

Ecological Ethics by Ibnu Arabi and its Urgency in Islamic Education

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Abstract

The Ecological crisis in the modern era has an impact on other crises. The crisis occurs because modern human opinion nature as an object that does not have a sacred dimension that is disconnected from God, so the nature will be exploited by humans without sustainability. Ibn Arabi thought about nature seems to refute the way of thinking of modern humans. His opinion about nature as something that lives, hears, sees, which is created thanks to His love. This will have an impact on how humans treat living things in a good and responsible manner. This study uses a qualitative approach with the method used, namely library research, by collecting related literature and analyzing it. Awareness building to always protect the environment must be instilled from an early age. Education has a very crucial role in character building, especially Islamic education. Ibn Arabi's thought that considers nature as a living thing is very relevant to be associated with Islamic Education, Ibn Arabi teach us to respect the environment more, and understand about ecological ethic.

Keywords: Ecological Crisis; Ibnu Arabi; Islamic Education

INTRODUCTION

Ecological crisis issues are a theme that never ends for discussion. Everywhere it is easy to find various forms of acts of ecological destruction, both on a small scale and on a large scale, and both intentionally and unintentionally. It cannot be denied that environmental damage has a significant impact on the quality of human life, especially for the poor. It can be said that the poor are the most vulnerable and affected group by the environmental crisis. Poor people have no other alternative in dealing with these various impacts other than surrender. The environmental crisis destroys various aspects of their lives, both economically, socially and culturally.

Ecological problems can be interpreted as problems arising from the relationship between humans and the natural world and its entire system. Humans cannot help modify the natural world system, because humans depend completely on nature as a support for their lives, for example, nature as a provider of food, shelter, water supply, and air. However, various human actions, whether intentional or not, have resulted in various problems, such as global warming and the destruction of biodiversity. (Robin Attfield, 2003) The position of humans as the party most responsible for the environmental crisis can most clearly be seen during the early days of the Covid-19 pandemic, when most regions of the world implemented a lockdown or regional quarantine system to reduce the rate of transmission of the corona virus. As reported by the BBC, when the lockdown policy was enforced, air pollution in various places was reported to have decreased. In China, in early 2020, emission levels were reduced by 25%, while in New York air pollution levels were reduced by 50%. The reduction in pollution levels coincides with reduced human activities which include closing factories and industries, as well as decreasing traffic volume during the lockdown. (Martha Henriques, 2021) The fact of reducing pollution levels is of course inversely proportional if human activities in the industrial and transportation sectors operate normally.

In Indonesia, until September 2019, according to a WWF-Indonesia report, there had been an increase in forest and land fires (karhutla) in a number of areas. The status of 'Indonesia Karhutla Emergency' must be declared considering the impact of this disaster has caused real losses for the people and nation of Indonesia. These losses include health problems, especially upper respiratory tract infections, social problems such as loss of forests as a source of livelihood, livelihood and identity of indigenous peoples, ecological problems such as loss of habitat where biodiversity of flora and fauna is damaged, damage to important ecosystems that provide environmental services in the form of air, clean water, food and medicine, or also economic problems such as reduced sources of foreign exchange from timber and non-timber forest products, as well as ecotourism, to reputation issues, because because of these problems, Indonesia's neighboring countries are dubbed as smoke exporting countries. (World Wildlife Indonesia, 2021)

Recognizing the fact that the environmental crisis is increasingly worrying, it is time to adopt a certain way of life that can guarantee environmental sustainability. Various kinds of efforts have been made by various groups and layers of society to strive for a way of life that is in harmony with ecological values, such as efforts in the political, technological, economic, social, cultural, educational and also religious fields. This paper will reveal how our ethics relate to nature and are integrated into the world of Islamic Education

METHODS

This type of research is qualitative research. Qualitative research is rooted in natural background as a whole, relies on humans as a research tool, conducts inductive data analysis, directs its research objectives to efforts to find theories from the basis, is descriptive in nature, more concerned with process than results. , limits the study by focus, has a set of criteria to check the validity of the data, the research design is temporary, and the research results are agreed upon by both parties (researchers and research subjects)

This research is about the thoughts contained in the text. The texts used as sources are primary texts and secondary texts. Then the data is analyzed to find a conclusion

RESULTS AND DISCUSSION

Ibn Arabi and Ecological Ethic

Ibn 'Arabi's full name is Abu Bakr Ibn Ali Muhyiddin al-Hatimi al-tha'i al-Andalusi. There are some people who say that his real name is Muhammad Bin Ali Ahmad bin Abdullah, a hadith expert in Seville. While the name Abu Bakr ibn Ali Muhyidin or al-Hatimi was just a title for him, then he became known as the name Ibn 'Arabi. Muhammad Ibn 'Ali Muhammad Ibn 'Arabi al-Tha'i Al-Hatimi was born in Murcia, northern Spain, on the 27th of Ramadan 560/H (17 August 1165/M) during the reign of Muhammad Ibn Said Ibn' Mardanisy.

Ibn Arabi's thoughts about nature and humans are the basis used to know Arabi's thoughts about ecology. As well as modern human behavior. Ibn Arabi's concept of Tajalli is based on his concept of love, it is on the basis of God's love that nature is formed and God is tajalli with nature. In terms of His substance, God is very different from nature, but in terms of His attributes and attributes that are manifested by nature, therefore, loving nature means loving God, and if you love God, you must also love nature. Among several ideas that can be taken from Araby's thoughts about ecology are:

The World is God's mandate to Mankind

God did not create everything in this world in vain, Islam places great emphasis on belief in the goodness of nature, in line with Ibn 'Arabi, Mulyadi Kartanegara who explained that humans were given superiority by Allah over other creatures so that they were given the mandate to look after and manage the universe. as being responsible for all aspects of the continuity and order of this universe (evolution and growth, order and organization, as well as the beauty and maintenance of this nature).(Kartanegara, 2009)

However, along with the development of science and technology, abundant natural resources are explored and utilized in various ways, thus crossing boundaries and ignoring various aspects, which result in environmental damage.(Ramli, 2019) Advances in science and technology should be used and utilized for things that will have a positive impact on nature, the environment and human behavior

Ibn 'Arabi's metaphysical concept which argues that nature is the place of God's tajjalli, which in nature itself has the name and nature of God in it, in his concept, Ibn'Arabi explains that the first is God (al-wuwu al-mutlaq), the second, Nature (al-wujda al-Muqqayad), and al-maddah al-u'la (first material) (haqiqah al-haqa'iq). God as the absolute essence, it is impossible to know God and cannot even be said if there is no one who believes in Him, God will be known through the Tajjali of the names and attributes of God in a limited form. This thought of Ibn 'Arabi is one of the strong reasons that humans must protect nature, protecting nature is the same thing as obeying Allah, because of the glory of nature which is a vessel for God's Tajjali.

The World is God's Love and Wrath to Humans

The environmental/Ecological crisis is evidence of God's wrath towards humans, because nature is God's mandate that has been wasted by humans given by God, Nasr talks about the environmental crisis that humans have committed against nature, which has resulted in the destruction of the balance which has put nature in a state of disharmony with humans. The human mind says that nature is independent and free so that it can be used freely without regard to sustainability.(Nasr, 1968) They deny that nature has an intrinsic value/sacred dimension as ibn 'Arabi revealed that nature was created because of His love. Nature should be treated as God's means for humans to be utilized for human welfare. The sacred dimension gives the belief that nature and the environment have a soul and as a sacred reality that is always in a relationship with the sacred.

It is human domination of nature that makes ecological crisis, losing the meaning of spirituality contained in this nature. According to M. Eliade, even religious people have lost the intrinsic value contained in nature, the evidence is that nature is no longer positioned, let alone felt as a work of God, nature has become something meaningless,

and at the same time the meaning of natural domination embraced by modern humans is supported with lust and greed that make great demands on nature.(Aliade, 1959) They forget that one day nature, with God's permission, will be angry and destroy their lives. Because actually the role of humans is very important, both to improve their relationship with nature, and to disrupt its balance and even destroy it all at once.

Human thinking that often forgets, that only pays attention to the survival of humans is more important than the lives of other creatures on this earth. Even though the survival of humans is also very dependent on the lives of other creatures in nature. Therefore humans also have the responsibility to save the universe and everything in it. As stated by Susan Armstrong, in order for humans to survive as individuals and as creatures on this earth, humans must choose to take actions that will support the "system" that supports life and the continuity of the universe.(Amstrong & Boptzler, 1993)

Human Is Micro Cosmos

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The Perfect Man (Insan Kamil) is the Man who Maintains the Sustainability of the World

Ibn A'rabi explained that the perfect human being is a reflection of God within, one of the reflections of God is ar-rahim (all-merciful) who is responsible for maintaining the continuity of nature. Who became the caliph on this earth. The duty of the caliphate on earth is not only to make humans the creatures that dominate the universe, but also to make use of nature based on certain ethical values, namely the values outlined by God as the owner of nature. In line with Ibn 'Arabi, M Quraish Shihab also said that humans as caliphs on earth, humans must establish a good relationship with nature and also with each other, not only in the pattern of the relationship between the conqueror and the conquered but the relationship together in submission and obedience to Allah . Remembering that human reason is given not only to take advantage of what is on earth, but must also be grateful as a gift from the Almighty.(Shihab, 1992)

A person cannot be said to be a perfect human being when his activities in various aspects of life are not doing well, one of which is definitely protecting and preserving the environment. This kind of behavior will bring people closer to the mercy of Allah SWT

(Q.S Al-A' Raf/7: 56). and property, as well as soul.²⁸ Destroying nature/earth can also be said by committing acts of shirk, flowing blood, destroying forests and much more. Fasade behavior can cause long droughts which result in drought, spread of disease outbreaks that are difficult to treat, and spread acts of violence that create a chaotic and painful atmosphere. It all stems from the behavior of humans who live in greed and greed.

The Urgency of Ecological Ethic in Islamic Education

Some of the things that are a problem in our world of education are a value crisis where an error is still being defended or justified, even though it is clearly wrong. The phenomenon of value crises very often occurs in this country, therefore this value crisis must be addressed immediately (Pieris, 2004). In addition, there is a crisis of idealism. Nowadays there is often a crisis of idealism where students prioritize materialism rather than knowledge (Dzakirin, 2013).

As a solution that tries to be taken from Ibn Arabi's thought, among others: 1) Integration of science because in fact the entire universe has one source, namely Allah. Scientific integration aims to avoid the occurrence of a dichotomy paradigm between religious knowledge and general science, science is not value-free, but is free to be assessed (Wardi, 2013). 2) increase the professionalism of teaching staff, because educators will be the way of knowledge and role models for students. This professionalism includes personal competence, pedagogical competence, professional competence and also social competence. So with this, the teacher is able to find the expected method in epistemological studies (Siregar, 2014). 3) instill awareness in students that human nature is part of nature, and what nature feels we will also feel, so students will protect and love nature 4) ecology in this education must be able to approach human psychology so that it has a psychological side. So that humans have a good relationship with nature and the environment by maintaining and caring for the environment so that it remains in good condition (Hanik et al., 2018). 5) Emphasizing integral growth between faith, knowledge, charity and morals. With this, all will complement each other which will form a solid faith, spiritual deepening, extensive knowledge and also have noble character (Othman et al., 2014)

CONCLUSION

Ecological crisis is increasingly worrying, it is time to adopt a certain way of life that can ensure the sustainability of environmental sustainability. Various kinds of efforts have been made by various groups and layers of society to strive for a way of life that is in harmony with ecological values, such as efforts in the political, technological, economic, social, cultural, educational and also religious fields.

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God is very different from nature, but in terms of His attributes and attributes that are manifested by nature, therefore loving nature means loving God, and if you love God, you must also love nature. Among the several ideas that can be taken from Araby's thoughts about ecology are that Nature is God's Trust to Humanity, Nature is a manifestation of God's love and wrath towards humans, humans are microcosms, perfect humans are humans who maintain the continuity of nature.

Environmental ethics is very important in Islamic Education, some lessons can be learned from Ibn Arabi's thoughts regarding environmental ethics in Islamic Education, namely: Integration of science, Professionalism of teaching staff, increasing students' awareness that humans are part of nature, understanding environmental ethics must enter into student psychology, integral growth between faith, knowledge, charity, and morals

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