



Ethical Expression of Cleanliness as Part of Faith: A Hadith and Green-Sufism Perspective

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Abstract: This research examines the concept of Green-Sufism as a holistic approach to preserve the environment based on the ethical expression "Cleanliness as a Part of Faith". Green-Sufism teaches that nature is not merely an object to be exploited, but it also as the part of a living entity which has value and meaning. This concept emphasizes physical, moral, social, and spiritual cleanliness as the foundation of environmental conservation actions. Research method that is conducted on this topic is descriptive-qualitative, based on the signifier analysis of the meaning of cleanliness (faith) and literature study to support and strengthen the concept of Green-Sufism. The result of this research found that "cleanliness as a part of faith" encompasses physical, moral, social, and spiritual cleanliness. *Mahabbah* (love), *Uzlah* (self-isolation), and *Zuhud* (asceticism) practices become implementation parts of cleanliness in the Green-Sufism perspective. These practices serve as motivational achievements of *Makrifat*, representing the perfection of Sufi thought in preserving the environment as forms of devotion and worship for God. Through these understandings, humans should achieve balance and harmony in their relationship with the environment and maintain environmental sustainability for common prosperity.

Keywords: Cleanliness; Ethical; Faith; Hadith; Green-Sufism.

Abstrak: Penelitian ini mengkaji konsep Green-Sufisme sebagai pendekatan holistik dalam melestarikan lingkungan hidup berdasarkan ekspresi etik "kebersihan sebagian dari iman". Green-Sufisme mengajarkan bahwa alam bukanlah sekadar objek untuk dieksploitasi, melainkan sebagai entitas hidup yang memiliki nilai dan makna. Konsep tersebut menekankan kebersihan fisik, moral, sosial, dan spiritual sebagai pijakan untuk tindakan konservasi lingkungan. Metode penelitian yang digunakan mengacu pada kualitatif deskriptif berdasarkan analisis tanda dalam makna konotasi kebersihan (iman) dan studi literatur untuk mendukung dan menguatkan argumen dalam konsep Green-Sufisme. Hasil penelitian mendeskripsikan bahwa "kebersihan sebagian dari iman" mencakup kebersihan fisik, moral, sosial, dan spiritual. Praktik *Mahabbah* (cinta), *Uzlah* (menjauh dari keramaian), dan *Zuhud* (menjauh dari keserakahan) menjadi cara untuk mengimplementasikan kebersihan dalam perspektif Green-Sufisme. Praktik tersebut menjadi motivasi pencapaian *Makrifat* sebagai kesempurnaan ajaran sufistik untuk menjaga kelestarian alam sebagai bentuk pengabdian dan ibadah kepada Tuhan. Melalui pemahaman ini, diharapkan manusia dapat mencapai keseimbangan dan harmoni dalam hubungan dengan alam serta menjaga keberlanjutan lingkungan untuk kesejahteraan bersama.

Kata Kunci: Etika; Green-Sufisme; Iman; Hadis; kebersihan.

1. Introduction

Modernization, with its social, economic, and technological transformations, is having a significant impact on climate change, marked by the increasing use of fossil energy and the growth of sustainable economies. The usage of fossil fuels in transportation and power plant industries is producing greenhouse gas emissions such as carbon dioxide (CO₂) and methane (CH₄). The accumulation of these gases, which are generated by modern human living, is affecting global warming and climate change. Modern life is also influencing the increasing pattern of consumption and lifestyle, which emphasizes the massive exploitation of natural resources and poor waste management. Infrastructure development and the expansion of urban areas are also contributing to ecosystem and habitat damage. Climate change, influenced by modern human activities, is leading to environmental damage, including global warming, changing rainfall patterns, rising sea levels, and extreme weather events. All these impacts have serious implications for humans and ecosystems, including threats to natural resources, droughts, and declines in biodiversity (Fathil et al., 2015)

Modernization, as one of the causes of climate change affecting the environment, cannot be detached from humans as the subject itself. All these problems have been stated in the Surahs of the Qur'an Al-Rum (30: 20) and Al-Isra' (17: 44): "Corruption has spread on land and sea as a result of what people's hands have done, so that Allah may cause them to taste the consequences of some of their deeds and perhaps they might return to the Right Path." This means the damages, which can be seen on land and sea, are reflections of the negative impacts of people's actions, such as pollution, deforestation, water pollution, illegal hunting, and other exploitative practices. Allah may cause humans to face the consequences of their actions to reflect on the negative impacts of their deeds and encourage them to follow the path of environmental sustainability awareness. That verse contains a part of the causality principle of cause and effect because it is crucial to nurture consciousness and responsibility to protect the environment, as human actions have a significant impact on nature.

Environmental damage can occur because it is only seen from an angle that centralizes humans as the subject of life, while nature is seen only as an object of the lifeworld, so that it can be exploited solely to fulfill human desires. There should be a paradigm shift in human relationships with nature. Nature is not only an object that can be exploited; nevertheless, it also possesses values and rights of its own, because its existence is vital and deserves to be acknowledged as a subject of life. The stable relationship between human existence and nature can be understood reasonably from the messages of *Kauniyah* or *Qauliyah*, which describe nature and everything within it to mankind. The existence of nature and every object within it is a totality that cannot be separated; every part complements each other in every aspect. These natural phenomena and everything that works within should exist to assist each other, as Nature is a subject, and the whole things within it are essential parts of the Macrocosm.

Macrocosm is the whole entities which is interconnected, just like the part that create a human body. All of those is interconnecting each other either positive or negative impacts that will affect human being (Shihab, 2017). Based on the preserve the balance of nature, the prophet of Muhammad SAW bestows serious attention from several Hadith *Shahih Bukhari-Muslim (Al-Lu'Lu' Wal Marjan)* that those commandment are tree cultivation as the part of preserve the nature balance “*There is none amongst the Muslims who plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, but is regarded as a charitable gift for him*” (Baqi, 2017). To protect the balance of nature, the prophet of Muhammad SAW also appealed for Moslem not to throw ordure in the inappropriate places which on narrated Historical Hadith Bukhari Muslim said “*Fear three things that bring about curses: defecating in water sources, on pathways, and in shaded places*” (An-Nawawi, 2015).

Based on those hadiths, clearly stated that the prophet of Muhammad SAW taught us to preserve the balance of nature with activation of inactive lands, tree cultivation (reforestation), not to excreting in inappropriate places such as in wellspring; riverside; animal habitats; and water that did not flow can cause environmental damages. From the prophet of Muhammad Commandment, clearly stated, Islam is the religion that advocate cleanliness as their daily norms. The implementation of environment conservation in Islam cannot be separate from Hadith guidance, there is a hadith which is well-known among people is the concept of “cleanliness as a part of faith”. From that concept, Islam doctrine puts a serious attention on “cleanliness” either outwardly or inwardly. The origin of cleanliness term was coming from “*At-Thohuru*” which means immaculate.

That terms rooted in the hadith related to *Ihya' Ulummuddin* scripture which the messenger of god dictates; “*purify is the part of cleanliness*” (HR. Tirmidzi) and “*Religion is built with cleanliness*” (HR. Muslim). Based on those hadiths, Al-Ghazali divides 2 parts of level such as; (1) inner purity which is built on the basis of cleanliness mind and heart; and (2) external purity which is build on the basis of physical and environment cleanliness (Al-Ghazali, 2013). Moreover, Yusuf Al-Qaardhawi explains that “cleanliness” is preferred by Allah and the Prophet whereas in this dictum: “Try to be clean as much as you are able to. Moreover, Allah has based the foundation of Islam on cleanliness; hence, never can a person enter Paradise but the clean ones” (Ghufroon and Saharudin, 2007). The implementation of nature conservation in the context of Islam doctrine is generally in line with the ethic of cleanliness which is related with personal faith level. Hence, the meaning of “cleanliness” and “protecting nature” integrated as the embodiment of protecting environment (outwardly), becoming a form of manifestation of inner cleanliness which is achieved from the religious worshiping experiences (Al-Ghazali, 2013).

Ethical concept of “cleanliness as a part of faith” in Islamic doctrine can be drawn into the discourse of environmental ethics on sufism (green-sufism). Green-sufism studies rely on the notion of environment sanctity and the purpose of the universe

creation for mankind. Environment ethics from the Sufism perspective aims to the consciousness of cleanliness and harmony of the universe as the part of the spiritual path. Sufism places their thought that the universe is the manifestation of God's existence and radiates its truths, because the environment as the creation of God is sacred and holy (Irawan et al., 2022). Tasawuf's implementation of the Green-Sufism perspective often interpreted that human actions toward nature represent their closeness to God (Nurani, 2017). Those actions in line with the ethical concept of "cleanliness as a part of faith", which is protecting "purity" outwardly by keeping the environment cleanness (good behaviors toward nature) creates closeness with god as the creator, this relation can be called as "faith" which represents holiness. Environmental ethics on the Sufism point of view is not only relating to physical aspects such as keeping a clean living environment, but also spiritual aspects related to consciousness and awareness of surroundings including plants, animals, and other nature elements as *Tajalliyat* Allah; the being of god of universe.

The relation between ethic of "cleanliness as a part of faith" and the Green-Sufism concept are the introduction of unique dimension for this research, so it can be drawn into the research question that can be analysed, such how the environment ethic on the Green-Sufism thought, and how cleanliness as a part of faith on Green-Sufism thought. These research purposes, based on those research questions, are: (1) to describe the concept of environmental ethic on the Sufism perspective which is related to the concept of Metaphysic Trilogy Concept that represent value and action of Green-Sufism in the attempt to preserve nature as the part of god worship; dan (2) to describe "cleanliness as a part of faith" on the Green-Sufism perspective which is relate to how the representation and implementation of cleanliness as the integral part of faith. Furthermore, this research aims to scrutinize the meaning of cleanliness in the context of morality and social Sufism piousness to cleanse the heart from the negative characteristics and achieve the perfection of spirituality through the attempt to preserve nature as the part of god worship. From the aim of this research, it should be create the deeper understanding which is comprehensive about Green-Sufism perspective in the usage of "cleanliness as a part of faith" concept. Therefore, this research will grant the idea of novelty on digging the spiritual values and conservation ethics of nature from Islamic Sufism perspective.

Qualitative research is chosen to describe the research question which is related with the ethic of "cleanliness as a part of faith" on the Green-Sufism perspective comprehensively. Analysis methods which are used based on the connotation meaning analysis and literature studies. Connotation is the term of Roland Barthes to describe the system of sign that is related to interaction which occurs when a signifier encounters a feeling or emotion from the user that is based on the values of their culture. Connotations become meanings which proceed through the subjective thought or vice versa (intersubjectivity), whereas interpretation is affected by the point of view of the interpreter toward signifier objects (Fiske, 2018) Through hermeneutics, it can

be analyse the meaning of “cleanliness as a part of faith” based on the historical, language, and cultural context which has integration with the concept of Green-Sufism. Nevertheless, the literature studies are used for the analytical tools for theoretical sources which are relevant with the research topic. Literature studies, that is used, could assist to comprehend the thought and perspective of Environment Ethic, Sufism, and Green-Sufism concepts.

2. Result and Discussions

The expansion of Sufism studies within environmental ethical studies is not an intellectual skill that is considered foreign and strange. Furthermore, Green-Sufism is the integration between human and God, among mankind, and their environment. The awareness of the environment within the context of Sufis means recognition and treatment of the environment as the creation of Allah which is reflecting holiness and sacredness (Irawan, 2021). It means respecting and treating the environment as the holiness of life is a part of conservation of the environs as an indicator of closeness between humans and the creator. The introduction of Green-Sufism into a study of “cleanliness as a part of faith” is an attempt to understand a deeper meaning of cleanliness through the context of nature preservation. The concept of cleanliness and faith from the Green-Sufism perspective is not only encompassing physical and ritual cleanliness as well as the heart and soul; it also encompasses the maintenance of cleanliness and preservation as the part of devotion and pioussness. It means through Green-Sufism perspective, cleanliness and faith can be placed as consciousness into the balance and harmony of relationship between human-god, human-to-human, and human-environment. This consciousness is the basis to shape the notion and action which are more holistic and sustainable related to environment conservation. Therefore, a research about “cleanliness as a part of faith” with the Green-Sufism perspective that can be described:

The Environmental Ethical on Sufism Perspective

The discussion about environment is never ending topic of the mankind. This topic of environment cannot be separated from interconnection between nature and human as being, and God as creator. Nature entities, humans and God could be called a metaphysic trilogy which explain that nature is the creation of god, that existence has principles which regulate the natural process and humans are the integral part of the cosmos. The relationship circulation of human and nature which is the same creation of God, should be balance and harmonic, because human could not live without nature support and nature cannot survive to support human being without the availability of its resources (Munfarida, 2020). The determinism of human relationship with nature explicitly state in Quran Surah Al-Baqarah verse 30 that “I am going to place a successive human authority on earth”. The Succession of human (*khalifah*) on the

earth soil in this verse narrated by Shihab is not mean as subjugator of earth and the everything within, however the equal relationship to worship Allah as a God (Shihab, 2014). Human as successors (representative God) retains assignments and responsibilities from the God itself.

Assignments that humans carry, cannot be realized without the support from nature because in the lifeworld try to make the transcendency of nature, and nature assists humans to achieve those processes. Human and nature become a unity and it does not make them as the separate domain from reality, but it makes a mirror which reflects a higher reality. Nature is the symbolic panorama which has broader sense that talk to human being and explaining meaning to them (*Kauniyah*) (Himiyari 2013). A depth circulation of human and nature relationships does not mean glorification of nature as the omni subject (pantheism), nature is the medium or distributor of God that omnipresent. That perspective conceptualized that human and nature relationship is correlated which integrated with morality. The moral object of that perspective from ecocentrism ethical extended into covering the whole element of ecology either living or non-living creature. Ecocentrism ethical is moved by moral subject such as human who is responsible into common viability in the domain of environment (Keraf, 2010). It mean morality in environmental ethical is not only limited to living creature, but it also covers the whole entity of life.

Based on ecocentrism; interconnected humans with natural reality untangle the values which are connected with ecology, morality, and spirituality that reach off until the ethic of the environment cannot be separated from the aspect of belief (metaphysic) (Subhi & Ahmad, 2001). That metaphysic aspect which can conclude into Sufism conceptual notion that not only assembles the morality of holiness and cleanliness which are not only spirituality, but it also covers material and immaterial. The implementation of Sufism is not only limited to the fulfillment of piousness of a person, but also social piousness which can provide pragmatic values for the surrounding environment protection (Valiudin, 2002). Environmental ethical on the Sufism thought was coined by many Islamic scholars, which one is Ibnu Arabi and Rumi (Irawan, 2021). Ibnu Arabi examines nature as the living entity, it can listen and see which are created from the love of God (Corbin, 2016). This notion brings essential implication on how treatment and responsibility of humans to nature. Nature is considered as the place for human love expression to God. Although nature does not have mind and soul, there is still interaction and determinism which is harmonic among the elements of nature. For instance, Rumi said when rain is coming, earth with its faithfulness affirms and utilizes that rain to protect living things (Irawan et al., 2022).

God, Human, and Nature (A Metaphysic Trilogy)

Even though Sufism have well-known as the path of spirituality, within the practice is not involving the total separation of world and every material entities, especially in

the relation with nature and other beings. In this context, The Prophet of Muhammad SAW said in the book of Hadist At-Tirmidzi No. 1847 Indonesian translation Zuhri (1992): “*Love the creatures on Earth, and the creatures in the heavens will love you*”. Moreover, Hazrat Inayat Khan (2002) said that a Sufi should achieve a balance between spirituality and physical worlds. Instead of being a master of spirituality, a Sufi should be a major source of inspiration and excellence scholar, impactful statesman, and having good qualification on every aspect of life either economy, social, and politic. Inseparability between spiritual and material on the Sufism perspective correlates on metaphysic trilogy relationships; between them self as human being and nature as material to be a path of closeness to the God. This perspective places human as morality subject who is responsible to protect the common viability in the universe that they live in (ethic) as the form of worship God (metaphysical). Such as Khan said that ethic and metaphysic (god existence, will of power, and the immortality of spirit) is the basis of morality. Same as Hilaire dictum that entity of ethic assemble from the belief system (metaphysic), ethic without metaphysics is difficult to realize (Subhi and Ahmad 2001). It means to realize that environmental ethical humans cannot deny the metaphysical aspects.

Sufism becomes an intuitionism in Islam doctrine which has a purpose to cultivate morality (Siregar, 2002). Morality meant to be the values of ethic which obtains purity (Fitri) of human spirit, because in the Sufism practice taught how to pure spirit with enhancing the morality is not only on the level of spiritual but also in the level of physical world (Valiudin, 2002). That Sufism concept is adequate to explain that Sufism implementation is not limited to spiritual fulfilment, although it can provide material value into the surrounding environment with protecting and preserving it. Sufism perspective which has relevance upon the environment as Kartanegara dicta (2007) can be sought through; (1) nature as blessing; (2) nature as verses (symbols); and (3) nature as *mi'raj* through heaven (God).

Nature as a gift because it provides several benefits which are bulk for the beneficiaries. Nature provides natural resources, environs which are supporting life, and the beauty of nature inspiring human beings. In addition, humans have a responsibility to manage it by respecting the existence of nature and situating human beings as part of the whole harmony of nature. Nature has a theomorphic dimension which reflects the majesty of God. Humans ought to respect and manage nature with the consciousness that nature has the divine characteristic that should be protected, because humans should be humble in front of God's will which is realized in nature. Furthermore, in a Sufism perspective, humans are considered as the channel of God's blessing for nature. That shows the active participation in nature's spiritual dimension; humans can be a platform for blessing and prosperity for nature itself. For example, “man as the mouth of nature that breathes”, the mouth has the function as a respiratory system for the body of humans, human considered as the gateway that allows the “breath” of life to flow into nature.

Nature as verses in the Islamic doctrine shows the power of God which has spiritual meaning and message. Nature verses reflect the omni power and the beauty of God, and it shows the its power to human being. In Sufism perspective, nature becomes a symbol which reckon the higher reality or metaphysic dimension. Sufi believe that to understand the higher reality is not only adequate with scholastic or conventional knowledge. Even Though, all that knowledge is important in education and metaphysic notions which are only accessible through spiritual experience. As like Rumi said that scholastic knowledges can be provide understanding about physical and material lifeworld, but to extend insights about spiritual world, need a finding through inner-eye or inner-self which is more deeper (Kartanegara, 2007). For Sufi community, spiritual path and metaphysic experience become a platform to express deeper truth about oneself, universe, and the relationship with god. They are seeking deeper comprehension about genuine meaning of life and prospecting about love and unity with God.

In addition, nature as “*mi’raj*” implicitly that from the observation and contemplation to universe, man can achieve spiritual experience and juxtapose to God. Universe considered as platforms which are connecting between creation and the creator. With closer attention through beauty and complexity of nature, man ought to reflect the Divine Allah and sense the presence of the creator in every its creation. In this perspective, the universe becomes a platform for granting spiritual consciousness and grasp on to the divine God. The observation of nature and the wonder which it contains that can bring humans into closeness to God and reflect into the genuine meaning of life and creation. This perspective has been stated by many Sufis and Islamic scholars in order to connect between material reality with spiritual dimension or existence (Kartanegara, 2007). Sufi practices in the achievement of Islam which is Kaffah situate universe and the whole elements (material) cannot be get away from the moral responsibility as the successor (*Khalifah*) on the soil of the earth.

Green-Sufism Concept

Sufism considers nature is not only a passive object which can be devoted to humans. On the one hand, nature is considered as the form of life which is full of meaning. Nature has a capability to love and be loved, and there it creates love and mutual relationship between human and nature. This relationship can make humans learn about how every action and interactions with nature can affect, and every human activity will reflect to nature itself. Sufi perspective taught that as a human, we should be responsible to manage nature as a successor which is commanded by God. Man has the role as master and protector of nature. Therefore, there are options for humans to choose the action which is responsible and in harmony with nature or vice versa which can create corruption and imbalance. In the bigger picture, in Sufi worldview, this life is a chance to respect the beauty, complexity, and holiness of nature then acknowledge

the existence as the Divinity of God. From that perspective, man should be able to create peace and equilibrium between human and nature to perform a duty as successor in the soil of earth.

The development of mankind in every aspect, especially in knowledge and technology, put aside the root of spirituality, so that situates nature only as an exploitation object which can affect the ecological crisis. Spirituality should be nurtured equally with the development of knowledge and technology, so humans can be in the consciousness of protecting nature not to exploit it with over extractivism. Just like Nasr Said (1996) that spirituality values and moral wisdom is critical to save the universe harmonically from exceptional situations. Spirituality and morality, surely, cannot be detached from the role of religion, including Islam which should nurture the consciousness and actions in the problem of nature preservation. Religion should be able to contribute to provide fresh ideas in ethical activity to nature which are related to the concept of nature conservation.

The problem of nature conservation cannot be detached from the attention of Islam as religion in the metaphysical cosmology principles which are considered the whole of cosmic reality, including phenomena and entities in the world, as the theophany combinations (*tajalliyât*) from every God name. Ibn Arabi said that every characteristic and name of God has the basis and root of every reality. There is no entity or phenomenon in the universe that does not correlate to the aspects of God. Every aspect in the universe reflects the fixed basic principles (*al-a'yân al-tsâbitah*) which exist in God. God is presenting every reality with “blow” the spirit into the basic principles or patterns. The universe is the result of emanation from god essence, which in this term is called the “Breath of Compassionate”. Every cosmical form and entity in the universe is the manifestation of the basic pattern and principles that have their last resort in the unity with the God essence itself (Irawan et al., 2022). It means everything in the universe is part of the massive plan of God and it correlates with God itself. Every reality and phenomenon is the reflection of God's omnipresence and becomes a platform for human beings to understand God's existence and achieve spiritual unity with God itself.

The concept of human as microcosmos and nature as macrocosmos has the important philosophical meaning to understand the relationship between God, nature, and man. Based on the Ikhwan al-Shafa notion, there is a connection in several elements and realities that reflect the enrichment of the God's omnipresence. This form of presence states that “Human body is like earth, the bones like a mountain, and the breath just like a wind. The voice echoes like thunder and the laughter bright just like in the afternoon. They experience childhood just like spring, the adolescent just like summer, and the adulthood is like autumn. In the old age is like winter. Just like animals, their behavior reflect stability and divinity. The relationship with housewives is just like an encounter with an animal, and the divorce just like separation (Irawan, 2021).

The familiarity between universe (macrocosmos) and human (microcosmos) from the physical and spiritual implicate that the equilibrium and harmony between both of it is crucial, because all of it are the direct manifestation of God's theophany (*tajalliyât*). Humans as the microcosmos have the responsibility to protect and preserve the universe, because both of them are the same essential part. In this perspective, the universe is not to be considered as the opponent which needs to be dominated and exploited by humans. On the one hand, the universe is considered as the closest relative in the spirituality path and assists those who seek spiritual meaning in their existence. Universe becomes a platform for humans to the progressive movement into the spiritual dimension which is the primary source of the human and nature themselves. Spirituality meaning in the sacred knowledge principle is not only based on the reading of written Qur'an as (*al-Qur'an al-tadwini*), but also the reading of universe of Qur'an (*al-Qur'an al-takwini*) (Irawan, 2021). It means the universe is complimentary from the holy scripture and it contains divine wisdom which is written in every page of cosmical scripture. From the spiritual consciousness, humans are able to read the divine message of God which is drawn in the harmony and complexity of the universe, and they can take the part of preserving and nurturing the viability of mankind in the soil of earth.

The Action of Green-Sufism

The awareness of environmental or on the bigger action are conserving nature in the way of Sufis spiritualism that mean treatment and recognition through environs as the creation of Allah reflect the sacred and holiness of it (ethical and religious). Environmental admiration as the sacred part, conservation environs becomes the genuine worship. The spiritual consciousness through the environment can be started from the simple acts such as littering in the appropriate place, taking care of animals, and having justice through every human as the part of the faith. That awareness cannot be detached from the Islam doctrine in the sufism's intuitionism which has values to solve environment problems, if it can be actualize from the spiritual ways, for instances are: (1) *Mahabbah* concept; (2) *Uzlah; Zuhud* concept; and (4) *Makrifat* concept. Those concepts are having correlation on the conservation activity which in this research called as the action of Green-Sufism.

Environmental conservation through the concept of *Mahabbah* is referred to as the adaptation of God characteristics such as compassion (*Salik*). Environment could be interpreted into brother for every human being, it makes compassion to nature should be on the same level with compassion to their brother just like self-love. The same level human compassion with nature as the compassion through themselves represent the power of faith. This can be formulated through the Hadiths of Bukhari and Muslim: "A person's faith is not complete until he loves his brother as much as he loves himself" (An-Nawawi, 2005). Through the compassion concept man should

be able to create a genuine relationship and sincerity to respect every creature (Osman). Compassion on the Sufi perspective prevent the greed and exploitation through the universe.

Compassion is the connection and stair to Allah, a method to reach God's way. Mythical compassion is the inclination of humans through beauty, truth, and goodness. The life of Sufi is full of compassion make them gentle through every human being and environmental. For every sufi, compassion is the main purpose of the servant of the God. Substantially, human have connection and dependency with nature and environment. That relation which is based on compassion (*Mahabbah*) will prevent from the destruction path or the corruption of nature. If that compassion is gone, the destruction of nature will be happened just like natural disaster which regularly happened. The relation between human and nature without compassion will make natural resource exploitation without any boundaries. This activity might increase life prosperity, but in the meantime, nature will have serious destruction.

However, environment conservation through the *Uzlah* concept tries to make a self-isolation from the crowd just like prophets and *Salaf Al-Shaleh* (the pious ancestor). The *Uzlah* concept can be seen through the this Hadith: “*Someone asked the Prophet: 'Who among people is the most noble, O Messenger of Allah?' The Prophet replied: 'The one who struggles with his life and wealth in the way of Allah.' The man asked again: 'Then who?' The Prophet replied: 'Then the one who isolates himself in valleys to worship his Lord and distances himself from the corruption of society'”* (Al-Bukhari, 2003). *Uzlah* is also connected to the daily social activity that human should take a side from the crowd as the representation from patience characteristic to face the daily reality. As the prophet of Muhammad SAW said “*A believer who interacts with society and patiently tolerates their annoyances is better than a believer who does not interact with society and does not endure their annoyances”* (Al-Bukhari, 2008).

Even Though, in the regular rush hour, leisure time should be taken as a worship or spiritual activity such as making a reflection about nature. Contemplation of the world can be implemented to reflect and embrace the perfection of god’s creation. As the Al-Ghazali wrote on his scripture *Al-Hukmatu fi Makhluqatillah*: “*And a brief gaze towards the sky has ten benefits: it reduces anxiety, diminishes negative thoughts, eliminates fear, reminds one of Allah, strengthens reverence for Allah in the heart, dispels evil thoughts, is beneficial for melancholic illnesses, comforts those who yearn, brings joy to the lovers, and this is the direction of prayer for the seekers”* (Al-Ghazali, 1978). With the participation into several rituals and spiritual activities can be shown as a dedication for God. According to Nurkholish Madjid, the *Uzlah* action can provide “*the flash of mind*”, bringing fantasies that require semiotic analysis and further socialization (Muzakkir, 2016). *Uzlah* can be translated into migration (*hijrah*) from social life and seek a new strategy to make an adaptation for the future (Hikam, 1999). Hence, the application of *Uzlah* is not only about self-isolation, but also make a

reflection of nature to grow compassion into the nature itself. It provides more spiritual benefits than regular worship “*Al-tafakkaru sa’ah khair min ibadah sonah*”.

Environment conservation in the concept of *Zuhud* is related to the meaning of successor (*Khalifah*) *fi al-‘ard* cannot be interpreted as the human behavior which is without boundaries, but it should be made man responsible to preserve the natural environment. The implementation of *Zuhud* should be forbidden from natural exploitation because the negative implication will make humans suffer. Al-Quran stated that humans should avoid inappropriate behavior and slander because the consequence is not only affecting that person who did all of those behaviors. Allah reminds humans that they should be grateful for its pleasure and will provide them more cosies, although ungrateful will bring them into more suffering (QS. Al-Anfal: 25). This verse reminds humans of greediness, so they need to be more grateful, which makes them more conscious to prevent nature exploitation with more awareness of ecological side-effects. The *Zuhud* concept will be a basis of morality and spirituality in the attempt of natural preservation. Science and technology is not adequate to prevent the serious effect of the destruction of nature which threatens the existence of earth. Every resource of earth based on Islam doctrine is the property of Allah SWT, and Al-Quran taught to believe and share as the part of good attitude will get a bigger gratitude (QS. Al-Hadid: 7).

The implementation of *Zuhud* as the part of environment conservation can be performed with consciousness and behavior of big regard on nature as the creation of God. Human should be responsible to environment, admit that responsibility of nature is the basis of life. Furthermore, humans should have the cosmos solidarity, realize that life is interconnected with the universe ecosystem. *Zuhud* denote principle responsibility to preserve nature and simple principle and align with nature. Furthermore, humans should be able to have a righteous act about how to regulate and utilize available natural resources. Overall, *Zuhud* for the implementation through nature conservation based on the integrity of moral regulation as the shifting from human needs which is focused on themselves become nature oriented. Back to the nature becomes a common hopes that human is the part of nature and participate with it, not dominate it. human should should see themselves as the nature partner, live without subordination. Nature has intrinsic values, especially life values, which cannot be added more or less by everyone.

Hence, nature preservation in the *Makrifat* concept has its root on the belief that only Allah is the omnipresence of God, and there is no equal or ally with it. This universe has been created by the creator with a specific purpose, and Allah regularly maintains everything within. Nature principle is not working in mechanical ways, but it has the controller from the God. Allah provides stage and resource for human activity, and everything in the universe is moving because the will of God. In the *Makrifat* notion, science, technology, and moral value are combined as an unity, because everything comes from God and correlates with his will. It means, to maintain

and utilize, humans should not separate science and technology aspects of moral and ethic from the God beliefs. This world considered be live because there is omnipresence participation in every aspect. All of the part of nature moves depend on Allah and for the sake of values are the part of his will. Therefore, nature conservation in the concept of *Makrifat* is not only about preserving the physical ecosystem, but also treating nature with compassion and awareness which is correlating with religious doctrine.

Cleanliness as a Part of Faith on Green-Sufism Perspective

Cleanliness, as general, refers to free of litter and debris or every bad behavior (Rohmah, 2000). The term clean is used to define physical condition of things, such as clean environment, hygiene hand, or freshwater. On the other hand, the term of holiness used to state the inner condition or religiousness, such as the pure spirit which is free from sins (Rahmasari, 2017). Cleanliness can be mean as the attempt to diminish debris in dirty environs. It is the right of people to have healthy environment, including physical, biotic, and social environment (Sa'di, 2006). Three factors are correlating each other, and imbalance in each of them can make unhealthy conditions. In the context of religion, sacred is not exposed with profane or free of sins, instead cleanliness means free from physical debris. The effort of preserving physical cleanliness also can reflect religious values, because to maintain a healthy and clean nature is in regard to the creation of Allah and preserving the prosperity of mankind.

Islam doctrine considers cleanliness as “*Thaharah*” in several perspectives which is related with worship or morality; purify and clean from debris (Al-Fannani, 2009). Cleanliness concept can be separated into several terms which are; (1) *nazafah* (*Nazif*) is the first level which includes physical cleanliness from debris that can be washed with water. For instance, take a bath, wash the hand before eating, and self-clean after small or big digestion waste; (2) *thaharah* is the general term which includes inner and physical cleanliness. Intead of cleaning from physical stains, *tharah* also covers heart and spirit cleansing from the sins and bad habits. *Thaharah* is the vital preparation before taking a worship such as fasting, praying (*shalat*), and another worship; (3) *tazkiyah* is the cleaning from the bad characteristics and making a better version with good behavior. It covers attempts to enhance moral and spirituality, such as honesty, sincere, patience, and compassion. *Tazkiah* is an attempt to achieve inner purity and closeness with Allah. It means in Islam, cleanliness is not only about taking care of physical hygiene, but also covers heart and spirit cleanliness. Cleanliness in every aspect is the vital part of regard and belief to Allah, and it is a path to achieve the pure and sacred of worship and daily life.

Cleanliness Representation (Faith) in the concept of Green-Sufism

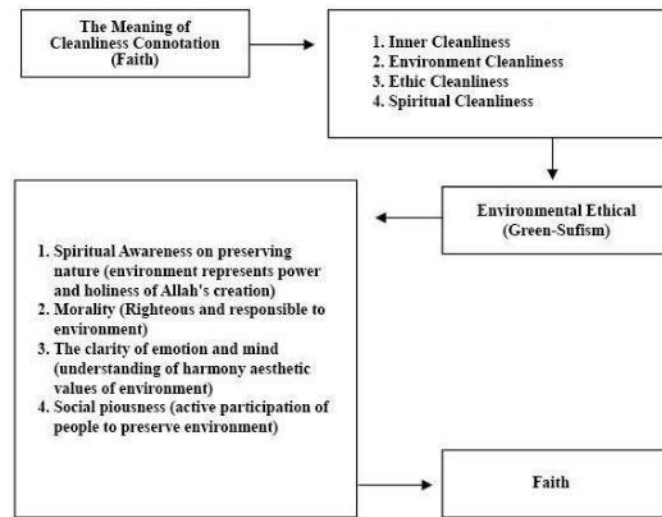
The prophet of Muhammad SAW describes in a hadith narrated by Imam Muslim in his Sahih number 232 that purity or cleanliness are the inseparable part of faith. Islam

provides big attention to the importance of cleanliness. Every *Fiqih* scripture in Islam always started with the *thaharah* chapter, because *thaharah* is the key of worship, especially shalat. For instance, ablution (*wudhu*) is the action to cleansing every part of the body, and it is obligated before worship. Clean uniforms and worship environs should be kept in the good way in Islam. All of them reflect the importance of cleanliness in Islam doctrine. Hadith "*al-Tuhuru Shatru al-Iman* " which is narrated by Imam Muslim, taught to every muslim to always keep and aware of cleanliness in every place, including environs. This is emphasizing that cleanliness is the vital aspect of human approachment with their creator (God).

Cleanliness concept, in a deeper perspective, can be interpreted in a connotative sense more than physical hygiene. Instead of the common term, cleanliness contains several meanings which are deeper and complex. Several connotations of cleanliness are: (1) inner cleanliness correlates with the purity of heart, mind, and character of person. Inner cleanliness refers to moral integrity and sincerity of their actions; (2) environmental cleanliness, more than physical individual, cleanliness also refers to the condition of the whole cleanliness. The attempt to preserve and save environment cleanliness, including nature, water, soil, and air; (3) ethic cleanliness including individual morality or people which covers honesty, fairness, and responsibility; (4) spiritual cleanliness which covers purity and piousness in worship and the relationship with God. Spiritual cleanliness involves consciousness on religious moral values and commitment to follow good ways of religion.

The meaning of cleanliness connotation, if it is associated with the problems of environment ethic on Green-Sufism thought can be representing: (1) spiritual consciousness of human relationship with nature, human, and God about the attitude or will of environmental preservation as *Tajalliyat* Allah; the God presence for the sake of universe; (2) moral consciousness, whereas people and persons should be able performing responsible and righteous to nature and environment. Including ethics on utilizing natural resources, several varieties of equitable natural resources, and considering the consequence of every action to the environment; (3) clear understanding, healthy mind, and balanced emotion about the importance of environment and the preservation. It is not only acknowledging physical environs, but also understand the aesthetic values of nature harmony; (4) social piousness including consciousness of common responsibility in preserve and save the nature for the sake of prosperity common life. To involve collaboration and active participation of every person to achieve sustainability purposes of nature. Cleanliness integration in environmental ethics is not only including physical actions, but also includes morality, spirituality, and social deeper aspects. Cleanliness in environment ethics (Green-Sufism) taught that preserving nature is the common responsibility and reflecting the relationship of humans which has deeper meaning and is holistic.

Diagram. Cleanliness Integration (Iman) on Green-Sufism



Cleanliness integration represents faith and is relevant with the concept of Green-Sufism. As mentioned above, Green-Sufism is emphasizing that nature is not only exploitation object of mankind, instead it is a form of life which has full of meaning. Therefore, cleanliness is not only interpreted as physical cleanliness, instead those are cleanliness of moral, social, and spiritual. Physical environment cleanliness becomes important aspect to maintain the equilibrium of nature. Human as the successor responsible to preserve nature with maintain the environment cleanliness from debris, pollutions, and contaminations. With maintain physical cleanliness, human can prevent the damage of ecosystem and preserve the sustainability. Green-Sufism also emphasized moral cleanliness including human behavior to nature and other living creatures. Morality, in Green-Sufism thought, is considered vital to maintain the correlation between human and nature. To have ethical consciousness in interaction with universe will help people to undamaged nature.

The Green-Sufism concept is not separated from spiritual cleanliness as the preservation of the heart and spirit of human beings from bad characteristics such as greed and ignorance on environs. The Green-Sufism thought, spiritual cleanliness includes the development of humbleness, compassion, and awareness to nature. With good spiritual consciousness, humans will be able to be responsible to the environment and try to preserve it. Overall, the meaning of cleanliness in the awareness of preserving nature will provide an impact on how every human activity will reflect on nature's condition. Through this awareness, humans should be able to create peace and harmony between mankind and nature, and they can fulfill his role as successor as *Khalifah* who is responsible for the sustainability of the universe as the manifestation of God characteristic.

Implementation of Cleanliness (Faith) in Green-Sufism Actions

The implementation of cleanliness as a part of faith, if it is integrated with Green-Sufism, provides a basis of spirituality and ethics which is strong enough for humans

to take care of cleanliness on a daily basis. Green-Sufism actions on the cleanliness implementation as a part of faith can be done through *Mahabbah*, *Uzlah*, and *Zuhud* which are introducing to the perfection of Sufism thought “*Ma’rifatullah*” which refers to the deeper understanding and introduction to God (Allah). There several implementations of cleanliness as a part of faith in Green-Sufism actions:

Tabel 1. Implementation of Cleanliness (Faith) on the Green-Sufism Practice

<i>Mahabbah</i>	<i>Uzlah</i>	<i>Zuhud</i>
Utilizing nature with respectfully Preserving and nurturing biodiversity Embracing nature as the creation of Allah Responsibility as “ <i>khalifah filard</i> ”	Contemplating and reflecting the nature (<i>Tadabbur</i>) Spiritual rites (mediation or praying in nature) Preserving harmony with nature (evaluation and contemplation)	Simplicity of life Maintaining desire (not greedy) Detaching body from materialistic things

Mahabbah taught that compassion and respecting nature as the creation of god is the form of purity and holiness. Through compassion to nature, human be reminded to not damage and exploit nature, but they should preserve and conserve with full of passion. Those actions are: (1) compassion nature with full of love, including maintaining sustainability of nature, preserving of biodiversity, and safe cleanliness of environs; (2) compassion emphasizes human to prevent of wasting natural resources. With that knowledge, human be taught to act responsible to utilize it; (3) compassion makes every living creature in the universe has vital role and function to preserve ecosystem equilibrium. Therefore, preserving practice should be covering attempts to preserve and nurture biodiversity and sustainability of natural habitat; (4) compassion taught humans to contemplate and embrace the power of God on beauty and biodiversity. Through this contemplation, human more connected in spiritual with nature and understand that his creation is appropriate for attention and preservation; (5) compassion reminds human about responsibility as successor (*Khalifah*) of Allah on the earth. As human being who is responsible to utilize the natural resources has a role to preserve and nurture it with full of responsibility.

Instead of *Mahabbah*, Green-Sufism actions in cleanliness representation as a part of faith can be implemented through *Uzlah* practice in Gree-Sufism can provide opportunity to human beings to contemplate and embrace the existence of God in nature. In those *Uzlah*’s moments, humans can more reflect the relationship between themselves and develop gratitude from Allah’s gift which is shown in the beauty of nature. Environment preservation practices which are correlated with *Uzlah* are: (1) nature *tadabbur*, as the contemplation to understand the connection of themselves and environment, although can be a form of worship which is bringing closer the relationship with the creator; (2) spiritual rites in open-nature, such as pray or meditation to help human feel the close relationship with nature and god. This practice

helps people to experience the presence of God in every environment aspect; (3) intertwined harmony with nature to contemplate and evaluate the relationship with nature and environment. This practice can push personal development which is more aware and responsible to the nature preservation.

Furthermore, Green-Sufism in cleanliness representation as a part of faith can be implemented through *Zuhud* practice in Green-Sufism becomes a moral basis for the attempt to preserve the environment. *Zuhud* practice in environment preservation refers to human attitude which prevents greedy characteristics. In the context of environment preservation, *Zuhud* helps humans to live a simple life, decrease over-consumption, and not to exploit nature uncontrollably. Preservation of nature practice which is related to *Zuhud* are: (1) live with simple way of life, not being too consumptive that can make more exploitation to nature; (2) *Zuhud* application decrease the waste of energy, water, and another resource that can make corruption into nature; (3) detaching human from materialistic illness, such as desire to be live rich and waste of things. The wealthy fulfillment without moral and ethic can affect environmental exploitation as the wealthy sources.

Mahabbah, *Uzlah*, and *Zuhud* accumulate in cleanliness as a part of faith implementation as the part of preserving nature situates humans into the perfection of Sufism thought (*Makrifat*). *Makrifat* considers that every human action which has a connection with God that creates the universe with the beauty of it. In the context of cleanliness and environment management, humans realize that their actions are the form of devotion and worship to the God who created the universe. Preservation practices in *Makrifat* ways have a vital role to enrich the perspective of holistic and spiritual importance to preserve biodiversity. Overall, *Makrifat* has an important role to nature preservation because it teaches how to appreciate god creation, awareness of connection between human and nature, responsibility as successor (*Khalifah*), compassion to nature, wiser attitude on utilizing resources, and honoring biodiversity and harmony of nature. *Makrifat* thought motivates humans to preserve nature ethically and spiritually as the part of god devotion. *Makrifat* practice in nature preservation brough deeper dimension to assert spiritual values and responsibility to the environment as the manifestation of God.

3. Conclusion

Green-sufism is the approach which combines spirituality and moral values with the attempt to preserving nature. On the Green-Sufism thought, nature is not only resources to be exploit, but it also a living entity which has deeper value. Human seen as the leader (*khalifah*) from God in Earth, therefore, they have moral and spiritual responsibilities to preserve and protect environment as the part of God worship. *Mahabbah* concept, which mean compassion, force human to spread compassion and make deeper recognition to the nature as the god manifestation. *Uzlah* practices taught

human to avoid the crowd and reflect the greatness of god which manifest in the beauty of nature that it can improve the individual spirituality consciousness to environment. Nevertheless, *Zuhud* concept taught the important of living the simple life and not to greedy over exploit the natural resources which contribute to the nature preservation and prevention of waste. Although *Makrifat*, in Green-Sufism, reminds human that nature is the gift from the God which should be conserve with full of responsibility and consideration. The principle of “Cleanliness as a part of faith” in Green-Sufism including cleanliness of physical, moral, social, and spiritual, taught that to keep clean human heart and soul in interaction with nature is important with take care of physical cleanliness. With the understanding and apply those values, human should be able to take the role as the leader (*Khalifah*) wisely, achieve the equilibrium and harmony in the relation with nature, also preserve the nature sustainability for the sake of human beings.

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