplicity (Zuhud): Teaches the value of simplicity and prohibits consumerism. This can be achieved through campaigns that encourage a minimalist lifestyle and reduce waste.
 - b. Relationship with Nature (Tawheed): Emphasizing that all nature is a manifestation of God's oneness, which means caring for the environment is the same as worshipping God.
 - c. Balance and Moderation (Wasatiyyah): Promoting balance in the use of natural resources and in daily life.
2. Use of Technology and Social Media - Educational Content: Using platforms such as Instagram, TikTok, and so on Influencer and Role Model. Engaging influential young people on social media who know and apply Sufism principles in their lives.
3. Community-Based Programs and Activities: Discussion and Study Groups: Hold regular discussion sessions or study groups to learn about the relationship between Sufism and environmental responsibility. Shared Environmental Action: Undertaking activities such as environmental cleanup, tree planting, or recycling campaigns involving local communities.
4. Education and Curriculum: Integration in Formal and Non-Formal Education: Incorporating Sufism and environmental ethics in school and university curricula. Workshops and Seminars: Inviting Sufism and environmental experts to provide inspiration and insight to participants.
5. Collaborate with Religious and Social Performance Organizations
 - a. Cooperation with Islamic Boarding Schools and Majelis Ta'lim.
Inviting Islamic boarding schools and ta'lim assemblies to teach and apply the principles of Sufism in protecting the environment.
 - b. Non-Profit Organizations and LSM

³⁷ Muhammad Alif, "Tauhid Dalam Tasawuf," *Aqlania* 8, no. 2 (2017): 97.

Collaborate with organizations that focus on environmental conservation and can help execute campaign programs

6. Utilization of Arts and Culture: Artworks and Literature

Producing artworks, poems, and stories that incorporate the values of Sufism and messages about the environment. Cultural Festivals and Events: Organizing festivals or cultural events that utilize art, music, and other creative activities to raise awareness of the environment.

The Positive Impact of the Implementation of Sufism Environmental Ethics on the Restoration and Preservation of the Earth's Environment

The application of environmental ethics from the perspective of Sufism has great potential in restoring the health of the earth and ensuring its sustainability for future generations. Sufism, with its emphasis on simplicity, interconnectedness with nature, and social responsibility, teaches humans to live in balance with their environment³⁸. In the view of Sufism, the earth is not just an object to be utilized, but also a spiritual partner that must be respected and cared for with affection. By applying Sufism values in daily practice, humans can change their relationship with nature to be more harmonious and sustainable. Thus, the application of environmental ethics in the perspective of Sufism is not only about safeguarding the physical environment but also about deepening the spiritual connection between humans and nature, which can ultimately bring healing to the earth and ensure its sustainability for future generations³⁹.

By promoting behaviour that is more in harmony with nature, reducing overconsumption, and protecting biodiversity, we can significantly reduce negative impacts on the environment. Paying attention to natural resources wisely, such as reducing the use of single-use materials and choosing eco-friendly options, helps reduce the pressure placed on the environment⁴⁰. Additionally, developing awareness of biodiversity and protecting natural habitats from overexploitation is also important for maintaining ecosystem balance. Through these simple steps, we can form a society that cares more about the environment and contributes positively to nature conservation for a sustainable future. More than that, the environmental ethics of Sufism also offer an opportunity for humans to return to the basic principles of a more sustainable and just life, where every living thing on this earth is valued and protected⁴¹.

³⁸ Tomi Saputra and Annisa Wahid, "Al-Ghazali Dan Pemikirannya Tentang Pendidikan Tasawuf," *ILJ: Islamic Learning Journal* 1, no. 4 (2023): 935–954.

³⁹ Alfi Restu Nur Fauzi and Kurnia Sari Wiwaha, "Alfi Restu Nur Fauzi," *VIRTUOUS* 1, no. 1 (2024): 58–72.

⁴⁰ Pranyoto, *Blue Horizons: Menavigasi Kebijakan Publik Untuk Melindungi Dan Memulihkan Ekosistem Perairan.*, ed. Alfi Maryati (Bandung: bbnnbbbbb: Indonesia Emas Group, 2024).

⁴¹ Herman Khaeron, *Islam, Manusia, Dan Lingkungan Hidup* (Bandung: Nuansa Cendekia, 2023).

In the view of Sufism, all of Allah's creations have intrinsic value and are interrelated with each other in a complex web of life⁴². By understanding this relationship, humans are called to act as guardians and protectors of nature, not as sovereign rulers. The principles of justice and equality that underlie the environmental ethics of Sufism also teach humans to treat the environment with respect and responsibility, thus creating a moral foundation for sustainable nature conservation actions. By reinvigorating our harmonious relationship with nature and valuing biodiversity, we can create a more equitable and sustainable world for all creatures living on the planet⁴³.

Environmental ethics based on Sufism can provide many benefits for the restoration and preservation of the Earth's environment. The following are some of the benefits that can result from this application:

1. Higher Ecological Awareness: Sufism values such as simplicity, connection with nature, and balance can help a person become more concerned with nature. Understanding that nature is a manifestation of the oneness of God (*Tawhid*) can encourage people to appreciate and pay more attention to what they have around them.
2. Reducing Excessive Consumption: Sufism teaches simplicity, or *zuhud*, which can be used to reduce the waste of resources and excessive consumption. Following a simple lifestyle tends to reduce carbon footprint and waste.
3. Environmental Quality Improvement: Sufism-based environmental ethics campaigns can help improve environmental quality through practical activities such as planting trees, cleaning the environment, and recycling. For example, air pollution is reduced and biodiversity is increased through tree planting⁴⁴.
4. Balance and Sustainability: The value of Sufism on balance, or *wasatiyyah*, encourages the wise and sustainable use of natural resources. Methods like these can help maintain the balance of the ecosystem and ensure that resources remain available for the next generation.
5. Improved Public Health: The quality of life of the community is improving due to a cleaner and healthier environment. Greener environments, cleaner water, and cleaner air improve people's physical and mental health.
6. Community Engagement and Empowerment: Campaigns that engage communities in environmental actions based on Sufism principles can empower

⁴² Ayu Lestari, "IMPLIKASI NILAI-NILAI EKOLOGIS DALAM TEORI KOSMOLOGI IKHWĀN AL-ŞAFĀ'" (UNIVERSITAS ISLAM NEGERI SYARIF HIDAYATULLAH, 2020).

⁴³ Era Purike et al., "Ekofeminisme Dan Peran Perempuan Indonesia Dalam Perlindungan Lingkungan Fitriani Tobing," *JRP : Jurnal Relasi Publik* 1, no. 3 (2023): 42–53.

⁴⁴ Nur Arfiyah Febriani, Ahmad Ridla Syahida, and Thiyas Tono Taufiq, "Eco-Sufism in the Light of the Qur'ān: A Thematic Study of Tafsir Al-Misbah by Muhammad Quraish Shihab," *Teosofia: Indonesian Journal of Islamic Mysticism* 12, no. 1 (2023): 119–142.

local communities and foster a sense of community. This allows strong organizations to support long-term environmental conservation efforts⁴⁵.

7. Transformation of Values and Behaviors: Sufism values can lead to more profound and sustainable behavioral changes. People will take environmental action because of spiritual obligations and faith, which makes the change more lasting.
8. Inspiration for Future Generations: Sufism ethics can inspire the younger generation to protect nature. Education that combines Sufism and environmental ethics can educate future generations to act in an environmentally friendly way.
9. Collaboration and Synergy with Religious Institutions: Collaboration with ta'lim councils, Islamic boarding schools, and other religious institutions can strengthen the campaign message and expand its influence. Religious organizations greatly influence people's behavior and principles⁴⁶.
10. Increasing Spiritual Satisfaction. The use of Sufism ethics in environmental preservation results in spiritual satisfaction in addition to physical benefits. As part of worshipping and devotion to God, taking care of nature gives you great peace of mind and spiritual happiness⁴⁷.

Overall, environmental ethics based on Sufism values can be very helpful in efforts to restore and preserve the Earth. Higher ecological awareness, reduction of overconsumption, and sustainable practical actions can make a big difference for the Earth.

Conclusion

This research shows that Sufi ethical values, such as simplicity, harmony with nature, and spiritual introspection, can be a strong moral foundation for environmental conservation campaigns in Indonesia, especially among Generation Z who are known to be open to change and innovation. Through a qualitative and participatory approach, the study found that Sufism offers an ethical framework that can reinforce pro-environmental awareness and behaviour, by emphasizing the harmonious relationship between humans, nature, and God. These findings open up opportunities for more holistic environmental campaigns, which not only rely on scientific data but also integrate moral and spiritual values, as well as suggest environmental policies that

⁴⁵ Bambang Irawan, "Islamic Boarding Schools (Pesantren), Sufism and Environmental Conservation Practices in Indonesia," *HTS Teologiese Studies / Theological Studies* 78, no. 4 (2022): 1–10.

⁴⁶ Bambang Irawan, Ismail Fahmi Arrauf Nasution, and Hywel Coleman, "Applying Ibn 'Arabī's Concept of Tajallī: A Sufi Approach to Environmental Ethics," *Teosofia: Indonesian Journal of Islamic Mysticism* 10, no. 1 (2021): 21–36.

⁴⁷ Syafwan Rozi, "UNDERSTANDING THE CONCEPT OF ECOSUFISM: Harmony and the Relationship of God, Nature and Humans in Mystical Philosophy of Ibn Arabi," *Ulumuna* 23, no. 2 (2019): 242–265.

consider spiritual aspects to achieve long-term sustainability. In addition, the study criticizes the anthropocentric and materialistic views that dominate modern society, proposing a sufistic approach as a solution that includes technical, moral, and spiritual dimensions to address the environmental crisis more comprehensively.

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