



Implementation of ecosufism values of Seyyed Hossein Nasr's thought in building frugal living awareness in the modern era

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ABSTRACT

Background: Human life is closely related to the environment they live in. The phenomenon that has hit many people today is consumptive behavior. Consumptive habits can lead to increased production of waste that is difficult to decompose by nature. Waste management and forest fires are environmental issues that are increasingly urgent to be taken seriously. Waste, especially plastic waste, is one of the main causes of environmental pollution. On the other hand, forest fires are a global environmental problem that has serious impacts on climate change, biodiversity, and human health. The emergence of these problems shows the lack of public awareness in environmental management. This research will integrate the values of ecosufism and frugal living, so that it can be a solution to the challenges of ecological pollution and the impact of consumptive behavior. **Methods:** This research uses a qualitative descriptive method. Primary and secondary data were obtained from books, journals and articles, both national and international. **Findings:** Ecosufism teaches that nature is a sign of God's greatness that must be preserved, this principle can be implemented through frugal living where humans use existing resources wisely and responsibly, so that the relationship between humans, nature and God can run in harmony. **Conclusion:** By integrating the values of ecosufism and frugal living behavior, public awareness of this can contribute to the reduction of waste, prevention of environmental damage, restoration of natural balance and preventing forest fires from occurring. **Novelty/Originality of this article:** The synergy between ecosufism and frugal living provides a solution that is not only oriented towards preventing forest fires and protecting nature in the short term but also building a more sustainable mindset and behavior in the long term.

KEYWORDS: ecosufism; frugal living; Seyyed Hossein Nasr; nature.

1. Introduction

Provide The universe is the source of life for all living things (organisms) and non-living things (inorganisms). The harmony created between the two is the main foundation in the sustainability of an ecosystem. Living things, from microorganisms to humans, depend on inorganisms such as water, soil, minerals and air to support life. This dependency forms a continuous cycle in which each element plays an important role in maintaining the balance of the ecosystem. Water is not only a source of hydration for humans and animals, but also a medium of for biological processes for plants such as photosynthesis. Soil containing minerals supports the process of plant growth. Meanwhile, air, which contains oxygen and carbon dioxide, is an important element for the breathing process (Farhan & Hadisaputra, 2022).

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Human life is closely related to the environment it occupies, be it the natural or social environment. Humans fulfill their needs by eating, drinking and doing daily activities that require the environment. The environment consists of human groups so that a social environment is formed which then forms a social system that gives birth to an order, values, natural resources, civilization and the environment (Ramay, 2020).

These relationships are often disrupted by exploitative human activities. There are two factors that cause ecological crises, namely internal and external factors. Internal factors are factors that come from nature itself, such as volcanic eruptions and earthquakes. External factors are factors that come from outside nature, as reflected in human behavior that causes environmental damage, including littering, illegal logging, industrial waste, mining exploitation and other natural (Khikamuddin et al., 2024). Anthropocentrism's perspective on the universe gives birth to egocentrism in humans. The selfishness of humans places the universe as a place to indulge in lust to strip natural resources without a sense of responsibility, giving birth to egocentrism in humans. Supported by the advancement of technology and civilization that makes humans override the existence of natural order. Environmental damage caused by human activities has a greater impact because it is made massively, structured, environmentally unfriendly and carried out on a large scale. This will trigger the core process of accelerating the earth's destruction and extinction of various natural resources in it (Sadjali, 2024).

Nature is the verses of *qauniyah* (empirical conditions) and the marker and manifestation of divinity on earth. Land and ecological unity are creatures that praise Allah. Islam is of the view that nature is not positioned as an inanimate object or traded as objects general, if it is damaged physically, socially and ecologically then the damage will give birth to further damage, such as inequality, poverty and loss of biodiversity. Nature is not merely a piece of land, but a living environment (Hasanah & Ardi, 2022). This is how Islam views the existence of the universe. The Qur'an states that the universe was created to be enjoyed, as stated in Surah Al Hajj verse 65, but Allah also made humans as caliphs who received the mandate to preserve nature and not use it excessively (Lathifah & Idris, 2024). The word *khalifah* has two meanings, namely, first, replacing Allah and implementing His decrees. Making humans as caliphs requires humans to carry out their duties in accordance with Allah's instructions by not doing damage on earth. Second, replacing other creatures who are also inhabitants of the earth, the human caliphate on earth is a mandate to humans with the provisions they have, namely the intellect to protect and process nature (Maisyarah & Nurwahidin, 2022).

According to Sayyed Hossain Nasr, religion has an important role in addressing environmental issues and the universe itself is a symbol of God, destroying nature is the same as destroying God. Nasr completely rejects separating the relationship between humans and nature, Islam has maintained an integral view of the universe, the order of nature and the cosmos being a flow of Divine Grace (Nasr, 1996). Humans seek transcendent and supernatural, but not against the background of profane nature (Lathifah & Idris, 2024). On earth, humans strive to transcend nature, and nature also helps this process, provided that humans can contemplate nature and not make it a separate territory. Nature becomes a vast panorama of symbols, as if speaking to humans and providing meaning (Muntaqo, 2015). Through his spiritual approach, Nasr considers that the purpose of humans in the world is to gain knowledge and become universal humans (*al insan al kamil*), a form that carries the name and nature of God in maintaining environmental balance (Sadjali, 2024).

Sufism is one of the ways to reach the deepest awareness of God and is an alternative way used for people who are looking for identity in the midst of the crisis of contemporary human life. This teaching developed quite rapidly and then came Sufism- based ecological thinking known as ecosufism. Ecosufism reflects a new movement as a solution to problem of environmental crisis from a spiritual perspective. Environmental conservation is a cornerstone in the global theme of international money. Indeed, if someone wants to achieve physical and spiritual health, it can be obtained through the teachings of Sufism. One of the teachings of Sufism is abstinence for humans to damage the environment and nature. If allowed to be destroyed continuously, it will become an inevitable disaster. One

of the factors of the crisis is the lack of human awareness, because humans always emphasize things that are important to themselves and exceed the limits of their needs. This behavior is not based on rational considerations (Sadjali, 2024).

A phenomenon that has plagued many people today is consumptive behavior. Habits and lifestyles are increasingly luxurious and excessive. Consumptive behavior tends to incur higher costs and production because it is no longer to meet needs, but to fulfill the demands of desire. Consumptive habits can lead to increased production of waste that is difficult to decompose by nature. Industries that fulfill the needs of society put great pressure on the environment. Mass production requires raw materials extracted from nature such as wood, water and minerals. The process leads to deforestation, ecosystem destruction and water pollution. Ecological disasters such as floods caused by piles of waste and forest fires as the cause of landslides and the reduction of water catchment areas will be a real threat to life (Hakim et al., 2024). Waste management and forest fires are environmental issues that are increasingly urgent to be taken seriously. Waste, especially plastic waste, is one of the main causes of environmental pollution that worsens air quality and pollutes ecosystems. Ineffective waste management leads to the accumulation of waste that is difficult to decompose, pollutes water, and damages soil and flora. On the other hand, forest fires are a global environmental problem that has serious impacts on climate change, biodiversity and human health. Randomly discarded waste, especially those discarded in open natural areas or forests, such as plastic or glass, can increase the risk of fire. Based on data from the Ministry of Environment and Forestry's National Waste Management Information System (SIPSN), 11.3 million tons of waste in Indonesia cannot be managed. This figure is equivalent to 36.7 percent of the total national production of 31.9 million tons until July 24, 2024 (Lambang, 2024). Meanwhile, according to data from the National Disaster Management Agency, there were 629 cases of forest fires in Indonesia throughout 2024. Forest and land fires increased in the period from July to October 2024 (Petriella, 2025). This still shows a lack of public awareness in protecting the environment. The world generates 2.01 billion tons of municipal solid waste each year. Each person produces an average of 0.74 kilograms of waste per day, varying from 0.11 to 4.54 kilograms. While that represents only about 16 percent of the world's population, high-income countries generate about 34 percent or 683 million tons of the world's waste. Global waste is expected to grow to 3.40 billion by 2050, more than double population growth over the same period. There is a correlation between waste production and income levels. Daily per capita waste production in high-income countries is projected to increase by 19 percent by 2050, compared to 40 percent or more in low- and middle-income countries (Pusparisa 2020).

Frugal living is a lifestyle that is expected to be applied by modern society by applying consumption, both goods and services in a wise and environmentally friendly manner. However, frugal living is considered a negative thing because some people think that frugal living is too limiting in enjoying the pleasures of life, they equate it with "miserly" living. The application of ecosufism values can be a foundation for building frugal living awareness which focuses on a simple and sustainable lifestyle, in line with the principles of ecosufism which encourages respect for natural resources and the environment rejecting consumption. So frugal living is not only an economic choice, but also a spiritual act that brings humans closer to the Creator and the balance of nature (Hakim et al., 2024).

Ecosufism redefines the relationship between humans and nature through spiritual awareness and ethics. The combination of Sufism and ecology offers a new perspective on the relationship between humans and nature. Sufism teaches the importance of spiritual awareness, while ecology emphasizes the importance of maintaining the balance of nature. In ecosufism, nature is not only an object that can be exploited, but also part of the human self and a reflection of God's greatness (Sayem, 2019). Adopting a frugal and efficient lifestyle is part of the application of ecosufism that every action has spiritual and worldly consequences. Littering not only causes environmental damage, but also reflects a lack of gratitude and respect for nature (Jablonski & Boorse 2019).

Seyyed Hossein Nasr offers a spiritual framework and brings it into the practical realm where environmental degradation is the result of the separation between humans and

nature that stems from the secularization of science and the loss of the traditional sacred worldview. For Nasr, nature is not just an object of exploitation but also a manifestation of God's sacred verses. Humans position themselves as caliphs who maintain the balance of nature. This thinking is also in line with Sufism taught by Ibn 'Arabi regarding the emphasis on *Wahdat Al Wujud* (unity of being). For Ibn 'Arabi, the universe is the appearance of the form of God Almighty, if it destroys nature, it injures the form of divine appearance. When one realizes that everything has a relationship with God, then love for nature will become part of love for God. On the other hand, the degrowth theory that has developed in contemporary global discourse offers a practical approach. Degrowth theory rejects the modern economic paradigm that relies on unlimited growth and excessive exploitation of natural resources. This theory calls for a change in lifestyle towards reduced consumption and restructuring the economy to be in harmony with the carrying capacity of the ecosystem, although it is not based on a religious framework (Safdar, 2021).

Previous research related to this research includes research in the Social Sciences Insights Journal written by Munir Sadjali with the title "Syed Hossein Nasr's Ecosufism: Re-examining the Relationship between God, Man and Nature to Solve the Environmental Crisis", 2024, while the results of this study are in the development of ecosufism, what must be understood is the scope of ecosufism which includes the relationship between humans, God and nature. Thus, the community can gain an understanding of the management of natural resources from an exploitative attitude. Nature becomes an inseparable part of human life (Sadjali, 2024). Furthermore, research in the Journal of Religious Studies written by Lalu Pattimura Farhan and Prosmala Hadisaputra with the title "The Responses of Religions Outside of Islam toward the Ecological Crisis: A Literature Review", 2022, the results of this study are Christianity responds to the ecological crisis by presenting the concept of ecotheology, as a form of affirmation of faith in God, Hinduism responds to the ecological crisis through the teachings of *Rta*, *Yadnya*, *Danu Ktih*, *Rwa Bhineda* and *Tri Hita Karana*. Buddhism responds to environmental conservation by emphasizing beauty (aesthetics) as in *Dhammapada-Khudhdaka-Nikaya*. Confucianism responds to the ecological crisis through moral teachings by protecting the environment (Farhan & Hadisaputra, 2022). Furthermore, research in the University of Birmingham thesis written by Tarik Masud Quadir with the title "Modern Science and The Environmental Crisis: The Traditional Islamic Response of Seyyed Hossein Nasr", 2011, as for the results of this study is the scientific world needs to be accompanied by religious views. But if Nasr's approach in Islam is used as a model, then non-traditional Islamic sciences also tend to uphold timeless metaphysical principles, focusing on the spiritual progress of their scientists as well as Islamic science. Based on this assumption, we can anticipate at least three levels of cooperation between scientists of different religious traditions: the level of spiritual perception, the level of ideas and the level of technology (Quadir, 2011).

From some of research that has been done, this research will focus on the implementation of the ecosufism values of Seyyed Hossein Nasr's thought in building frugal living awareness in the modern era, as one of the efforts that can be made to overcome environmental problems such as the increasing production of waste and garbage to the problem of forest fires. Researchers are interested in Seyyed Hossein Nasr's thought because it has an ecosufism foundation that offers a spiritual and ecological approach. This research will integrate the values of ecosufism towards frugal living. So that it can be a solution to the challenges of ecological pollution and the impact of consumptive behavior. This research will provide information on the framework of scientific studies and in-depth analysis with the aim of obtaining a comprehensive understanding.

2. Methods

This research uses a qualitative descriptive method, which is a method that emphasizes the observation of phenomena and studies the relationship and interaction between several research variables to understand an event under study. According to Bogdan and Tailor, the qualitative approach produces descriptive data in the form of written or spoken words of

the observed phenomena. Primary and secondary data are obtained from books, journals and articles, both national and international. The author collects some literature related to the subject matter regarding ecosufism thought of Seyyed Hossein Nasr and frugal living and frugal living, in the main text, *Man And Nature: The Spiritual Crisis In The Modern Era*. After analyzing and interpreting the data, it will produce a conclusion that refers to the analysis. This research uses content analysis techniques, which is a method used to systematically identify and interpret text. The technical process of content analysis is done through a coding process. (Nilamsari, 2014).

Ecosufism is not understood simply as a dogma, but as part of a universal spiritual consciousness that includes recognition of the sacredness of nature, simple and grateful living and a contemplative attitude towards existence. This principle is not limited to Islam, but can also be found in Buddhist, Hindu, Christian and Jewish spiritual traditions (Nasr, 1996).

3. Results and Discussion

Sayyed Hossein Nasr grew up in a religious environment. He was born on April 7, 1993, in the city of Tehran, Iran. Nasr is an expert professor of Islamic studies at George University, Washington D.C. Nasr gained a reputation as a leading scholar in the field of comparative Islamic studies, philosophy, history of science and spirituality. Nasr learned about Islamic philosophy from traditionalists, such as Muhammad Kazim Assar, Muhammad Hussain Thabaththaba'i and Sayyid Abu Hasan Qazwini. According to Nasr, the existence of Sufism is to be able to overcome various problems that arise from problems that rely on material needs without paying attention to the balance of immaterial needs (Sayem, 2019).

The purpose and specialty of ecosufism is to restore human awareness of spiritual values, so that through these values humans can place themselves and take responsibility for everything in the universe. Nasr revealed that humans are a blessing for nature. If analogized, humans are like a mouth where nature can live and breathe in a close relationship between humans and nature. When there are no humans who pay attention to the preservation of nature, nature will lose the light to illuminate and the air to support it (L. Sholehuddin, 2021). When the human mind is dark, the harmony of nature will turn into chaos and imbalance. Humans are responsible for themselves as well as nature. The return of consciousness to the balance of nature makes a religious paradigm that produces two main ideas (Safdar, 2021), namely: awareness of protecting nature is an inseparable part of spiritual awareness. Loving nature becomes an aspect of loving the Creator, as nature is a manifestation of God's substance; there is a process of change from spiritual awareness to the way humans view nature, namely as they view the book of Allah (which is sacred) (Sayem, 2020).

If humans intend to rehabilitate the crisis they are facing, then spiritual and religious aspects really need to be raised. That way it will provide answers to human spiritual needs and ecosufism can be an alternative solution to spiritual dryness (Solikhudin, 2020). Nasr stated that if humans want to find their true selves, then they need to reconstruct spiritual values within themselves, so that they can find self-identity and purpose in life in this modern era. Nasr asserts that the ecological crisis occurs as a result of disharmony between humans, nature and God. Nasr's concept of ecosufism is divided into three (Nasr, 1996), as follows:

3.1 *Man's relationship with God*

Humans carry out all their activities in accordance with God's rules, they are also responsible for all actions taken. Nasr explains that humans are endowed by God with reason and intelligence. Humans use their sight to see God's creation and use their wisdom to travel and all kinds of activities. In this way, humans can understand the purpose for which they were created. Humans will be accountable for all actions before God (Muzaki, 2021).

3.2 Human relationship with nature

Seyyed Hossein Nasr's ecosufism explains that it is a channel of love for nature as well as a protector and guardian. Nature absolutely needs humans, and vice versa, humans need nature. Thus, humans are required to have the ability to maintain the balance of the universe through the environment. The purpose of human existence in nature is to create, in the sense of forming something new from what already exists. Because nature is not a printed object ready-to-use, but it contains the potential for change that comes from the human creative process (Ramay, 2020).

3.3 Nature conservation through Tasawwuf values

Ecosufism is defined as ecologically based Sufism, which is a spiritual awareness that arises from how humans can interpret the interaction of living systems. Nature is the wisdom given by God to humans as caliphs on earth, and this is a mandate that must be carried out. Destroying nature in the context of ecology can have a destructive impact on ourselves and future generations. In the context of ecosufism, it can be interpreted that the destruction of nature is the same as the destruction of life and the means to get closer to God. Ecosufistic ethics encourages humans to harmonize their behavior with God and nature. Then the ethical system will give birth to beauty (Schlüter, 2019). Here are some elements of Sufism values that have related functions in maintaining environmental harmony and balance in the modern era (Nasr, 1996):

3.3.1 Nature conservation through the concept of Mahabbah

Mahabbah can be defined as affection, compassion or deep love. From this understanding, it would be beautiful if humans and nature could be built on the basis of love. Humans are like other creatures that are interdependent. When compassion has grown, there will be no intention to destroy, but on the contrary, if compassion is lost from humans, then various natural damage will occur. In the view of opportunistic people, nature is a profitable commodity. Nature can be utilized for various human interests. On the other hand, religion sees that nature must be cherished and cared for and not utilized carelessly (Andi Muda, 2020).

3.3.2 Nature conservation through the concept of uzlah

Uzlah means avoiding something or leaving. According to Muhammad Abdullah Daraz uzlah is self-isolation that a person does to a peaceful place, either inside or outside the city. This is done because the people around him do not behave well, so that if they do not avoid it can affect them. Uzlah is divided into two parts, namely inner and outer uzlah. Inner uzlah is to protect oneself from liver disease, outer uzlah is to restrain oneself from following lust. In the context of ecosufism, uzlah is needed to minimize harm to others and the surrounding environment. The ability to be away from the crowd is to think and reflect on God's creation and fill it with various ritual activities for devotion to God. The application of uzlah which is interpreted as isolation from the crowd can be connoted as tadabbur nature or nature tourism to foster a sense of love for nature (Al- Fattaah et al., 2023).

3.3.3 Nature conservation through the concept of zuhud

Etymologically, zuhud means not being interested in something and leaving it. In terminology, zuhud consists of two things, First, zuhud as an integral part of Sufism. Second, zuhud as Islamic morality. Environmental degradation and over-exploitation of natural resources are caused by spiritual mistakes and people's wrong perspective towards themselves, nature and God. If someone embraces the concept of zuhud, then he will be able to refrain from exploiting nature (Farhan & Hadisaputra, 2022).

Frugal living is in line with the principles of ecosufism which emphasizes the harmonious relationship between humans and the environment. Frugal living is one of the economic lifestyles that has become a trend today in prioritizing things that are prioritized. This lifestyle is an effort to control oneself from excessive behavior to save money achieve goals in the long term. According to Michaelis, frugal living is a consumer trait that triggers preferences to conserve resources and apply economic rationality to assess the opportunity costs of goods to be consumed (Visvader, 2017).

Frugal living is an attitude that prioritizes simplicity, voluntary and not excessive in consuming something. This behavior is a form of one's awareness in managing expenses, so that it focuses more on priority needs. In economic action, this lifestyle encourages a person not to be luxurious, in the sense that economic action is aimed only at fulfilling the needs of life, not at satisfying mere desires (Rahman et al., 2024).

The frugal lifestyle is applied by making good considerations, strategies and analysis in spending funds, both goods and services. This lifestyle is inseparable from one's activities in consuming an item. Consumption is an activity that utilizes the results of production within reasonable limits to create prosperity. Consumption does not mean that it only includes eating and drinking, but all activities that utilize goods or services in meeting needs. Someone who implements a frugal lifestyle will manage their consumption patterns as well as possible so as not to cross the limit. The application of frugal living is not only related to personal lifestyle for the long term, but for human sustainability in the future (Hakim et al., 2024).

Furthermore, frugal living contributes to creating a balanced ecosystem. Through these efforts, it can slow down environmental degradation, reduce carbon and mitigate the effects of climate change. The positive impact of frugal living is also felt in the social fabric, as maintaining and practicing frugal living can reduce socio-economic inequality. Excessive consumption creates a social gap where resources are only concentrated in people or groups, while others will be deprived. Indirectly, frugal living creates an awareness that a meaningful life is not only measured by how much material one has, but how wisely one utilizes existing resources (Article, 2024).

To understand how frugal living can contribute to environmental sustainability, it is important to look at indicators that can be used as benchmarks to identify practical steps to reduce resource wastage. Among the important indicators related to frugal living and ecology are resource use efficiency, this can be done through the wise use of resources, such as water, materials and energy. Second, waste reduction, good waste management is based on the 3R principles (reduce, reuse, recycle), such as reducing the use of single-use plastics and recycling materials that can still be used. The less waste that is generated, the less negative impact it will have. Third, needs-based consumption, in this case, consumption is based on needs, not wants. This habit can help reduce unnecessary purchases of goods and services. On the contrary, if the majority of people find it difficult to control this habit, it will suppress the demand for overproduction and lead to resource exploitation and increased industrial waste (Fakhri, 2023). Fourth, using environmentally friendly products, this is done to reduce the carbon footprint. For example, the use of organic materials in packaging items. This attitude reflects an awareness of supporting responsible production practices. Lastly, simplicity of lifestyle, this includes reducing reliance on luxury goods. Reducing consumption of non-essential goods can encourage industries to reduce production, resulting in less industrial waste. Likewise, the consumption of non-essential jewelry, electronics and metals, the need for mining raw materials will decrease, indirectly this can help reduce the exploitation of mining resources that often damage forests (Haryono, 2014).

Thus, frugal living is not only about material savings, but also awareness of the impact of consumption on the environment and society. The integration of Sayyed Hossein Nasr's ecosufism and frugal living is a combination that offers a solution to the ecological and spiritual crisis in the modern era by combining spiritual awareness between humans, nature and God will bring harmony and harmony. Ecosufism teaches that nature is a sign of God's greatness that must be preserved, this principle can be implemented through frugal living where humans use existing resources wisely and responsibly (Bagir, 2015). In ecosufism, a

simple life is seen to get closer to God, of course this is also in line with frugal living which emphasizes the importance of living frugally to stay away from excessive consumption habits (Sayem, 2019). Ecosufism and frugal living both emphasize responsibility to future generations, given that the damage that occurs does not only affect humans, let alone sustainable impacts so as not to leave a good ecological legacy for future generations. Thus, applying frugal living does not mean that a person leaves himself in a state of destitution or misery, but makes the necessary choices to live according to the circumstances needed. The implementation of Nasr's ecosufism values and frugal living awareness offers a framework that not only touches on the material aspect, but also the spiritual dimension of humans (Daffa & Purnamasari, 2024). Ecosufism and frugal living offer holistic solutions. Ecosufism, which combines the values of Islamic spirituality with ecological awareness, teaches the importance of maintaining the balance of nature as part of human responsibility to God. The principle of ecosufism emphasizes the awareness that nature is a trust that must be preserved, so actions that damage the environment, such as littering and burning forests, are contrary to the teachings of maintaining harmony and sustainability of creation. Meanwhile, frugal living emphasizes reducing unnecessary consumption, maximizing resource utilization, and supporting the principle of sustainability. By practicing frugal living, people can reduce waste production through habits such as reusing items, recycling, and minimizing the purchase of non-essential items. This lifestyle also reduces the need for new land for waste disposal or land clearing, which is often done by burning forests (Sayem, 2021).

Frugal living awareness that is not accompanied by Nasr's ecosufism values will only realize the material dimension, such as saving or reducing resources only for efficiency. This tends to make frugal living a practical approach to economic benefits and resources without touching the spiritual aspect. In Nasr's ecosufism perspective, frugal living is not only about reducing consumption, but also about cultivating transcendental awareness of human relationships with the universe as a manifestation of the Divine (Sayem, 2022). Thus, it is important for the application of frugal living to go beyond the utilitarian approach by integrating spiritual values, ethics and moral responsibility as taught in ecosufism. In this way, humans not only become wise in the use of resources but also have an awareness of their role as caliphs who maintain harmony between humans, nature and God. By integrating the values of ecosufism and the behavior of frugal living, consciousness of this can contribute not only to preventing forest fires from occurring, but also to waste reduction, prevention of environmental damage and restoration of the natural balance (Egerton, 2019).

Forest fire prevention does not only require a technical approach but also involves spiritual aspects and a more sustainable lifestyle. The integration of ecosufism and frugal living as an effort to prevent forest fires is an approach that combines the spiritual dimension with a sustainable lifestyle. Ecosufism, which is rooted in the teachings of Sufism, emphasizes that humans have a moral and spiritual responsibility in maintaining the balance of nature. One of the main factors causing forest fires is irresponsible environmental management practices, such as land burning for agricultural or plantation purposes, littering, and overexploitation of forests. Through ecosufism, the awareness to protect nature as a form of worship can be instilled in people's lives. The principles of Sufism teach balance and simplicity in interacting with nature, so that humans do not act destructively towards the environment that has been given by God (Schluter, 2019).

On the other hand, frugal living is also a tangible implementation, by reducing excessive consumption, choosing products that are more environmentally friendly, and managing waste properly, people can reduce the factors that contribute to forest fires. For example, zero waste practices that are part of a frugal lifestyle can reduce the disposal of waste that is at risk of causing fires, such as broken glass that can focus sunlight or piles of dry combustible waste. In addition, wiser use of natural resources in agriculture and plantations can prevent land clearing by burning, which is often the main cause of forest fires in many regions (Visvader, 2017).

The integration of these two concepts can also be realized through education and socialization based on spiritual values. Environmental awareness campaigns combined with Sufistic teachings can be more effective in building long-term commitment to preserve nature. Through sermons, studies, or community discussions, people can be invited to understand that protecting forests is not just an ecological act, but also part of devotion to God. In addition, frugal living can also be applied in people's consumption patterns, especially in reducing dependence on products that come from deforestation, such as illegal timber and palm oil grown by burning land. By choosing products that have environmentally friendly certification, people indirectly contribute to the prevention of forest fires and maintain the balance of the ecosystem (Egerton, 2019).

Ultimately, the synergy between ecosufism and frugal living provides a solution that is not only oriented towards preventing forest fires in the short term but also building a more sustainable mindset and behavior in the long term. By combining spiritual awareness and a frugal lifestyle, humans can live more in harmony with nature, reduce the risk of forest fires, and create a more sustainable environment for future generations.

Empirical evidence on Sufi communities that practice frugal living and have high ecological awareness and spirituality is the Qadiriyyah-Naqsyabandiyah Sufi community in Suryalaya, Tasikmalaya led by Abah Anom (K.H Ahmad Shohibulwafa Tajul Arifin). This community combines Sufism with the ethics of simple life. The santri and followers of this *tariqah* are educated not to be excessive in eating, dressing and ownership of goods, they reject materialistic lifestyles as a form of lust control (*tazkiyatun nafs*). In addition, this community also encourages the practice of organic farming. In Abah Anom's teachings, planting is not only seen as a physical activity, but also has a deep spiritual dimension, just as a planted seed needs care and patience to grow, so too does the human soul need nurturing to get closer to God. Environmental ethics in the view of Abah Anom's teachings is not only a moral ideal. But also as a real action in environmental management (Arifin, 2024).

Indonesia's Financial Services Authority (OJK) has a role in directing the values of ecosufism and frugal living into a moral foundation for sustainable consumption policies. OJK can integrate spiritual-ecological principles by encouraging ethical investing principles in sharia investments that are not only halal, but also good for the environment and society. OJK can help implement and teach financial management that is anti-usury, anti-consumptivism and environmentally responsible. In the context of Islamic finance, this alignment is strengthened by the *maqashid sharia* approach, where environmental protection (*hifz al-bi'ah*) is part of the sharia objectives. The potential integration between OJK's green finance policy and the values of ecological spirituality as offered in Seyyed Hossein Nasr's idea of ecosufism is also a significant opportunity. Values such as responsibility as a *khalifah*, simplicity (*zuhud*), and harmony with nature are in line with the principles of prudence and sustainability in the modern financial system. Thus, OJK's policy alignment towards green finance is not only technocratic, but can be strengthened through the approach of transcendental values and spiritual ethics that are unique to the religious context of Indonesian society (Egerton 2019).

To present answers as a solution to the ecological crisis, spiritual values in ecosufism need to be realized in the form of concrete and applicable behavioral changes. The frugal living lifestyle that can be done through responsible consumption management and waste reduction is integrated into the values of *zuhud*, *qana'ah* and awareness of the creation of the universe taught in Sufism. Each individual can start to get used to sorting organic and inorganic waste, avoiding single-use plastic packaging, reducing unnecessary consumption and choosing local sustainable products. This is the spiritual basis to avoid damage on earth in preserving God's creation (Clement et al. 2019).

The government can integrate ecosufism into environmental education through a spiritually nuanced curriculum, teacher training, teaching modules, field practice activities, and cooperation with religious institutions. In this way, environmental education will not only be technically informative, but also shape ecological awareness derived from divine and Sufistic values.

4. Conclusions

Religion has an important role in addressing environmental issues and the universe itself is a symbol of God, destroying nature is the same as destroying God. Nasr completely rejects separating the relationship between humans and nature, Islam has maintained an integral view of the universe, the order of nature and the cosmos being a flow of Divine Grace. The purpose and specialty of ecosufism is to restore human awareness of spiritual values, so that through these values humans can place themselves and take responsibility for everything that is done. For the future, the author recommends further field studies in the form of implementation, namely measuring the level of waste reduction after the ecosufism workshop, in order to determine the extent to which the value of ecological spirituality can be internalized practically in everyday life.

there is in the universe. At the same time, Frugal living is an attitude that prioritizes simplicity, voluntary and not excessive in consuming something. This behavior is a form of one's awareness in managing expenses, so that it is more focused on priority needs. In economic action, this lifestyle encourages a person not to be luxurious, in the sense that economic action is aimed only at fulfilling the needs of life, not at satisfying mere desires. Ecosufism and frugal living offer holistic solutions. Ecosufism, which combines the values of Islamic spirituality with ecological awareness, teaches the importance of maintaining the balance of nature as part of human responsibility to God. The principle of ecosufism emphasizes the awareness that nature is a trust that must be preserved. , living emphasizes reducing unnecessary consumption, maximizing utilization, and supporting the principle of sustainability. The implementation of Nasr's ecosufism values and frugal living awareness offers a framework that not only touches on the material aspect, but also the spiritual dimension of humans. Forest fire prevention does not only require a technical approach but also involves spiritual aspects and a more sustainable lifestyle. The synergy between ecosufism and frugal living provides a solution that is not only oriented towards preventing forest fires in the short term but also building a more sustainable mindset and behavior in the long term.

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