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## THE ECOSUFISM DIMENSION OF FARMER GROUP MEMBERS BY MAINTAINING THE RELATIONSHIP BETWEEN HUMANS AND NATURE

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### Abstract

The crisis in small-scale sectors like agriculture has become pervasive, as farmers directly engaged with the agricultural ecosystem frequently neglect the necessary balance and harmony. The once harmonious interaction between humans and nature is now neglected due to the persistent symptoms of unrestrained anthropocentrism. This study aims to elucidate how ecosufism, perceived as a solution, is enacted by members of a farming collective, reflecting the diverse features of their local expertise. This study employs a descriptive qualitative research methodology, utilizing the theoretical framework of Imam Al-Ghazali, supplemented with the theories proposed by Seyyed Hossein Nasr and Suwito NS. The conducted research revealed that members of the farmer group exhibit ecosufism dimensions characterized by spirituality, environmental ethics, holistic awareness, and sustainable practices, which include fostering positive relationships with nature, complemented by tangible actions and informed by local wisdom.

*Keywords:* Ecosuphism; Farmers Group; Man and Nature

### Abstrak

Krisis di sektor skala kecil seperti pertanian telah menyebar luas, karena petani yang terlibat langsung dengan ekosistem pertanian sering mengabaikan keseimbangan dan harmoni yang diperlukan. Interaksi yang dulu harmonis antara

manusia dan alam kini terabaikan karena gejala antroposentrisme yang tak terkendali. Penelitian ini bertujuan untuk menjelaskan bagaimana ekosufisme, yang dianggap sebagai solusi, dijalankan oleh anggota kolektif pertanian, yang mencerminkan beragam fitur keahlian lokal mereka. Penelitian ini menggunakan metodologi penelitian kualitatif deskriptif, memanfaatkan kerangka teori Imam Al-Ghazali, dilengkapi dengan teori yang diajukan oleh Seyyed Hossein Nasr dan Suwito NS. Penelitian yang dilakukan mengungkapkan bahwa anggota kelompok tani menunjukkan dimensi ekosufisme yang ditandai oleh spiritualitas, etika lingkungan, kesadaran holistik, dan praktik berkelanjutan, yang mencakup pembinaan hubungan positif dengan alam, dilengkapi dengan tindakan nyata dan diinformasikan oleh kearifan lokal.

**Kata Kunci:** Ekosufisme; Kelompok Petani; Manusia dan Alam

## Introduction

With the advancement of time and civilization, the agricultural sector underwent significant improvement. During the Industrial Revolution in the Western world, technology about WEF (*Water-Energy-Food*) was enhanced to facilitate rapid industrialization. Nevertheless, the West's recklessness in promoting their sector may inadvertently result in catastrophe if not well regulated. In the 19th century, environmental issues emerged as a widespread and uncontrollable worry. Furthermore, the global situation was extremely precarious following the world war, characterized by instability. Consequently, the apex of the United Nations, commonly referred to as the United Nations convened a conference in 1972. This meeting was convened in Sweden to address environmental challenges that were prevalent globally during that period, particularly in the West (Manik, 2018).

Significant technological advancements, particularly in agriculture, do not exclusively yield beneficial outcomes. These developments may potentially provide adverse or detrimental effects, as previously elucidated by the author. The United Nations conference in Sweden extensively addressed environmental issues, notably highlighting that environmental conservation during development must aim to maximize beneficial outcomes while minimizing negative effects. To ensure that the harm or pollution produced is manageable or tolerable for the environment (Manik, 2018).

Environmental concerns must be regarded with greater seriousness, as humanity will remain intrinsically linked to the environment for as long as it inhabits this planet. Our existence is contingent upon the environments in which we inhabit or interact, including both physical spaces and cyberspace. In the context of Islam, the environment remains a topic that warrants prioritization rather than being overlooked. Islam emphasizes that fostering positive relationships with the environment (*hablun min al-nature*) constitutes a triad of virtuous conduct, alongside maintaining good relations with God (*hablun min Allah*) and with fellow humans (*hablun min al-nas*) (Pitriani et al., 2023).

In addition, the Quran explains that people were given the role of caliphs on earth when they were formed. Based on his view, Ibn Kasir says that the rationale behind the appointment of human individuals to the position of caliph is that they bring greater advantages than other people. Considering all of the benefits that Allah bestowed upon humanity at that time, it is reasonable to expect that people will not only be able to make use of what is available, but also be able to manage and protect the environment on earth. You should make use of your thoughts to think about what could produce positive things, and you should limit everything that can have a bad effect and cause you to feel like you are doing something futile. Exploitation of the planet is unavoidable because the unquestionable increase in mass that occurs with time is certain to occur. From what was initially only utilized to fulfill the food supply to exist, until it was finally enormously exploited just to fulfill the daily intake of the ego, it has been used for everything from that.

In the presence of humans who are just concerned with their desires, exploitation that does not include regeneration or preservation will eventually result in the slow annihilation of the environment. As far as agriculture is concerned, certain human communities are solely aware of how to cultivate crops effectively, with abundant and high yields, without paying any regard to anything that could potentially harm or impede the process of environmental regeneration. Instead of concentrating on supplying enough nutrition, for instance, in terms of fertility, they are just concerned with producing anything from the soil for themselves. The consequence of this is that the soil will gradually erode and create something unsatisfactory. When all is said and done, they will point the finger at the environment for ceasing to create something beneficial, even though they are not beneficial to the ecosystem. They will be so upset that they will blame God for their irresponsibility. It will be so horrible (Reflita, 2015).

To effect a shift in thinking and enhance the quality of life, particularly regarding environmental concerns in agriculture, guidelines are essential. Certain industrialized nations, such as the United States and Japan, have extensively advanced organic farming, which has consistently been a hallmark (Budiyanto, 2011). Indonesia, an agricultural nation with a predominantly Muslim population, necessitates a sustainable discourse grounded in Islamic values, particularly the principles of ecological or environmental Sufism. Ecological Sufism, henceforth referred to as eco-Sufism, encompasses the concept of *hablun min al-alam* and eventually aims to fulfill humanity's primary purpose of serving God through the diligent stewardship of the environment, as articulated in the Al-Quran.

Eco-sufism posits that there must exist a connection between humanity and nature culminating in the divine. This perspective is founded on the notion that the existence of nature is a manifestation of the divine. Thus, when humans express love

for nature or the environment through balance, preservation, or care, they indirectly endeavor to honor God by cherishing His sacred Essence. Consequently, as nature embodies God's Essence, it can be seen as *ayatul-kauniyah*, an indication of God's existence, analogous to *ayatul-qauliyah*, the Quran. Both should be revered equally and approached with utmost seriousness, warranting heartfelt consideration. By safeguarding nature, mankind can enhance *taqwa*, as they have been bestowed the privilege to preserve the manifestation of Divine Essence and fulfill their primary duty of service (Wahib, 2023).

Ecosufism is fundamentally constructed from two distinct scientific disciplines: ecology and Sufism. Ecology, derived from the Greek word 'oikos' meaning home, is a scientific discipline that examines the interrelationships between organisms and their environment. Sufism is an Islamic doctrine focused on intuitionism, aimed at moral perfection (Hambali, 2017). According to Buya Hamka, an Indonesian academic, Sufism represents the intention to enhance and purify the intellect.

Moreover, ecosufism, which prioritizes ethics as the fundamental basis for environmental concerns, is regarded as more pertinent than the majority of current environmental ideologies. Historically, the positioning of people as central figures on the axis of life rendered them agents who facilitated environmental degradation. Humans fail to recognize that the environment significantly influences the axis of life, as previously elucidated, as *eko* or *oikos* refers to the dwelling in which humans reside. Humans fail to recognize that the authority bestowed upon them by God as caliphs is to inhabit, procure sustenance, and perpetually uphold equilibrium on earth (Hambali, 2017).

Ecosufism is founded on the principles of Sufism, emphasizing ethics and the divine. The morals of ecosufism pertain to environmental consciousness as a manifestation of divine or spiritual knowledge. From the perspective of eco-sufism, the environment serves not merely as a venue for fulfilling human desires but also as a conduit for attaining proximity to God. The usual power of humans as caliphs on earth encompasses not just governance but also the duty to conserve and defend the planet. The preceding explanation elucidates that three practices can facilitate human spiritual knowledge of divinity within the framework of eco-sufism. Al-Ghazali, a highly influential figure in Sufism, contended that to achieve spiritual awareness, individuals must first empty the heart, and subsequently fill it with virtuous behaviors and attitudes, thereby unveiling the veil that obscures the human heart.

Moreover, Al-Ghazali provides a straightforward solution for human conduct for environmental conservation. Al-Ghazali emphasized the significance of fostering a positive interaction between humanity and existing ecosystems. He asserts that people and ecosystems resemble a structure, wherein all components contribute to a cohesive whole that requires proper maintenance and utilization. Consequently, if any

component essential to the building's stability is neglected or compromised, the structure ceases to be a comfortable residence.

The foundational idea of Sufism, as previously articulated, aligns closely with ecosufism, which is similarly rooted in Sufi principles. Additional insights into the idea of ecosufism, derived from Al-Ghazali's Sufism, are anticipated to enhance the comprehension of ecosufism, thereby serving as a versatile framework for attaining the research's truth.

Nasr posits that ecosufism constitutes an ecological framework or ethical approach addressing environmental issues and comprehending the natural order. The notion of ecosufism originated from Nasr's ideas presented in his book titled *The Encounter of Man and Nature*, wherein he posits that the ecological crisis has arisen due to human avarice in dominating nature. Individuals who adopt a scientific lifestyle sometimes fail to recognize that contemporary science is but one approach to understanding nature, leading to a more enduring ecological disaster. The relationship between human existence and nature becomes imbalanced when nature is treated as a mere material object. Nasr underscored the necessity of rekindling spirituality for contemporary individuals to address the environmental crisis. In alignment with the *fitrah* bestowed to humanity by God, the divine has handed this nature to mankind for optimal stewardship. Like humans, nature requires nurturing and a healthy atmosphere; consequently, humans ought to refrain from excessive chemical usage and avoid allowing technology to replace their stewardship of the natural world. The connection among God, humanity, and nature is indissoluble. The purpose of humanity on Earth is solely to serve God and fulfill the directives established by Him.

To reinforce Al-Ghazali's theoretical framework previously established by the author, Suwito NS articulated a comparable perspective concerning his interpretation of ecosufism. Ecosufism refers to ecology-based Sufism, wherein spiritual awareness is attained via the interpretation of interactions among systems of existence, particularly within the surrounding environment. The environment serves as an invitation to seek or recall God. Ecosufism promotes environmental awareness, a reverence for nature, and a commitment to spiritual change towards ecological peace, advocating for human behavior that aligns with the natural world. The primary objective of ecosufism is to establish harmony within nature.

Ecosufism encourages individuals to cultivate a greater appreciation for nature by advocating for ethical principles and knowledge, among the distractions of contemporary life, without additional critique of their effects or advantages on the environment. The agricultural community in Bluto village, Bluto sub-district, Sumenep district, affiliated with the Temor Lorong Hamlet Farmers Group, appears to emphasize ethical principles concerning nature, particularly in agricultural practices.

The overarching vision and mission of the farmer group organization is to assist its member farmers in attaining welfare and collectively achieving their objectives (Hasan. et al, 2020). For rural farming communities with their simplicity that is not grandiose in achieving something, a good harvest is already something that can make them prosperous and must be grateful. Therefore, to achieve all of this, good agricultural management is needed and must be educated.

Farmers affiliated with agricultural groups exhibit a strong concern for the environment, leading them to utilize chemicals in agriculture relatively sparingly, yet they are not entirely devoted to eschewing chemical use altogether. For instance, farmers depend increasingly on the practice of *jhung dherreban*, which involves alternating assistance in the manual eradication of grass pests, rather than employing herbicides that have evident detrimental consequences. Their application of chemical fertilizers, subsidized by the government via farmer collectives, is complemented by the intermittent use of organic fertilizers both before and following this application. To express gratitude for the harvest, farmers typically provide alms from their yield to less fortunate families or others who do not engage in farming, alongside formal or official *rokat* or *selamatan*. Thus, in addition to preserving connections with nature (*hablun min al-alam*), social relations (*hablun min al-nas*) are autonomously developed (Hasan. et al, 2020).

Based on the background that the author has tried to describe, the author wants to further discuss the dimensions or forms of the manifestation of relations between humans and nature that occur in Bluto village involving farmer groups in the village. Revealing how exactly the dimensions of ecosufism have been implemented so far by the farming community there.

### **Research Methods**

This research writing is a type of field research, namely a case study. In simple terms, a case study is defined as a process of investigation or examination in depth, detail, and detail of a particular or special event that occurs. The Bluto Village Farmer Group, Bluto District, Sumenep Regency is an object that will be studied directly by researchers. In depth, the problem will be examined in detail within a certain time. Researchers will go directly to the field where the location is to be studied so that it focuses on a problem to be solved. By going directly it is also expected that the research will be more accurate.

The approach that the author will use in this research is a qualitative descriptive approach that focuses on the object and subject of research. This approach is used to get systematic, actual, and factual research results related to the dimensions of ecosufism in farming communities, especially in Bluto Village, Bluto District, Sumenep Regency.

In this study, there are two types of data, namely primary data in the form of direct data received by researchers from farming communities in Bluto Village, Bluto District, Sumenep Regency and secondary data in the form of books, regarding Sufism in general and more specifically ecosufism. Not to forget also some scientific journals and some specific articles about the Sufism perspective Al- Ghazali which in this case the author gets on the internet and direct literature. In this research, the author acts as the main character who carries out all research activities starting from planning, implementing data collection, analysing, interpreting data to report the final results of the research. Further data was collected through several observations, interviews, documentation, and so on. To maintain the validity of data in research, the data must obtain criteria: credibility, transferability, dependability, and objectivity.

### **Results and Discussion**

This section elucidates the research findings derived from field studies, substantiated by sufficient empirical data. Research results and findings must address the research questions or hypotheses presented in the introduction. Data analysis is conducted based on field findings and discussed about data exposure while integrating pertinent theories relevant to the research topic.

The framework that fosters anthropocentrism or extreme humanistic perspectives is a consequence of civilizational growth that does not correlate directly with human knowledge in comprehending the balance of nature. Humans excessively venerate their rational faculties, leading them to believe they may achieve independence despite the constraints of religious authority. Due to their dominance in science and technology, human philosophy gradually began to evolve. Humans regard themselves as the paramount species and overlook the inevitable of their coexistence with nature (Dewi, 2015).

This perspective establishes an intellectual framework that renders nature subordinate to human excess, suggesting it does not engage in the ecosystem. Nature is perceived merely as property, characterized solely by ownership, rather than an ethical relationship that entails a duty of stewardship as mandated by God since the inception of humanity. This unethical approach, which causes an imbalance in nature, will inevitably result in harm or destruction to the environment in which humans also reside, even if the effects are not immediate (Rozi, 2019).

Numerous conceptions about the mitigation of natural or environmental damage have arisen alongside a heightened human awareness that was previously engulfed in the currents of the modern paradigm of freedom. Certain entities asserting environmental consciousness articulate their rhetoric within various environmentally focused social movements, with some undertaking tangible actions to actualize their commitments. Nonetheless, the numerous theories and conceptions that underpin this

awareness largely exhibit deficiencies that render them ineffective and lacking in substance during implementation (Amin, 2022).

Consequently, ecosufism serves as an enhancement or refinement of several pre-existing environmental notions. Ecosufism, integrating the themes of ecology with Sufism, is anticipated to enhance all prior environmental notions. Ecosufism fundamentally integrates two essential recognitions: the understanding of environmental concerns and the consciousness of divine ethics. Ecosufism is deemed essential as a basis for addressing environmental issues, as it highlights the intrinsic connection between humans, who frequently exhibit injustice towards nature, and nature, which suffers as a consequence of human inequity. This relationship is a fundamental component of the trilogy that culminates in God as the creator of both entities. Environmental concern under the framework of divine morality entails acknowledging and treating the environment as a creation of God that embodies its holiness, beauty, and grandeur. Valuing and regarding the environment as integral to holy existence, environmental conservation initiatives may signify a being's proximity to the creator.

Al-Ghazali is among the scholars who have proposed ideas to bolster the recognition of divine morality in the affairs of human life. His phenomenal books comprise a variety of his thoughts and theories regarding the moral appreciation of divinity. One of the critical stages in achieving harmony is to maintain a positive relationship with all things related to God. The core of his Sufism teachings, which have environmental conservation nuances, is the emphasis on sustaining relationships, as outlined in this article. Patience, gratitude, and mahabbah are among the divine morality teachings that should be reemphasized to establish this positive relationship.

The impulse of obedience is opposed to the impulse of desire by patience, as defined by Al-Ghazali. If an individual is capable of maintaining it, they will have achieved the victory of God within themselves. Nevertheless, if a human being is unable to sustain it, they have failed to present God. Patience is divided into four categories: patience related to the situation, patience related to the strength and weakness of an individual in suppressing desire, patience according to the law, and patience related to the circumstances that arise (Arif et al., 2023).

In the context of environmental issues, patience with circumstances entails the management of the body, which may become fatigued from the responsibility of environmental preservation, and the management of the spirit, which may be motivated by a desire to abandon work that is associated with achieving harmony with nature. The second component of patience is the extent to which one is proficient or inept in this management. Among environmental issues, legal patience is exemplified by the prohibition of environmental destruction, which has the potential to cause damage. Subsequently, if conditions are encountered by an individual in the process of

safeguarding the environment, such as the decision to choose between good and evil, this is also considered a variant of patience (Munir, 2019).

Alongside patience, gratitude is another essential virtue that must be practiced in fostering relationships between humanity and nature. Al-Ghazali characterizes thankfulness as a reciprocal relationship that is advantageous for both parties and purposefully expresses affection. Gratitude should be understood as an intentional expression grounded in rationality and spirituality, rather than merely as a manifestation of apathy. Consequently, Al-Ghazali delineated this thankfulness into three categories: knowledge, state, and philanthropy. In ecology, scientific thankfulness refers to the awareness that nature contributes to happiness and sustains life. Gratitude signifies the necessity of establishing a relationship between humanity and nature grounded in ethical principles. Charitable appreciation signifies ecological consciousness, recognizing that all of God's creations, including nature, the environment, and the planet, are expressions of divine love. It is imperative to love and safeguard nature as a means to receive divine affection (Munir, 2019).

Moreover, to foster harmonious ties with the environment, humans must embody the principles of mahabbah in Sufism. Mahabbah denotes a profound love that binds a servant to their Creator, fostering obedience and submission while fostering aversion to behaviors that may obstruct their devotion to God. Al-Ghazali posits that love for God is a steadfast concept grounded in unwavering conviction. In love, individuals may be inspired to pursue activities that bring them joy. Humans should possess an appreciation for nature, as it epitomizes the divine love granted by God to humanity. A profound appreciation for nature may indirectly link humanity to the divine (Arif et al., 2023).

Certain perspectives elucidate features of ecosufism that must be embraced by individuals, particularly those whose everyday lives frequently touch nature, such as farmers within their agricultural contexts. Farmers in a certain region with a cohesive social context predominantly form a collective known as a farmer group to attain shared objectives. This agricultural organization of farmers is located in Bluto Village, Bluto Sub-district, Sumenep District, which possesses extensive agricultural characteristics. The members of this agricultural collective should embody the characteristics of ecosufism, including ecological spirituality, environmental ethics, holistic awareness, and sustainable practices.

In the spiritual realm, members of farmer groups in Bluto village, Bluto sub-district, Sumenep district, exhibit diverse manifestations of ecosufism by expressing profound gratitude for the agricultural blessings bestowed by God, including the natural environment and the yields of their farming endeavors. In discussions with certain members of a farming group, their appreciation towards God as the source of the gift has diverse manifestations.

The holistic awareness dimension of farmer group members in Bluto village, Bluto sub-district, Sumenep district illustrates the perspective on the treatment of nature by emphasizing the interconnectedness of relationships as a whole. Similar to a structure, humanity and nature ought to mutually compensate for each other's deficiencies. Some serve as the foundation, some as the walls, and some as the ceiling of the house, facilitating communal comfort. The agrarian characteristics of Bluto Village, a divine endowment, necessitate human endeavor to maximize its utility, despite challenges such as water scarcity. Consequently, the farmers devised a method to avoid squandering God's gift by cultivating crops, which demand minimal care and water until reaching maturity. The farmers collectively acknowledge that God has bestowed upon them a gift in the form of agriculture; but, to foster harmony and comfort in life, they must collaborate. It constitutes a manifestation of devotion to God. Farmer group members must see the necessity of collaborating with nature to reflect the majesty, beauty, and might of God.

The environmental ethics aspect of ecosufism emphasizes harmony with nature. The members of the farming group in Bluto Village, Bluto Sub-district, Sumenep District achieve this equilibrium by regulating their inner drives, such as greed, which can lead to a cascade of negative consequences if left unchecked. Regulating desire to avoid material avarice in contemporary society exemplifies a facet of Sufism centered on the concept of *uzlah*. In its fundamental sense, *uzlah* refers to the avoidance of human crowds. Nonetheless, the profound significance of *uzlah* encompasses all manifestations of human ethics aimed at distancing oneself from avarice, ostentation, and opulence, which predominantly manifest in the lives of contemporary individuals, both physically and psychologically.

The author observed an unethical disposition among the members of the farmer group, attributed to inadequate supervision over their agricultural practices. Historically, to achieve harvest income objectives, farmers excessively employed chemicals like herbicides, deemed more efficient in terms of time and energy, until an environmental crisis emerged, resulting in the significant demise of several premium crops. This experience served as a lesson for the farmers, prompting introspection. Introspection results in a shift of perspective to avoid or escape the avaricious tendencies disguised as time and energy efficiency, which represent one of the several forms of modern human avarice. The mindset that farmers cultivate to regulate these emotions is *uzlah*, which serves as a model for fostering patience (Munir, 2019).

Utilisation of what is available in nature is not prohibited, but of course within reasonable limits. This utilisation also needs to be supported by actions that encourage conservation or sustainability preservation activities in the environment. Members of the farmer group in Bluto village, Bluto sub-district, Sumenep district, from the results of the author's research have largely succeeded in instilling a sense of love or

mahabbah even on a small scale as in the agricultural environment they manage. A sense of love for the environment by members of the farmer group manifested by preserving agricultural nature, reasonable use, and avoiding damage is one of the basic dimensions in the concept of ecosufism, namely the dimension of sustainable practice.

The farmer group in Bluto village, Bluto sub-district, Sumenep district, aims to facilitate two forms of appreciation in ecosufism by implementing concrete measures to preserve human-nature relations, which is essential for harmony and a critical aspect of comprehending Al-Ghazali's theory. One specific action undertaken by the members of the farmer group to preserve the bond between humanity and nature is *rao jhung dherebbhan*.

An agricultural setting necessitates effective administration by the manager or farmer to ensure reliable subsistence. Proper care and treatment are necessary for the maintained plants to ensure optimal growth, fruitful yield, and successful harvests. The manager appropriately supplies or enhances the necessary nutrients for the plants, guided by agricultural research or prior experience. During the planting stage, pests or intruders frequently obstruct plant nourishment, necessitating their removal for the benefit of the cultivated crops. One of them is weeds, which typically proliferate near crops.

A minimal presence of weeds is inconsequential to the crop; nevertheless, if permitted to proliferate extensively, they deplete nutrients from the crops and must be eradicated. In removing these weeds, members of the farming group typically employ the *di-rao* technique separately or utilize *jhung dherebbhan*. This process closely resembles harrowing but is more refined until the grass weeds are entirely extracted from their roots. If it is *jhung dherebbhan*, then the connotation is more focused on assisting one farmer to another. This activity's implementation in agriculture is significantly more environmentally sustainable, as it is unlikely to negatively impact the controlled farm or the broader farming ecosystem.

Alongside preserving the bond between humans and nature, members of farmer groups actively engage in the agricultural environment by reducing the utilization of non-organic or chemical fertilizers. Crops under management necessitate nutrients for optimal growth. Nutrients are acquired from the soil in which plants develop. Nonetheless, soil, as a source of nutrients, requires external support or stimulation, such as fertilizers. Farmers generally understand that the application of quality fertilizer will yield healthy plants. Farmers initially evaluate the outcomes of their crops through observable exterior indicators. Should the current crop yield be favorable, the farmer will undoubtedly conclude that the fertilizer is effective for future agricultural practices. If the detrimental effects manifest gradually or imperceptibly, as seen with chemical fertilizers, some farmers may lack awareness of these consequences.

Consequently, members of the farmer group employ organic fertilizers, such as cow dung, as their primary fertilizer while reducing the application of artificial fertilizers. The foundational knowledge of farmer group members about the reduction of chemical fertilizer usage stems from the general function of farmer groups as platforms for learning, discussion, and the exchange of agricultural insights. The dissemination of this environmentally sustainable notion can proliferate through farmer organizations, rather than being limited to one or two individuals.

To enhance the utilization of organic fertilizers like cow dung, farmers affiliated with the organization integrate the practices of those in Bluto village, who also rear one or two cows, by establishing a cow dung waste bank. The establishment of the waste bank serves not only to fulfill their own fertilizer requirements but will also be made available to other farmer group members lacking livestock. Facilitating collaboration among members is a component of the Ministry of Agriculture's regulations.

The prudent utilization of technology is a definitive measure adopted by members of the farmer group in Bluto village, Bluto sub-district, Sumenep district, to preserve the interaction between humanity and nature. Ecosystems encompass not only humans and nature but also include many components such as animals. Technology in agriculture occasionally encompasses animals such as cows or buffaloes, which, upon further evaluation, may represent a diminishment of animal welfare. (Pujayanti, 2016). Therefore, the use of technology that is much better and can leave the practice of animal abuse such as tractors, cars, and so on is highly emphasised by farmer groups.

The aforementioned tangible measures, in addition to their primary objective of preserving connections with nature, also enhance interpersonal relationships among individuals. The implementation of the *jhung derrebhan* concept, including multiple farmers, can enhance *ukhuwah* among individuals, positively influencing social dynamics. This practice can enhance sympathy and empathy towards others, bolster trust in social interactions, and alleviate the burden of tasks that previously felt onerous when performed in solitude.

Ultimately, the promotion of education must consistently be prioritized as a real measure undertaken by members of the farming group. Activities that bolster the discourse of moral appreciation in sustaining environmental interactions must persist indefinitely. The farmer group employs its method of execution. Every Saturday night, members of the farmer group will engage in regular activities that involve sharing or discussion as previously outlined. This practice is also mixed with reinforcement in the discourse of spiritual significance. Annually, members of the farmer group actively participate in the committee for the *rokat dhisa* event, which is accessible to the public to honor the spiritual significance and express universal gratitude for all divine blessings.

## Conclusion

According to the author's study and analyses, the following findings are drawn: The spiritual components of ecosufism among farmer group members in Bluto Village, Bluto District, Sumenep Regency encompass gratitude, patience, and mahabbah, which have been cultivated via the avoidance of greed, a focus on zuhud, and other virtuous characteristics. The aspect of environmental ethics is the utilization of organic fertilizers or other eco-friendly principles. The aspect of holistic consciousness is the awareness of perpetual dependence on nature, bestowed by God; thus, as an expression of their love, harmony must prevail. The aspect concerning sustainable practices involves the establishment of institutions that promote sustainable conservation and education.

To sustain the relationship between humanity and nature, members of the farmer group in Bluto village, Bluto sub-district, Sumenep district, implement tangible measures to uphold the ethics of environmental preservation, enhancement, and conservation grounded in the principle of divinity. Employing cow dung organic fertilizer for plant nutrition in agriculture and implementing the *Rao Jhung Derrebbhan* technique for pest eradication are crucial measures to safeguard the environment and foster social relationships that extend beyond ecological concerns. Administering a cow dung waste repository is an initiative to promote an eco-friendly disposal method. Discontinuing methods that adversely affect other organisms or environmental entities, such as conventional cow plowing techniques associated with the concept of ecological friendliness, reflects a comprehensive awareness of the interconnectedness of all life forms on Earth. Education that incorporates farmer group organizations is a tangible measure to promote the sustainability of this approach.

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