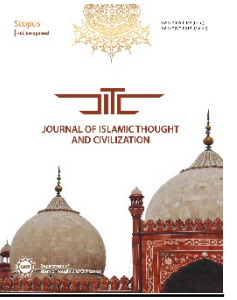
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Title: **Eco-sufism in Ammatoa Community: Harmonizing Islamic Values and Local Traditions for Environmental Conservation in Kajang Bulukumba**

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Eco-sufism in Ammatoa Community: Harmonizing Islamic Values and Local Traditions for Environmental Conservation in Kajang Bulukumba

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Abstract

This study investigates the concept of eco-sufism, which combines Islamic Sufism with local wisdom in the Ammatoa community of Kajang-Bulukumba, Indonesia. It focuses on the harmonious relationship between humans and nature, as outlined in the teachings of *Pasang ri Kajang*. The study argues that *Pasang ri Kajang*'s life philosophy integrates 'Sufi' values from Islam, highlighting the significance of environmental conservation as an aspect of human worship and the responsibility to promote it. Utilizing a qualitative approach, data were gathered through multiple instruments: in-depth interviews, observations, and literature reviews. The findings reveal that eco-sufism plays a crucial role in the Ammatoa community, guiding them to preserve forests, land, and water, which are considered inseparable from their spiritual life. The Islamic Sufi principles in *Pasang ri Kajang* reinforce the belief that harming nature is a transgression against divine laws, motivating the community to protect the environment consistently. Despite the pressures of modernization, the Ammatoa community continues to uphold these traditional values, that align with Islamic Sufism. Academically, this research contributes significantly to environmental studies by incorporating local wisdom and religious principles, proposing an alternative model for sustainable environmental policies in Indonesia. The integration of Sufism and local traditions is expected to offer a comprehensive solution to the global environmental crisis.

***Keywords*:** Ammatoa, eco-sufism, environmental conservation, local tradition, Pasang ri Kajang

Introduction

One of the challenges that global society undeniably must deal with today is the environmental crisis. Natural disasters such as forest fires, floods, and landslides in various countries are the

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consequences of excessive natural resource exploitation, which neglects its long-term impacts.[1] While the advancement of science and technology in the modern era offers numerous benefits, it also introduces significant challenges. The process of modernization, which heavily relies on industrialization as its primary driver, has led to the extensive exploitation of natural resources.[2] Consequently, humans are blamed as the principal agents of environmental destruction.[3] From an Islamic perspective, the environmental crisis reflects a profound spiritual crisis within humanity, stemming from elevation of humanism to a level that places humans above nature. In fact, humans and the environment share a symbiotic relationship where both sides have mutual dependence. Therefore, nature should not be perceived merely as a means to serve human interests. Rather, it should coexist with humans in an eco-friendly way.[4]

The urgency to resolve the chronic problem of environmental crisis in various parts of the world has also given rise to a fusion of religion and the ecology movement in the 21st century among environmental experts. For instance, in their book, *The Limit to Growth,* D.H. Meadows and D. L. Meadows warn of the greatest danger humans will face in the future: environmental damage. When the damage becomes catastrophic, it causes humans to lose their balance.[5] Thus, religious leaders play a role to prevent this from happening. It is then evident by a meeting of two great world religious figures, the Grand Imam of the Istiqlal Mosque in Indonesia (Nasaruddin Umar) and the Supreme Leader of the Catholic Church (Pope Francis) in 2024. In the meeting, they signed a joint declaration known as the *Istiqlal Declaration*, and one of the contents was about the importance of environmental conservation.

Plenty of research mentioned that the development of technology has contributed to this natural damage. With the development of science and technology, humans have become the main agents of natural change. They feel entitled to exploit nature to meet their needs.[6] They forget that the relationship between humans and nature is functional-related, not power-related. Borrowing Eric Ashby's terms in his book *Reconciling Man with Nature*, the relationship implies a reciprocal or mutually beneficial relationship between nature and humans.[7] In this context, eco-sufism has a very

[1]Josua Ignatius Manik, and M. Irfan Islami Rambe, "Implementation of Environmental Law Principles in Natural Resource Management in Indonesian," *Innovative: Journal of Social Science Research* 4, no. 4 (2024): 8226–27, https://doi.org/10.31004/Innovative.V4I4.14099.

[2]Lailiy Muthmainnah, Rizal Mustansyir, and Sindung Tjahyadi, "Capitalism, Ecological Crisis, and Intergenerational Justice: A Critical Analysis of Environmental Management Problems in Indonesia," *Mozaik Humaniora* 20, no. 1 (2020): 61-63, http://dx.doi.org/10.20473/mozaik.v20i1.15754.

[3]Triono Eddy, "Management of Natural Resources Based on Local Wisdom by Traditional Law Communities," *International Journal of Educational Research and Social Sciences* 2, no. 6 (2021): 1536–39, https://doi.org/10.51601/ ijersc.v2i6.190. M. Ilham, Baso Hasyim, Abbas Langaji, Irfan Hasanuddin, and Barsihannor. "Theological and Cultural Construction: Resilience Strategies of the To Sallang Minority in A Multicultural Society," *FITRAH: Journal of Islamic Studies* 9, no. 2 (2023): 250–254, https://doi.org/10.24952/ Fitrah.V9I2.8693.

[4]Ayu Adriyani, Partini Partini, and Muhammad Sulhan, "Ammatoa's Indigenous Identity Negotiation with the Modern Education System," *Journal of Communication* 13, no. 1 (2019): 83, https://doi.org/10.21107/ilkom. v13i1.5219.

[5]Donella H Meadows, and Dennis L Meadows, "The Limits to Growth: The 30-Year Update," *Choice Reviews Online* 42, no. 3 (2004): 156-180, https://doi.org/10.5860/choice.42-1517.

[6]Rudi Volti, and Jennifer L Croissant, *Society and Technological Change*: *9th Edition* (Waveland Press, 2024), 179, 525.

[7]Eric Ashby, *Reconciling Man with the Environment*: *1st Edition* (Stanford University Press, 1979), 23.

important role in making humans aware of how to manage nature based on the principles of religion, spirituality, and local wisdom.

Samsul Maarif highlighted the environmental crisis as a spiritual problem due to the deification of humanism and the over-exploitation of nature. He emphasized the importance of indigenous local wisdom, such as the concept of "religious ecology" that values the spiritual and moral relationship between humans and nature. He then offers "eco-sufism," an approach that connects ecology and Sufism. This concept invites humans to see nature as part of themselves and protect it. Maarif also highlights the important role of education in raising awareness and providing knowledge and skills for environmental conservation.[8]

Although Maarif offers this eco-sufism concept, it was originally pioneered by another Muslim scholar, Hossein Nasr. Eco-sufism combines Sufi teachings and local wisdom to encourage environmental conservation.[9] In Nasr's view, the meaning of eco-sufism is emphasized through the term ecology. Despite using different terms, the essence of both remains the same: the concept of spiritual ecology or the religion of greening. In this case, the ecology expressed by Nasr refers to ethics related to environmental issues and how to understand the order of nature.[10] He emphasizes the importance of maintaining a balance between humans and nature and views nature as an entity with the same value and dignity as humans.[11] Nasr viewed nature as a manifestation of God's power that must be maintained and respected. Nature is not only a resource that can be utilized alone but also has intrinsic value that must be maintained. He emphasizes the importance of maintaining ecological balance and views humans as part of nature who must coexist with other creatures. In short, he has long warned us about man's cavalier attitude towards nature.

Nasr's idea of eco-sufism is clearly reflected in the lifestyle of the Ammatoa indigenous community. The Ammatoa are an indigenous community residing in Bulukumba, South Sulawesi, Indonesia. Their way of life differs from that of most other communities as they consistently preserve their traditional lifestyle and avoid modern technology. Consequently, technological devices like electricity, televisions, mobile phones, the internet, cars, or motorbikes cannot be found in their area. Visitors must remove their shoes and walk on unpaved paths to enter. The Ammatoa's beliefs and customs are deeply intertwined with nature, guided by the *Pasang ri Kajang* philosophy.[12] This philosophy, which encompasses a set of teachings and norms, instructs individuals to harmonize with nature, people, and God. The community should see the forest as a vital source of life and environmental balance, believing that its destruction equates to the destruction of life for seven generations.[13]

[8] Samsul Maarif, "Ammatoan Indigenous Religion and Forest Conservation," *Worldviews: Global Religions, Culture, and Ecology* 19, no. 2 (2015): 146–148, https://doi.org/10.1163/15685357-01902005.

[9] Seyyed Hossein Nasr, *Man and Nature the Spiritual Crisis in Modern Man* (Mandala Unwin Paperbacks, 1990), 4, 6, 7; Seyyed Hossein Nasr, *Islam and The Environmental Crisis* (Islamic Quarterly, 1990), 49, 50.

[10] Seyyed Hossein Nasr, *Religion and the Order of Nature* (Oxford University Pers, 1996), 21.

[11] Muhammad Syihabuddin and Kirwan, "Reconception of Environmental Ethics in Islam: A Review of the Philosophy and Applications of Husein Nasr's Thought," *Reflections Journal of Philosophy and Islamic Thought* 23, no. 2 (2024): 248, https://doi.org/10.14421/ref.v23i2.5228.

[12] Sunarno, Asep Salahudin, and Wawan, "Dimensions of Eco-Sufism in Pangersa Abah Anom's Sufism Practices on Environmental Conservation," *International Journal of Cultural and Religious Studies* 1, no. 1 (2021): 42, https://doi.org/10.32996/ijcrs.2021.1.1.6.

[13] Muhammad Ichwan, Ulfa Reskiani, Ayu Lestari Indah, A. Nurul Ainun Fitri Makmur, Eka Merdekawati Djafar, "Pasang Ri Kajang: Oral Traditions of the Ammatoa Indigenous People of the

The Ammatoa community exemplifies the concept of eco-sufism in Islam, which combines ecological awareness and spiritual values from the Islamic Sufi tradition. This blend of spirituality and local wisdom creates a value system that promotes environmental preservation. As part of Islamic spirituality, eco-sufism encourages people to always consider God's presence in environmental management.[14] This approach can inspire and motivate communities to develop environmental ethics and other conservation programs. Eco-sufism is not just about spiritual fulfillment. Rather, it also offers practical contributions to protecting and saving the earth.[15] Essentially, it involves integrating the presence of God into nature conservation efforts. Over the past three decades, religious communities have played a significant role in fostering environmental values, reflecting a spiritual self-awareness rooted in the ancient traditions of world religions.[16]

In addition to the practical implementation of eco-sufism, empirical studies have been conducted to examine the Ammatoa indigenous community. For example, Ibrahim Sudirman et al. studied the impact of nature conservation on the health of the Ammatoa community.[17] Additionally, Syarif et al. investigated how *Pasang ri Kajang* influences the lives of the Ammatoa people in managing forests and emphasizes the commitment to having a humanistic relationship with the environment.[18] Other research by GA. Kambo described how *Pasang ri Kajang* plays a significant role in resolving various conflicts that occur in society, both internal and external.[19] Although these studies demonstrated the importance of local wisdom in maintaining forest ecosystems, none have specifically examined the relationship between Islamic teachings, Sufism, and forest conservation practices. Therefore, this study strives to fill the existing gaps.

This research is very important considering that the concept of eco-sufism and the role of local wisdom among the Ammatoa Indigenous community are not widely known, yet both are urgent in protecting the environment. Therefore, the research explores the values of local wisdom of the Ammatoa Indigenous community and its relationship to the teachings of eco-sufism in Islam. It also aims to identify how the *Pasang ri Kajang* philosophy supports holistic nature conservation and provides practical recommendations for applying eco-sufism principles in broader environmental policies in Indonesia.

Kajang Tribe in Building Conservation Character," *Ideas: Journal of Education, Social, and Culture* 7, no. 4 (2021): 133, https://doi.org/10.32884/ideas.v7i4.495.

[14]Syafwan Rozi, "Understanding the Concept of Ecosufism: Harmony and the Relationship of God, Nature and Humans in Mystical Philosophy of Ibn Arabi," *Ulumuna* 23, no. 2 (2019): 258, https://doi.org/10.20414/ujis.v23i1.354.

[15]Nur Arfiyah Febriani, Ahmad Ridla Syahida, and Thiyas Tono Taufiq, "Eco-Sufism in the Light of the Qur'ān: A Thematic Study of Tafsir Al-Misbah by Muhammad Quraish Shihab," *Teosofia: Indonesian Journal of Islamic Mysticism* 12, no. 1 (2023): 126-128, https://doi.org/10.21580/tos.v12i1.17844.

[16] Eko Asmanto, "Revitalization of Ecological Spirituality from an Islamic Education Perspective," *Tsaqafah* 11, no. 2 (2015): 333, https://doi.org/10.21111/tsaqafah.v11i2.272.

[17]Ibrahim Sudirman, Syamsu A. Kamaruddin, Arlin Adam, Andi Ihsan, "The Influence of Social Conservation and Biodiversity on the Health of Indigenous Kajang Tribe Communities," *Collaborative Journal of Science* 7, no. 4 (2024): 1508-1509, https://doi.org/10.56338/jks.v7i4.4573.

[18]Erman Syarif, Ach. Fatchan, Sumarmi, and Komang Astina., "Tradition of 'Pasang Ri-Kajang' in the Forests Managing in System Mores of 'Ammatoa' at District Bulukumba South Sulawesi, Indonesia," *Mediterranean Journal of Social Sciences*(2016): 330-331, https://doi.org/ 10.5901/mjss.2016.v7n6p325.

[19] Gustiana Anwar Kambo, "Local Wisdom Pasang Ri Kajang as a Political Power in Maintaining Indigenous People's Rights," *ETNOSIA : Indonesian Journal of Ethnography* 6, no. 2 (2021): 269, https://doi.org/10.31947/etnosia.v6i2.10585.

2. Literature Review

2.1.Eco-sufism: Islamic Perspective

Eco-sufism is a relatively new concept in environmental studies and spirituality. It refers to a holistic approach that combines Sufism—a mystical branch of Islam—with ecological awareness.[20] One of the well-known scholars in this field is Fazlun Khaliud, who explains Islamic spiritual values and concepts that have a close relationship with Islamic eco-sufism. Islamic eco-sufism is a movement that connects Islamic spirituality with environmental concerns. Fazlun Khalid's work makes a significant contribution to the development of Islamic Ecosufism. His thought is based on Islamic spiritual values and concepts, such as *tawhid* (oneness of God), *fitra* (sanctity of nature), *mizan* (balance), and *khalifa* (human responsibility). [21] These concepts are then linked to environmental issues, such as the importance of maintaining the balance of nature, utilizing natural resources wisely, and having the responsibility to preserve the environment as a mandate from God.

Another Muslim scholar contributing to this field is Ibrahim Abdul-Matin. He developed the participatory concept in eco-sufism by emphasizing environmental conservation as not only the responsibility of individuals but also communities. Through Islamic principles such as *khalifa* (human leadership over the earth) and *amana* (the trust in taking care of God's creation), he highlighted the active role of Muslim communities in implementing environmentally friendly practices.[22]

Al-Ghazali's eco-sufism is also based on Sufistic philosophy. As a major branch of philosophy, ethics is divided into two: philosophical (the result of human thought) and Sufistic (based on Sufistic experience) ethics. Al-Ghazali united revelation and morality in ethics, seeing nature as a subject, not an object, in human life. For him, God's other creatures are living partners bound by ethics that connect them to God. Environmental problems arise as a crisis due to human actions. In fact, Islam as a universal religion carries a mission of mercy, peace and harmony for the universe.[23] Islam should provide a comprehensive idea of the harmonious relationship between humans, nature and God. Islam not only permits the utilization of natural resources but also teaches the rules of the game for sustainable common welfare. Islamic ethics emphasizes environmental conservation and ecological wisdom.

Sufism is known for its teachings which emphasize the intimate relationship between humans, God and nature. In the Sufistic tradition, nature is not only considered a material resource but also a manifestation of God's majesty.[24] The environmental crisis facing the world today is the result of a split between human spirituality and nature. Sayyedd Hosen Nasr believes that the solution to this problem is to return humans to a higher spiritual view of nature. In this context, Sufism can be a key

[20]Abdul Haris Sambu, Burhanuddin, and Amruddin, "Quality Parameters of Soil Chemical Physics and Water Ecosystem in Indonesia," *International Journal on Advanced Science, Engineering and Information Technology* 13, no. 5 (2023): 1783-85, https://doi.org/10.18517/ijaseit.13.5.18729.

[21]Fazlun M. Khalid, "Applying Islamic Environmental Ethics" in *Environmentalism in the Muslim World*, ed. Richard C. Foltz (Nova Science, 2005), 14-16.

[22] Ibrahim Abdul Matin, *Green Deen: What Islam Teaches About Protecting the Planet,* (Koehler Publishers, 2010), 36.

[23]Uup Gufron, and Radea Yuli A. Hambali, "Man, Nature and God in Al-Ghazali's Ecosufism," *JAQFI: Journal of Aqidah and Islamic Philosophy* 7, no. 1 (June 29, 2022): 92-93, https://doi.org/10.15575/jaqfi.v7i1. 16275.

[24]Mita Uswatun Hasanah, and Mulia Ardi, "Eco-Sufism in Environmental Conservation Efforts at Alam Kandung Rejotangan Tulungagung," *Syifa Al-Qulub* 6, no. 2 (2022): 172, https://doi.org/ 10.15575/saq.12937.

approach to restore this harmony because Sufism teaches that everything in the universe has spiritual meaning and that all creatures are part of God's creation that needs to be respected and protected.[25] Ibn 'Arabi elaborated on the concept of *wahdatul wujūd* (unity of existence) by stating that existence is divided into two: the original and the original (*hadīth*). The original form is *al-Haqq* (God) because His existence comes from Himself without depending on anything else. Meanwhile, another original form is the manifestation of *al-Haqq* in the form of a permanent universe.

Eco-sufism is closely related to spiritual ecology or green spirituality, which combines divine consciousness with ecological awareness. This concept believes that caring for nature is an act of loving God, emphasizing harmony with nature as harmony with God.[26] In Islam, nature is considered a creation of God that must be protected and maintained. The Qur'ān and Hadīth contain many teachings that emphasize human responsibility towards nature. For instance, the concept of *caliph* (leader) in Islam shows that humans are given the mandate to protect the earth and everything in it.[27] Allah stated in al-Qur'ān[28] that humans were placed on earth as *caliphs* to maintain the balance of nature and not cause damage.[29]

In Islamic teachings, there is a basic principle called *tawazun,* which means balance. It emphasizes that everything in the universe was created in perfect balance, and humans are responsible for maintaining that balance. Any action that damages nature is considered a violation of God's law, as mentioned in the al-Qur'ān,[30] which reminds humans not to excessively consume natural resources and must maintain the balance.[31] Therefore, Islam teaches the importance of maintaining a balance between the preservation and utilization of natural resources. As a *caliph* on earth, humans have an obligation to utilize resources sustainably and avoid over-exploitation. They must protect ecosystems and restore degraded lands to preserve nature for present and future generations. This principle encourages collective efforts to maintain ecological balance, including the development of technology and industry.

Environmental ethics in Islam are also expressed through the concept of *harim,* namely protected areas. This concept was traditionally applied to protect water sources, forests and grasslands.[32] Water sources such as seas, lakes, rivers, springs, wells, and streams, must have a safe

[25] Ahmad Sururi, Arqom Kuswanjono, and Agus Himmawan Utomo, "Ecological Sufism Concepts in the Thought of Seyyed Hossein Nasr," *Research, Society and Development* 9, no. 10 (2020): 14-15, e5769108611, https://doi.org/10.33448/ rsd-v9i10.86111.

[26] Supian Ramli, K.A. Rahman, Mohamad Muspawi, Muhammad Sobri, Ady Muh. Zainul Mustofa, and Nori Nopita Sari, and Salman Hasani, "Eco-Spiritual Based Green Spirituality : A Systematic Literature Review of Environmentally Conscious Mental Revolution in Education," *Journal of Education* 10, no. 4 (2024): 1735, https://doi.org/https://doi.org/ 10.33394/jk.v10i4.13318.

[27] Irfan Abu Nazar, Sunarto Sunarto, and Ihsan Nul Hakim, "Development of the Ecotheological Concept of the Qur'an to Realize Sustainable Development," *AL QUDS : Journal of Qur'ānic and Hadīth Studies* 7, no. 3 (2023): 561, https://doi.org/10.29240/alquds.v7i3.5447.

[28] al-Baqarah 2:30.

[29] Radhie Munadi, and Kaslam Kaslam, "Forest Management Ethics in the Qur'ānic Perspective", *Jurnal Tafsere* 9, no. 1 (2021): 74, https://doi.org/10.24252/jt.v9i1.30986.

[30] al-A'raf 7:31.

[31] Mohammad Arif Kamal, Tahsinur Rahman Warsi, and Osama Nasir, "Islamic Principles As a Design Framework for Urban System: Environmental Concern and Sustainable Development," *Journal of Islamic Architecture* 7, no. 4 (2023): 706, https://doi.org/10.18860/jia.v7i4.21187.

[32] Agus Taufiqur Rohman, and Aminullah Ibrahim, "A Discourse of Islamic Law on Environmental Protection and Sustanability: How Are Religious Values Transferred into Indonesian

zone that resembles a place to prevent damage, facilitate use and maintenance, and avoid disturbances and dangers.[33] In addition, there is a concept of *himā*, which refers to a sustainable natural resource management system. *Himayah* in the Islamic tradition denotes a long-standing ecological consciousness where certain areas are guarded and managed to prevent over-exploitation.[34] In the context of Sufism, protecting nature is considered an integral part of spiritual life.[35] Sufis, in the Islamic tradition, are often seen as individuals who are close to nature since they live in simplicity and respect all of God's creation. They believed that nature was a reflection of God's presence and that humans, as part of nature, should live in harmony with natural cycles.[36] Thus, environmental conservation efforts combined with the teachings of Sufism have a deep spiritual dimension, making them more than just pragmatic efforts.

2.2 .*Pasang Ri Kajang*: Living Guidelines for the Ammatoa Indigenous Community

As shown in Figure 1, Ammatoa is a customary area located in Kajang District, Bulukuma Regency, South Sulawesi. This community adheres to the *Pasang ri Kajang* philosophy that has been passed down from generation to generation.[37] Derived from the local language, *Pasang* means a message. However, it is not just a message but a sacred message or sacred mandate from the ancestors that must be obeyed and implemented in everyday life. If violated, the Ammatoa community will have a bad impact.[38] These teachings share similarities with Sufism in Islam, particularly in valuing nature and preserving ecological balance.

In the Ammatoa community, the philosophy of *Pasang ri Kajang* has Sufistic aspects as introduced in Islam. This philosophy is a guideline for the community to live in harmony with nature. *Pasang ri Kajang* teaches that preserving nature is a form of obedience to God and respect for ancestors. Therefore, eco-sufism has been practised in the Ammatoa community's everyday life by preserving nature, not only as a resource but also as part of their spiritual and religious identity.[39]

Environmental Law?," *Indonesian Journal of Environmental Law and Sustainable Development* 1, no. 2 (2022): 154, https://doi.org/10.15294/ijel.v1i2.58136.

[33] Ahmad Havid Jakiyudin, Vina Fithriana Wibisono, and Mufliha Ramadia Ma'shuma, "Revitalizing Ecotourism in Indonesia : A Green Economy Vision through the Lens of Fiqh Biah," *Az-Zarqa; Journal of Islamic Business Law* 15, no. 2 (2023): 227. https://doi.org/10.14421/azzarqa.v15i2.3214.

[34]Elwardi Hasibuan, "Revitalization of Local Wisdom (*Lubuk Larangan*) in the Review of Maqashid Al-Syari'ah on the Welfare of Muslim Communities in Mandailing Natal Regency," (PhD Diss., Universitas Islam Negeri Sumatera Utara, 2021), 47. http://repository.uinsu.ac.id/12250/1/Elwardi%20hasibuan..%20%281%29.pdf.

[35]Hajam and Theguh Saumantri, "Treasures of Archipelago Sufism Teachings: Response to the Humanitarian Crisis in the Contemporary Era," *Empirisma: Journal of Islamic Thought and Culture* 33, no. 2 (2024): 294-295, https://doi.org/10.30762/empirisma.v33i2.2028.

[36]Ahmad Murtaza MZ, Moch Ali Mutawakkil, and Khoirurroziqin Khoirurroziqin, "Ibn Arabi's Falsafi Sufism; A Study of the Book of Hakikat Al-Ibadah, Karam Amin Abu Bakr," *Journal of Islamic Thought and Philosophy* 1, no. 2 (2022): 238, https://doi.org/10.15642/jitp.2022.1.2.230-256.

[37] Elfira, Andi Agustang, and Muhammad Syukur, "Principles of the Kajang Indigenous Community in Maintaining Customs (Case Study in the Ammatoa Traditional Area)," *JISIP (Journal of Social Science and Education)* 7, no. 1 (2023): 284, https://doi.org/10.58258/jisip.v7i1.4230.

[38]Muhammad Ichwan, Ulfa Reskiani, Ayu Lestari Indah, A. Nurul Ainun Fitri Makmur, Eka Merdekawati Djafar, "Pasang Ri Kajang," 135.

[39]M Khikamuddin, Mahfudhoh Ainiyah, and Moh. Kamil Anwar, "Al-Ghazali's Eco-Sufism for Environmental Preservation: Living Sufism at Pesantren Al-Anwar 3 of Central Java," *Teosofia:*

In addition, *Pasang* is also considered one of the types of knowledge that must be owned and mastered by every Ammatoa community. It contains the history of the origin of Ammatoa, the development of the society, and the structure of customs, moral rules and laws that regulate social relations and the Ammatoa environment. *Pasang* also contains predictions about something that will happen in the future. It is a source of Ammatoa history that contains the principles of life that regulate their relationship with God, as well as the relationship between humans and their environment.[40]

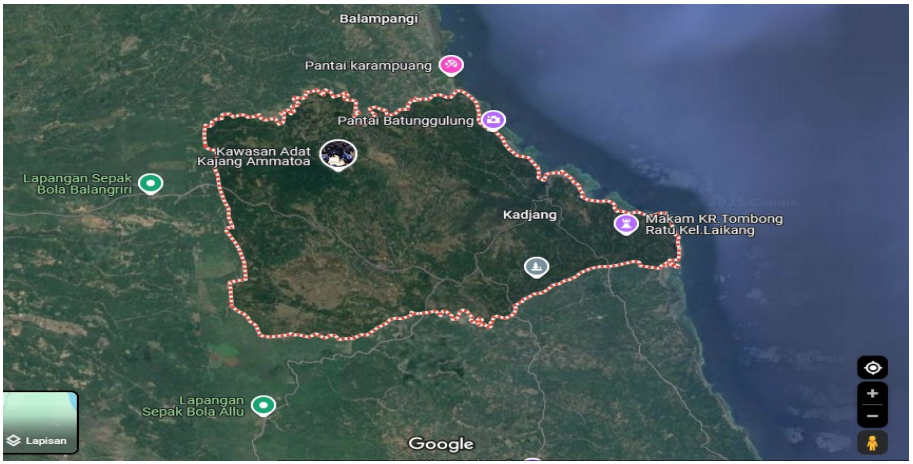


Figure 1. Map of Ammatoa customary area, Kajang District, Bulukumba Regency, South Sulawesi

2.3 Nature Conservation; Worship in Islamic Traditions and the Ammatoa Indigenous Community

As a religion, Islam not only maintains and guarantees human welfare but also the welfare of the environment. Islamic spiritual communities, such as Sufis groups, are actively involved in environmental conservation efforts.[41] They have made various efforts to spread ecological awareness and ethics among their followers and are actively carrying out real movements to save the environment.[42] One interesting piece of evidence is the meeting of world Sufi figures in Indonesia in 2011, discussing the issue of the environmental crisis. This indicates that the Sufi community, whose legitimacy is recognized by the majority of Muslims, is now starting to pay attention to the environmental crisis and trying to find solutions to overcome it. They really embody the teachings of Islam in that worship is not only limited to day-to-day rituals as practised by Muslims in everyday life but also protecting the environment is also worship.

Likewise, the Ammatoa community supports the principle that maintaining and preserving the environment is one form of God's mandate. In carrying out this mandate, they always maintain

Indonesian Journal of Islamic Mysticism 13, no. 1 (2024): 138, https://doi.org/10.21580/tos.v13i1.22139.

[40]Kamaluddin Tajibu, "Pasang Ri Kajang in Developing Youth Character of Environmental Love in Tana Toa Kajang," *Adabiyah Journal* 20, no. 1 (2020): 131, https://doi.org/10.24252/jad.v17i120i1a6.

[41]Baso Hasyim, Abbas Langaji, Barsihannor, Muhammad Irfan Hasanuddin, M. Ilham Kamil, "Islam Garassik: Double Minority Struggles and Survival Strategies n A Multicultural Society," *Al-Qalam* 30, no. 1 (2024): 57, https://doi.org/ 10.31969/alq.v30i1.1401.

[42]Iham Tohari, and Umar Faruq, "Actualization of Ajran Tasawwuf's Ecological Values in Environmental Conservation," *Civilization Journal of Religion and Society* 1, no. 1 (2022): 44-45, https://doi.org/10.59001/pjrs.v1i1.30.

balance in a system. The balance refers to the balance between participation and magical balance, or the view that society (citizens) is part of nature and, in behaving, must consider invisible supernatural powers. Ammatoa realizes and understands that happiness can be achieved by adapting to established procedures. A harmonious society is an ideal society that is desired by all parties. Realizing an ideal society can be done by balancing the traditional cosmic mindset, which views humans as part of the whole of nature. This mindset greatly influences their lives, so life must always be maintained properly.[43]

In order to establish a life of peace, prosperity, and justice, humans have a complete responsibility to maintain and preserve the environment as part of their job as *caliph* (*khalifah*) on earth. Since ecology is a religious philosophy, Islamic teachings place a higher value on environmental protection. A person's faith is incomplete if they neglect the environment. This research emphasizes that faith is measured by both acts of worship and efforts to protect and preserve nature, which is essential for achieving true faith. According to Qardhawi, those who destroy the environment can be considered "ecological infidels" (*kufr al-bi'ah*).[44]

3. Research Method

This study was descriptive-qualitative research aimed at understanding socio-religious and cultural phenomena, especially the concept of eco-sufism practices within the Ammatoa community in Bulukumba. The study focused on describing and analyzing local practices related to environmental conservation and how Islamic Sufism and local traditions were integrated into these efforts. The data of this research consisted of primary and secondary data. Primary data were mainly gathered from direct information from the Ammatoa people and some references related to the life of the Ammatoa community. On the other hand, secondary data were obtained from information from a number of community members living around Kajang. The data were collected using multiple instruments, such as in-depth interviews with (a) traditional leaders (Ammatoa) who played a key role in maintaining the teachings of *Pasang ri Kajang* and (b) religious/community leaders who provided insight into the integration of Sufism values into the environmental behaviour of the community. Additionally, the study also conducted (c) an observation where researchers visited the location to see firsthand the lives of the Ammatoa community.

4. Results and Discussion

4.1. Eco-sufism of Ammatoa's Indigenous People

The concept of eco-sufism in *Pasang ri Kajang* is understood as an integration between Islamic Sufism values and ecological awareness, manifested in the traditional teachings of the Ammatoa community. Although the Ammatoa people claim to be Muslim, their Islam is somewhat different from the mainstream Muslims. A clear example is their different beliefs about revelation. If Muslims generally believe that the Qur'ān consists of 30 *surahs* (chapters), the Ammatoa community believes that the Qur'ān was revealed in 40 *surahs* (chapters).[45] The Ammatoa leader explained that the 30 chapters of the Qur'ān were revealed to Prophet Muhammad in Arabia, while the additional 10

[43]Kamaluddin, and Mustolehudin, "Pasang Ri Kajang: The Local Wisdom Values of Forest Preservation in Bulukmba, South Sulawesi," *Penamas : Journal of Religious and Societies* 33, no. 1 (2020): 139-140, https://doi.org/10.31330/ penama s.v33i1.385.

[44]Yusuf al-Qardhawi, *Ri'ayat al-Bi'ah fi Syariat al-Islam,* 1st Edition (Dar al-Syuruq, 2001), 230-231.

[45]Sitti Jamilah Amin, "Talassa Kamase-Mase Dan Zuhud: Titik Temu Kedekatan Pada Tuhan Dalam Bingkai Pasang Ri Kajang Dan Ilmu Tasawuf," [Talassa Kamase-Mase and Zuhud: Meeting Point for Closeness to God in the Framework of Pasang Ri Kajang and the Science of Sufism], *KURIOSITAS: Social and Religious Communication Media* 12, no. 1 (13 Juni 2019): 65, https://doi.org/10.35905/kur.v12i1.1199.

chapters were revealed to them. These 10 chapters are not written in physical texts in Arabic. However, they contain values passed down orally through generations as life guidelines. For the Ammatoa community, *Pasang ri Kajang* serves as a framework for life, emphasizing the spiritual responsibility of maintaining harmony between humans and nature.

Pasang ri Kajang serves as both a spiritual and ecological guide for the Ammatoa community, regulating their social, spiritual, and environmental interactions. This teaching stresses the importance of living in harmony with nature and preserving the balance created by God. A key principle of *Pasang ri Kajang* is the prohibition against greed in utilizing natural resources. The Ammatoa people are taught to take only what is needed and avoid taking it excessively. They believe that violating this principle will provoke nature's "anger" and bring disaster to the community. For the Ammatoa, nature and its resources are sacred entities that must be protected as part of God's creation.[46]

Based on in-depth interviews with Ammatoa leaders (Puto Palasa), it was found out that the Ammatoa community follows several prohibitions taught in *Pasang ri Kajang*, including a prohibition on cutting down the customary forest called *Sacred Forest*s (*Borong Karama)*.[47] The Ammatoa community believes that the forest has the power to provide balance and protect humans from destruction. Moreover, they believe that cutting down wood would reduce rainfall and affect the availability of springs. Therefore, they traditionally cut down trees (using machetes) because the process is long and requires more energy than wood-cutting machines. This can be a consideration to take the wood as needed, preventing over-exploitation.[48] This also applies to the prohibition of burning forests. For them, burning forests is an extraordinary crime because it threatens and damages the ecology and disturbs the spirits of nature that are considered to reside in the forest.[49]

The Ammatoa people also prohibit using modern equipment in agriculture and forestry. Thus, it is not surprising that when entering the Ammatoa traditional area, no sophisticated and modern agricultural equipment is found except machetes and hoes. In addition to preventing over-exploitation of nature, the ban on the use of contemporary tools attempts to preserve the idea of simplicity (*kamase-mase*).[50] They encourage the over-exploitation of natural resources, and modern tools are thought to be a contributing factor to environmental degradation. According to the Ammatoa people, direct human involvement to prevent damage to the environment is very necessary to create a happy and good relationship with nature.[51]

In addition to the prohibitions above, Ammatoa also forbids polluting water, whether in the mountains as a source of springs, wells, or lakes. For them, polluting water is the same as polluting life. They also forbid killing animals except for the necessities of life because animals are creatures

[46]Wasilah Sahabuddin, and Andi Hildayanti, "Influence of Cosmology in Life and Architecture: Insights from the Kajang People of Indonesia," *ISVS E-Journal* 10, no. 6 (2023): 33, https://www.isvshome.com/pdf/ISVS_10-6/ISVSej_10.6.3.pdf.

[47]Puto Palasa (Ammatoa Leaders), "In Depth-Interview," 2024.

[48] D. Daniel, S. Satriani, Sefriyani Lea Zudi, and Anjana Ekka. "To What Extent Does Indigenous Local Knowledge Support the Social–Ecological System? A Case Study of the Ammatoa Community, Indonesia." *Resources* 11, no. 12 (2022): 1-16. https://doi.org/10.3390/resources11120106.

[49]Puto Palasa (Ammatoa Leaders), "In Depth-Interview," 2024.

[50]Pawennari Hijjang, "Pasang and Traditional Leadership Ammatoa Indigenous Communities in Forest Resources Management," *Proceedings of the International Conference on Ethics in Governance (ICONEG 2016)* 84, (2017): 368, https://doi.org/10.2991/iconeg-16.2017.81.

[51]Ahmad M Abdullah, Hafied Cangara, and Mahmud Tang, "Kajang Traditional Community in the Midst of Communication and Information Transformation ," *KAREBA: Journal of Communication Science* 3, no. 2 (2014): 106-107, https://doi.org/ 10.31947/kareba.v3i2.

that must be protected and have an important role in maintaining the ecosystem. The extinction of the animals will disrupt the balance of nature and endanger the survival of society.

With all these values and regulations, the Ammatoa people consider their customary land as an ancestral heritage. Therefore, the land must be well maintained. They are not allowed to sell their customary land or transfer it to outsiders. They believe that it is a sacred place for their ancestors and a very important source of life, so selling it is a betrayal of their ancestral heritage and values. For this reason, Ammatoa people who do not want to follow the rules of *Pasang Ri Kajang* must live elsewhere, or at least outside the customary land they call Kajang Luar (Kajang Outside). For the community, customary land is considered part of their identity, and its preservation reflects their role as guardians of the earth. These local wisdom and spiritual beliefs have guided them to maintain the natural balance and respect their ancestors.

Table 1 below summarizes the eco-sufism values found in the Ammatoa indigenous community and briefly describes each value. Value refers to something essential and highly significant to humans, serving as the foundation of life and a widely accepted standard of behaviour. Without values, human lives will be meaningless because they lost their life foundation. These values must be intrinsic to the individual and society.[52] They reflect local wisdom passed down from generation to generation and serve as guidelines for maintaining balance and harmony between humans and nature.

Table 1. Eco-sufism Values in the Ammatoa Community

No.	Eco-sufism Values	Description
1.	Sacred Forests (*Borong Karama*)	This value is a prohibition on cutting down sacred forests. The Ammatoa community believes that the forests have the power to maintain balance and protect humans from destruction.
2.	Simplicity (*Kamase-mase*)	It refers to simple life without the use of modern equipment in agriculture and forestry. The prohibition of using modern tools other than machetes and hoes is to prevent the overexploitation of nature. In addition, modern tools are considered a contributing factor to environmental degradation. According to the Ammatoa people, direct human involvement to prevent damage to the environment is highly necessary to create a happy and good relationship with nature.
3.	Prohibition of polluting water and killing animals except for the necessities of life	For the Ammatoa community, polluting water is equivalent to polluting life. They also prohibit killing animals because animals are creatures that must be protected as they have an important role in maintaining the ecosystem. The extinction of the animals will disrupt the balance of nature and threaten the community's survival.
4.	Prohibition of selling customary land	The Ammatoa people believe that customary land is sacred to their ancestors and an essential source of life, therefore, selling it would be a betrayal to their heritage and values. This is because customary land is considered a part of their identity, and its preservation reflects their role as guardians of the Earth.

4.2. The Value of Islamic Sufism in the Eco-sufism of the Ammatoa Indigenous Community

[52]Rukman Abdul Rahman Said, M. Ilham, Mikdar Rusdi, Muhammad Majdy Amiruddin, "A Critical Review of Traditional Wisdom in the Qur'ān: Exploring the Value of Siri' in Surah Yusuf," *Adabiyah Journal* 22, no. 1 (2022): 93, https://doi.org/10.24252/jad.v22i1a5.

Sufism, rooted in Islamic teachings, plays a significant role in shaping the Ammatoa indigenous community's worldview. While they do not fully adhere to Islam, several informants shared Sufistic teachings, for example, the concept of the *caliph* (God's representative on earth). This concept has greatly influenced their attitudes toward nature.[53] In their view, the *caliph* or leader (*Ammatoa*) must set an example in life, as reflected in the teachings of *Pasang ri Kajang*;

> *Punna anne kamponga lakasi-asi (lakamase-mase) kaminang riyolo kamasemase iyamiantu Bohe Amma (Ammatoa), mingka punna riek herena nakalumanyang, kaminang riboko kalumanyang iyamiantu Bohe Amma.*
>
> (If the village/community is poor (simple), then the first to be poor (simple) is the Bohe Amma (Ammatoa). If the village/communities have the fate of being rich (prosperous), then the last to be rich (prosperous) is Bohe Amma (Ammatoa).[54]

The teachings above show that as a leader (caliph), the Ammatoa leader must set a good example for the community. His role is to encourage a sense of moral and spiritual responsibility to protect the environment as an act of devotion to God. The Ammatoa people believe that the entire universe reflects God's attributes, and harming nature is akin to destroying God's creation. Therefore, actions like illegal logging or polluting rivers are seen as violations of both religious and customary teachings.

The Ammatoa community's understanding of leadership is also reflected in Islamic concepts. Allah SWT stated that the Messenger of Allah, as the leader of the state and religion, is the best role model who can be a reference in life.[55] Likewise, the Prophet Muhammad (PUH) emphasized that every individual is a leader who is obliged to be responsible for what he leads.

The concept of the caliphate in Islam, which places humans as God's representatives on earth, has greatly influenced the Ammatoa people's perspective on the environment. As caliphs, humans are mandated to protect the earth and everything in it. Based on *Pasang ri Kajang* teachings in the Ammatoa community, caring for nature is part of this responsibility. On the other hand, failure to preserve nature is considered a betrayal of God's trust. The teachings of Islamic Sufism, in general, place humans as caliphs (managers of the earth) who are responsible for protecting and preserving God's creation.[56] In Sufism, this means that humans must live a life full of spiritual awareness where the connection with nature is seen as part of worshipping God.[57]

In the Ammatoa community, humans are viewed as having a significant responsibility in preserving nature. The Ammatoa's traditional teachings emphasize that humans must avoid greed and strive to maintain harmony with the surrounding environment.[58] They believe that destroying nature is a violation that will ultimately cause disaster to humans. The role of humans as responsible

[53]Ahsan Syakur, Muhammad Dahlan, Nasruddin, "In Depth-Interview," 2024.

[54]Kamaluddin and Mustolehudin, "Pasang Ri Kajang: The Local Wisdom Values of Forest Preservation in Bulukmba, South Sulawesi," 142.

[55]al-Ahzab 33: 21.

[56]Sulfiana Dwi Putra, Ashabul Kahfi, and Islam, "Legal Protection of Customary Forest Areas in Ammatoa Bulukumba Regency from the Perspective of Siyasah Dusturiyah," *Siyasatuna* 5, no. 2 (2024): 403-404, https://journal.uin-alauddin.ac.id/index.php/siyasatuna/article/view/39500.

[57]Ida Munfarida, "Relevance of Sufism Values for the Development of Environmental Ethics," *Indonesian Journal of Islamic Theology and Philosophy* 2, no. 1 (2020): 26-27, https://dx.doi.org/10.24042/ijitp.v2i1.3901.

[58]Sahri Sahri, "The Tradition of Larung Laut From the Perspectives of Sufi and Mutakallimin," *Al-Qalam* 28, no. 1 (2022): 44, https://doi.org/10.31969/alq.v28i1.1019.

managers of nature is in line with the concept of the caliphate in Sufism, where humans think not only about short-term profits but also the welfare of other creations.

Interestingly, the Ammatoa's values of protecting the environment also resonate with the Islamic concept of caliphate. This responsibility was further emphasised through *ihsan*, which encourages kindness in caring for the environment. Kindness includes actions such as cleaning and purifying the environment, as well as being gentle and considerate toward it. It also means preserving natural resources and protecting them from all forms of damage and destruction. In addition, *ihsan* also includes kindness in praying to Allah and worshipping Him. Those who practice *ihsan*, both in repairing the earth and in worship, are those who are close to the mercy of Allah SWT.[59]

In an interview with the Ammatoa leader, the concept of the caliphate was explained as the active role of humans in protecting and preserving nature. According to him, nature is "God's garden", which is entrusted to humans to care for. In the Ammatoa tradition, humans are considered to have a moral responsibility to maintain harmony between nature and the community. Customary law prohibits environmental destruction, and violations of these rules are often seen as spiritual offences that can lead to disaster in society.[60]

In addition to *ihsan,* the Ammatoa community reflects the concept of *tawakkul* (trust in God) by believing that God provides through nature, and they are responsible for protecting it. Overusing nature contradicts the principles of *tawakkul* and *qana'ah* (contentment). In fact, humans should promote harmony with nature and simplicity, as taught in *Pasang ri Kajang*:

- *Jagai linoa lollongbonena kammayya tompa langika siagang rupa taua siagang boronga* (Take care of the earth and its contents, as well as the sky, people and forests)
- *Nikasipalliangngi Ammanra'- manrakia borong* (It is strictly prohibited to destroy forests)
- *Anjo boronga iya kontaki bosiya nasaba konre mae pangairangnga iaminjo boronga nikua pangaira ng Punna nitabbangngi kajua riborongnga, nunipappi rangnga*(It is the forest that invites rain because there is no irrigation here. Hence, it is the forest that functions as an irrigation system because it brings water).[61]

Besides the Islamic concepts, the Ammatoa community reflects local traditions in their conservation practices, such as protecting their sacred forests (*borong karama*). These forests are considered holy and are carefully protected by the community based on spiritual laws. Under Ammatoa's guidance, cutting down trees is only allowed in emergencies, such as for specific rituals. Ammatoa teaches that harming the forest or environment affects not only their physical life but also their spiritual well-being.[62] The Ammatoa people believe that ignoring customs and teachings can bring disasters, both materially and spiritually, as explained in *Pasang ri Kajang*:

> *Angngurangi bosi patane timbusu. Nibicara Pasang ri tau Ma'riolo Narie' kaloro battu riborongnga, narie' timbusu battu rijakua na battu ri kalelengnga* (If the wood in the forest is cut down, the rain will decrease, and the springs will disappear (dry up), according to the message of the ancient people)

[59]Yusuf al-Qardhawi, *Ri'ayat al-Bi'ah fi Syariat al-Islam,* 231.

[60]Iin Sugiarti, and Waryani Fajar Riyanto, "Understanding the Concept of Eco-Sufisme in Pekalongan, Indonesia (Analyzing Mbah Munawar and Habib Ahmad D Sahab)," *MESIR: Journal of Management Education Social Sciences Information and Religion* 1, no. 1 (2024): 37-38, https://doi.org/10.57235/mesir.v1i1.2069.

[61]Kamaluddin and Mustolehudin, "Pasang Ri Kajang: The Local Wisdom Values of Forest Preservation in Bulukmba, South Sulawesi," 144.

[62]Puto Palasa (Ammatoa Leaders); "In Depth-Interview", 2024.

Boronga pangallui nitallasi, erea battu ri kaloro lupayya (There are rivers that come from forests, and there are springs that come from trees and leaves)

Iyamintu akkiyo bosi anggenna erea nipake a'lamung pare, ba'do appa'rie' timbusia Anjo (Forests need to be preserved because water comes from small rivers)

Tugasa'na Ammatoa nolarangngi annabbang kaju ri borongnga (An Ammatoa's duty is to prohibit logging in the forest)

Iyaminjo nikua ada'tana Iyaminjo boronga kunne pusaka Talakullei nisambei kajua, iyato' minjo kaju timboa (This is the law that applies here. Forests are our heritage)

Talakullei nitambai nanikurangi borong karama, nilarangngi tauwa a'lamunglamung riborongnga, nasaba se're hattu larie' tau angngakui bate lamunna

(It is not permitted to change the type of wood in customary forests; only woods that grow naturally are acceptable. They cannot be added or subtracted. Planting activities in customary forests are prohibited because one day, there will be recognition of plant ownership rights).[63]

The Ammatoa community's principles against forest destruction are in line with the teachings of Islamic Sufism, which teaches balance and human responsibility as custodians of the earth. The Qur'ān explains that the universe was created in balance, and humans must protect it.[64] In the Ammatoa community, this is reflected in the teachings of *Pasangri Kajang,* which emphasizes the balance between human needs and nature conservation. They only take what they need from nature and avoid exploiting it, as they believe that disturbing nature will damage the spiritual and physical balance, impacting the whole community.[65]

In Islamic Sufism, the concept of balance (*tawazun*) is considered important since it allows individuals to develop their spiritual and material potential in a balanced way. In this sense, life is not only about fulfilling physical and material needs but also about fulfilling spiritual and social needs. Therefore, balance (*tawazun)* in life helps individuals to achieve harmony in all aspects of their lives, including their relationship with God, themselves, their environment, their family, and their society. Meanwhile, the Ammatoa community manifests the *tawazun* aspect through the *Pasang ri Kajang* teachings, highlighting environmental protection by avoiding animal hunting, excessive deforestation and water exploitation.

Another concept in Islam which is similar to the Ammatoa community's values is *himā.* It refers to the protection of certain areas to prevent environmental damage. The *Borong Karama* customary forest in the Kajang tradition has a status similar to the concept of *himā* in Islam, where the area is

[63]Kamaluddin, and Mustolehudin, "Pasang Ri Kajang: The Local Wisdom Values of Forest Preservation in Bulukmba, South Sulawesi," 144.

[64]Mawardi. "Modernists Versus Traditionalists in Fulfilling Life's Needs: Study of Verses About Economic Behavior," *Lentera: Indonesian Journal of Multidisciplinary Islamic Studies* 2, no. 1 (2020): 57-58. https://doi.org/10.32505/ lentera.v2i1.2114; Munfarida, "Relevance of Sufism Values for the Development of Environmental Ethics," 37-38.

[65]Ramadhani Arumningtyas, Andi Alimuddin Unde, and Jeanny Maria Fatimah, "Symbolic Communication of Andingingi Ritual: A Message from Ammatoa Kajang Indigenous People on the Importance of Protecting the Forest," *Communication Perspective: Journal of Political Communication and Business Communication* 7, no. 1 (2023): 19, https://doi.org/10.24853/pk.7.1.19-32.

considered sacred and must be protected from exploitation.[66] The concept of *himā*, or wise resource management in Islam, is reflected in the Ammatoa people's careful approach to opening agricultural land.[67] This aligns with Islamic teachings on using natural resources responsibly and sustainably.

Based on the observations, the Ammatoa community enforces strict rules on forest and land use, as they make efforts to respect the function of each natural element. Cutting trees without reason or damaging water sources is seen as a serious violation of customs and religion. They view their forest as a "guardian" against disasters, with its protection rooted in cultural and spiritual beliefs. Destroying the forest is considered a violation of God and ancestral values, emphasizing that every action must lead to goodness. That is the message of *Pasang ri Kajang: "injo nikuayya angka" bangkeng ana"; nierang tubuh na nyawata mange rikabajikang lampa jaki lampa padakkai bangkengta punna nu kabajikangji lakimangei, punna salah antu anrekmo kisalama, angkat bangkengnu parallu tongki rijaka"* (That is the foot you step on. It must bring your body to do good. Take a walk if it leads to goodness. If you take the wrong step, you won't survive. So, you need to watch your steps).[68]

This message teaches human beings to always be careful in their lives, urging them to create a roadmap of life that consistently guides them towards goodness. Every life activity must be oriented towards goodness. If human beings always do bad, then bad things will happen to them.

Apart from that, the traditional rituals carried out by the Ammatoa community also show the integration between Sufism values and local traditions in protecting nature. For example, traditional ceremonies that involve respect for natural elements such as water, trees and land show that they view nature as part of a spiritual system that must be respected. This ritual is often accompanied by prayers and hopes that nature will remain sustainable and provide blessings to society. This is in line with the teachings of Sufism in Islam, which views nature as a sign of the greatness of God (*ayatullah*). For the Ammatoa people, protecting nature is the same as maintaining a harmonious relationship between humans and God and nature as His creation.

Furthermore, if the Ammatoa community has the principle of *Kamase-masea* (simplicity), the Islamic Sufism promotes the teachings of simplicity through asceticism (*zuhud*). *Zuhud* means living simply and not being tied to the luxuries of the world.[69] This teaching teaches sufis to guard themselves from worldly temptations and focus more on achieving spirituality and a relationship with God. *Zuhud* emphasised the importance of avoiding greed and utilizing resources wisely.[70] This simplicity is not necessarily about material objects. It is a way of looking at life that is more focused on harmony and spirituality. The goal is that God is always present in every dynamic of the Kajang community, sheltering and blessing their lives.

[66]Rahmi Hidayati, "Islamic Law and Environmental Sustainability (Study of Customary Law as an Alternative to Environmental Damage in Jambi," *Al-Risalah: Forum for Legal and Social Studies* 15, no. 01 (2018): 109, https://doi.org/10.30631/al-risalah.v15i01.381.

[67]Dwi Runjani Juwita, "Fiqh of the Environment in Islamic Perspective", *El-Wasathiya: Journal of Religious Studies* 5, no. 1 (2017): 37, https://doi.org/10.35888/el-wasathiya.v5i1.3025.

[68]Kamaluddin, and Mustolehudin, "Pasang Ri Kajang: The Local Wisdom Values of Forest Preservation in Bulukmba, South Sulawesi," 141.

[69]Ajay Kumar Ghosh, and Sumeer Ahmad Mir, "A Short Introduction to Origin, Beginning, and History of Sufism or Tasawwuf," *International Journal of Management and Applied Science* 2, no. 12 (2016): 76, https://www.iraj.in/ journal/journal_file/journal_pdf/14-322-148490772875-82.pdf.; Shahida Bilqies, "Understanding the Concept of Islamic Sufism," *Journal of Education and Social Policy* 1, no. 1 (2014): 66, https://jespnet.com/ journals/Vol_1_No_1_June_2014/ 9.pdf.

[70]Pratama Yudha Pradheksa et al., "Environmental Ethics in the Spiritual Perspective of Hinduism, Buddhism, and Islam," *Peradaban Journal of Religion and Society* 2, no. 2 (2023): 131-132, https://doi.org/10.59001/pjrs.v2i2.93.

In Islamic Sufism, God is believed to be omnipresent in all aspects of nature, which reflects His greatness and beauty.[71] Thus, Sufis are encouraged to respect and protect nature as an expression of love for God. Similarly, the Ammatoa people believe nature is a part of God's creation that should be respected and preserved. The *Pasang ri Kajang* teaches that every natural element has a spirit that must not be harmed. Destroying nature is seen as a violation that can bring negative consequences for human life. This belief reflects the Sufi view of God's presence in nature, where nature is not just a resource but also a sacred entity.

5. Conclusion

Islamic Ecosufism emphasizes that human existence is intrinsically linked to nature, as it represents God's presence at the center of the cosmos. This teaching encourages the development of piety and ecological awareness. The Ammatoa, an indigenous community, exemplify this by prioritizing environmental conservation, guided by the *Pasang ri Kajang* philosophy, which promotes harmonious interaction with nature.

Research findings indicate that the principles of Islamic Ecosufism are evident in the Ammatoa community's activities, serving as a practical model for environmental protection and conservation. The study highlights that these values are not merely theoretical but are actively practised. The synergy between the local wisdom of *Pasang ri Kajang* and eco-sufism teachings provides the Ammatoa with a strong ethical and spiritual foundation for steadfast environmental conservation. Consequently, the Ammatoa consistently preserve the natural order and protect the environment from harm.

The study also reveals that environmental conservation extends beyond physical actions to include societal respect for nature as part of a broader spiritual system. Based on these findings, the study proposes a conservation approach rooted in local wisdom and religious principles, offering an alternative model for sustainable environmental policies in Indonesia. The integration of Sufism and local traditions, as demonstrated by the Ammatoa, presents a possible solution to the global environmental crisis.

Conflict of Interest

The manuscript authors have absolutely no financial or non-financial conflict of interest regarding the subject matter or material discussed in this manuscript.

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[71]Muallim Lubis, and Andri Umar Soleh Lubis, “Thought and Movement of Tasawwuf of the Harmony of Batak Teachers in Simalungun Regency,” *Kontemplasi: Journal of Ushuluddin Sciences* 12, no. 1 (2024): 110, https://doi.org/ 10.21274/ kontem.2024.12.1.106-126.

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