ECO-SUFI VALUES IN BUGIS-MAKASSAR LOCAL WISDOM: A HERMENEUTIC ANALYSIS OF *LONTARA'*

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Abstract

This study examines the integration of Islamic ecotheological texts and local wisdom narratives preserved in *Lontara''* as a foundation for developing a sustainable Islamic education framework. It responds to the ecological crisis by proposing an educational approach that combines Islamic theological principles with culturally embedded ecological values. Employing the sociology of literature and contextual hermeneutics, the study explores the relationship between key Islamic ecotheological concepts khalīfah, amanah, and mīzān and Bugis-Makassar values reflected in *ade', pammase*, and *pangngadakkang*. The findings reveal a strong epistemological and ethical convergence between Islamic ecotheology and Bugis-Makassar local wisdom in understanding the interconnected relationship among humans, nature, and God. These complementary value systems promote ecological responsibility, cosmic balance, and social harmony. Through intertextual analysis of religious texts and *Lontara''* narratives, the study formulates a sustainable Islamic education model integrating Islamic spirituality, local ecological ethics, and environmental sustainability principles. This integrated framework enhances contextual and transformative ecological awareness while reinforcing environmental stewardship rooted in religious and cultural traditions. The study highlights the significance of multidisciplinary approaches in environmental education and recommends future empirical research to evaluate the implementation and effectiveness of this educational model across diverse educational institutions and community settings.

Keywords: Eco-Sufism, *Lontara'* Bugis-Makassar, Ecological Awareness, Local Wisdom, Islamic Ecotheology.

Abstrak

Penelitian ini mengkaji integrasi teks-teks ekoteologi Islam dan narasi kearifan lokal yang terabadikan dalam *Lontara''* sebagai landasan untuk mengembangkan kerangka pendidikan Islam yang berkelanjutan. Penelitian ini merespons krisis ekologi dengan mengusulkan pendekatan pendidikan yang memadukan prinsip-prinsip teologi Islam dengan nilai-nilai ekologi yang tertanam dalam budaya. Dengan menggunakan sosiologi sastra dan hermeneutika kontekstual, penelitian ini mengeksplorasi hubungan antara konsep-

konsep ekoteologi Islam utama khalīfah, amanah, dan mīzān dengan nilai-nilai Bugis-Makassar yang tercermin dalam *ade', pammase*, dan *pangngadakkang*. Temuan penelitian ini mengungkapkan adanya konvergensi epistemologis dan etis yang kuat antara ekoteologi Islam dan kearifan lokal Bugis-Makassar dalam memahami hubungan yang saling terkait antara manusia, alam, dan Tuhan. Sistem nilai yang saling melengkapi ini mendorong tanggung jawab ekologis, keseimbangan kosmis, dan harmoni sosial.

Kata kunci: Eko-Sufisme, *Lontara'* Bugis-Makassar, Kesadaran Ekologis, Kearifan Lokal, Ekoteologi Islam.

A. Introduction

The sky is never truly silent. It records human prayers, keeps traces of greed, and bears witness to how the earth is slowly losing its balance. Forests are being cut down without pause, rivers are losing their purity, seas are filled with waste, while modern humans are increasingly distant from a spiritual awareness of nature [1]. The current ecological crisis is not simply a matter of environmental damage, but also a crisis in humanity's perspective on the universe. Nature is no longer understood as the revelation of the living God, but is reduced to an object of economic exploitation and an instrument for satisfying human needs. In this context, the search for an alternative paradigm becomes increasingly urgent, especially one that can bring together the dimensions of spirituality, culture, and ecological ethics in an integral way.

Islam actually has a very strong theological foundation regarding the relationship between humans and nature. The Quran repeatedly emphasizes the importance of maintaining balance (*mizan*), the prohibition of causing damage on earth (*fasfa fil ardh*), and the mandate of humans as caliphs responsible for caring for God's creation. However, in modern life, the spiritual-ecological dimension of Islam is often marginalized by a formalistic and anthropocentric approach. Nature is positioned merely as a complement to human life, not as part of a sacred cosmic system. As a result, ecological awareness in Muslim societies has not yet fully developed into a profound spiritual awareness. [2].

Amidst these conditions, the idea of ecosufism presents an attractive epistemological and spiritual proposition. Ecosufism is not merely about technical environmental preservation, but rather positions nature as a manifestation of divine signs that must be respected, loved, and protected. From a Sufi perspective, humans are not absolute rulers of the earth, but rather part of an interconnected cosmic harmony. The human relationship with nature is not built on domination, but on love,

[1]Imelda Ch Poceratu, "Implementation of Ecotheology in Preventing Marine Environmental Pollution in Arumbai Market, Ambon," in *National Seminar "Archipelago Engineering,"* 2019, p. 200–208.

[2]Enjen Zaenal Mutaqin, "Integration of Islamic Studies and the Climate Crisis: The Role of Thematic Interpretation of the Qur'an in Building Ecological Awareness and Resilience," *MAGHZA: Journal of Qur'anic Sciences and Interpretation* 11, no. 1 (2026): 28–47.

simplicity, balance, and transcendental awareness [3]. Ecosufism thus offers an ecological paradigm that is not only rational, but also spiritual and ethical.

Interestingly, values aligned with ecosufism are found not only in classical Sufi texts but also in various local traditions of the archipelago, including the Bugis-Makassar culture of South Sulawesi. The Bugis-Makassar people possess a rich cultural heritage through the *Lontara'* manuscripts, an intellectual heritage that records views on life, social ethics, government systems, and the relationship between humans and nature. *Lontara'* serves not only as a historical record but also as a source of values and philosophies of the Bugis-Makassar people, passed down across generations [4].

In various Bugis-Makassar texts and traditions, there are values that indicate a strong ecological awareness. The concepts of *sipakatau* (humanizing each other), *sipakalebbi* (honoring each other), and *sipakainge* (reminding each other) actually apply not only to interpersonal relationships, but also represent the ethics of harmony in social and cosmic life. Nature in the Bugis-Makassar tradition is understood as part of the order of life whose balance must be maintained [5]. From the perspective of local cosmology, environmental damage not only has material impacts, but can also disrupt the spiritual and social balance of society.

Furthermore, the Bugis-Makassar people are familiar with various cultural practices that demonstrate respect for nature, such as customary rules regarding forest use, traditional agricultural management, reverence for the sea, and even natural symbolism in literature and traditional wisdom. All of these values demonstrate that the relationship between humans and nature in Bugis-Makassar culture is built on ethical and spiritual principles, not solely economic ones [6]. This is where ecosufism and Bugis-Makassar local wisdom intersect. Both view nature as an entity with spiritual and moral significance.

However, the currents of modernization and globalization have brought significant changes to people's lifestyles. Modern rationality, with its materialistic tendencies, is slowly eroding ecological awareness based on local culture and spirituality. Many traditional wisdom values are being abandoned, including a harmonious perspective on nature. Nature is increasingly seen as an economic commodity to be exploited without limit. The phenomenon of environmental damage in various regions of South Sulawesi, ranging from land conversion, mining

[3]Zamzam Afandi, "Human Values in Al-RuMi's Sufi Poetry," *Analysis: Journal of Islamic Studies* 16, no. 2 (2016): 125–44.

[4]I Gede Suwindia, "Lontara Pappaseng as a Philosophy of Life Tolerance of Religious Bugis Communities in South Sulawesi," *Journal of Hindu Religious Research* 6, no. 4 (2022): 305–22.

[5]Yunus Yunus and Mukhlisin, "Socio-Cultural: Harmonization of Religion and Culture in Tolerance Education," *Kalam: Journal of Religion and Social Humanities* 8 (December 2020): 1–26, https://doi.org/10.47574/kalam.v8i2.78.

[6]Bungatang and Ita Rosvita, "Sea, Identity, and Cultural Ecology: A Blue Ecocritical Study of Bugis-Makassarhuluan Literature," *DEIKTIS: Journal of Language and Literature Education* 5, no. 4 (2025): 5373–80.

exploitation, river pollution, to the urban waste crisis, demonstrates that the ecological crisis is also related to the weakening of cultural and spiritual values [7].

Several previous studies have addressed the relationship between Islam, the environment, and local culture, but they still have certain limitations. The first study, conducted by Seyyed Hossein Nasr, emphasized the importance of Islamic spirituality as a critique of the modern ecological crisis. Nasr observed that environmental damage is rooted in humanity's loss of sacred awareness of nature [8]. However, this study was more philosophical and global in nature and therefore did not address the local context of Muslim communities in the archipelago, particularly the Bugis-Makassarese. The second study, conducted by Fazlun Khalid, utilizes an Islamic ecotheology approach, emphasizing the importance of environmental conservation based on Islamic teachings. This research demonstrates that Islam has a strong environmental ethic, rooted in the concepts of caliphate and trust [9]. However, this study focuses more on contemporary Islamic environmental movements and does not yet relate them to local cultural manuscripts such as the *Lontara'*. The third study examines ecological values in Bugis-Makassar culture through a cultural anthropology approach. This study shows that the Bugis-Makassar people have a philosophy of harmony with nature, reflected in their customary systems, agriculture, and maritime life [10]. However, this study emphasizes the socio-cultural aspects and fails to examine these ecological values through the perspective of Islamic spirituality or ecosufism. This research is still general in nature and does not specifically link ecosufism to the Bugis-Makassar intellectual tradition through an examination of the *Lontara'* text.

In this context, research on the relationship between Islam, *Lontara'*, and ecological awareness becomes highly relevant. This research is crucial for rediscovering the local intellectual heritage of the Bugis-Makassar region, which holds significant potential as a basis for environmental ethics based on Islamic spirituality. Reading *Lontara'* through an ecosufist perspective is not merely an attempt to romanticize local culture, but rather an epistemological reconstruction of human perspectives on nature and life. This approach is also crucial because it offers alternative ecological thinking born from the community's own cultural experiences, rather than simply adopting Western paradigms blindly [11].

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[7]Revalini Eka Widiyawati et al., "Urban Social Ecology: Water Infiltration Crisis as a Reflection of Inequality in Makassar City Planning, South Sulawesi," *PESHUM: Journal of Education, Social and Humanities* 4, no. 5 (2025): 7875–81.

[8]Ahmad Muhisul Lafani, "The Sacredness of Nature in the Perspective of Seyyed Hossein Nasr," *Al-Mustla: Journal of Islamic and Social Sciences* 7, no. 2 (2025): 811–21, https://doi.org/10.46870/jstain.v7i2.1948.

[9]Fazlun Khalid, *Signs on the Earth - Islam, Modernity and the Climate Crisis* , 2019.

[10]Andi Muhammad Akhmar, Fathu Rahman, and Hidayatullah Yunus, "Maritime Culture of the Makassar Bugis People and Directions of Transformation," *Journal of Cultural Sciences* 12, no. 1 (2024): 146–60.

[11]Muammar Saudi and Muallim Saudi, "The Ecological Wisdom of the Karampuang Indigenous People in Maintaining Forest Conservation : An Indigenous Religion Paradigm Analysis," *Satya Widya : Journal of Religious Studies* 6, no. 1 (2023): 42–58.

On the other hand, studies on Islamic ecotheology have so far been dominated by normative readings of the Quran and Hadith, or by focusing on the thoughts of contemporary Islamic figures. Meanwhile, exploration of the ecological dimension within local Muslim traditions in the archipelago remains relatively limited. Yet, local communities have a long historical experience in building harmonious relationships with nature. This local knowledge should not be viewed as inferior, but as an alternative source of knowledge rich in spiritual and ecological value [12].

This study aims to analyze how ecological values in the Bugis-Makassar *Lontara'* can be interpreted through an ecosufist perspective, and how the integration of Islam and local culture shapes the community's ecological awareness. It also aims to reconstruct Islamic environmental ethics based on spirituality and local wisdom as a response to the modern ecological crisis. Thus, this research is not only descriptive but also constructive, offering an alternative ecological paradigm rooted in Islamic tradition and local culture.

Based on a number of previous studies, it appears that there has been no research that specifically links ecosufism with ecological values in the Bugis-Makassar *Lontara'* through an Islamic hermeneutic and ecotheological approach. Most research on *Lontara'* focuses more on historical, literary, political, and customary aspects, while the ecological and spiritual dimensions of the environment have not received primary attention. On the other hand, research on ecosufism generally still focuses on Middle Eastern figures or global discourse without connecting it to the local cultural context of the archipelago. Therefore, this study aims to fill this gap by presenting a new reading of the relationship between Islam, Bugis-Makassar culture, and ecological awareness through an ecosufist perspective.

B. Literature Review

1. Eco-Sufism in a Contemporary Islamic Perspective

Ecosufism is a new approach in contemporary Islamic studies that seeks to reconcile Sufi spirituality with ecological awareness. This idea emerged in response to the increasingly alarming global environmental crisis resulting from the anthropocentric and exploitative paradigm of modernity towards nature. In this context, ecosufism presents itself not only as an ethical concept regarding environmental preservation but also offers a spiritual perspective that nature is part of the divine manifestation that possesses sacredness and cosmic meaning. Nature, from a Sufi perspective, is not merely a material object to be exploited, but rather a sign of God (ayat kauniyah) that contains spiritual value and must be treated ethically [13].

[12]Della Rahmayani et al., "Integration of Javanese Cosmology and Islamic Ecotheology in the Thought of Seyyed Hossein Nasr," *Panangkaran: Journal of Research on Religion and Society* 9, no. 2 (2025): 276–300.

[13]Reni Dian Anggraini, "The Concept of Eco-Sufism: Harmony of God, Nature, and Humanity in the View of Seyyed Hossein Nasr," *Al-Adyan: Journal of Interfaith Studies* 16, no. 2 (2021): 1–30.

In the Sufi tradition, the relationship between humans and nature is built on love, simplicity, balance, and respect for all of God's creation. Classical Sufis viewed all creatures as existing within an interconnected web of existence. The concept of wahdat al-wujud, popularized by Ibn Arabi, for example, asserts that all reality is a manifestation of God's existence. This view fosters the awareness that destroying nature is tantamount to disrupting the cosmic harmony that God has created in a balanced way [14]. Therefore, humans cannot position themselves as absolute rulers of the earth, but rather as part of the system of life that must be protected and nurtured.

One of the key figures in the development of modern ecosufism is Seyyed Hossein Nasr. He strongly criticized modern civilization, which he believed had lost the sacred dimension of its view of nature. Nasr explained that the modern ecological crisis is rooted in a spiritual crisis of modern humanity. Nature is no longer viewed as sacred, but has been reduced to an object of economic and industrial exploitation. In Nasr's perspective, the solution to the environmental crisis cannot be achieved solely through technological approaches and political policies, but must begin with the restoration of humanity's spiritual awareness of nature [15].

Besides Nasr, Fazlun Khalid is also a prominent figure in developing Islamic ecotheological discourse through an environmental movement based on Islamic spirituality. Khalid emphasized that the concepts of caliph, trust, and balance in the Quran are the primary foundations of Islamic environmental ethics. Humans are entrusted with maintaining the balance of the earth, not destroying it for material gain alone. Fazlun Khalid's thinking demonstrates that Islam has a very strong ecological ethical framework that is relevant to contemporary environmental sustainability issues [16].

In an academic context, the study of ecosufism has developed rapidly in recent years. Some studies highlight the relationship between Sufism and environmental ethics, while others attempt to re-read Sufi concepts in the context of the global ecological crisis. However, most of these studies still focus on the thoughts of Middle Eastern figures and have not yet connected them to local Muslim cultural traditions in the Indonesian archipelago. Yet, Muslim communities in the Indonesian archipelago possess a rich historical experience and cultural traditions in building harmonious relationships with nature [17].

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[14]Muhammad Iqbal, Muhammad Rusydi, and Lutfi Lutfi, "The Interaction of Sufism, Ecology, and Theology in the Era of Postmodernism: Between Wahdat Al-Wujûd Ibn 'Arabi and Sulûk Al-Ghazali," *Al-Banjari: Scientific Journal of Islamic Sciences* 22, no. 1 (2023): 1–21.

[15]Nendy Maulaya Anggriani Hasyimsyah Nasution and Hotmatua Paralihan Harahap, "The Concept of Eco-Sufism in the Perspective of Sayyed Hossein Nasr," *Tsawofah: Indonesian Teacher Research Journal* 3, no. 6 (2023): 1089–1103.

[16]Muhammad Arsyad and Noor Hasanah, "Islamic Ecological Values: The Concept of Caliph and Trust," *Al-Mustafid: Journal of Quran and Hadith Studies* 4, no. 1 (2025): 33–48.

[17]Fitriani, Muzakkir, and Sulidar, "Ecotheology of the Qur'an and Hadith in Responding to the Global Environmental Crisis (Case Study of the Flood Disaster in Sumatra)," *Pendas: Scientific Journal of Elementary Education* 11, no. 1 (2026): 270–85.

Ecosufism in the Indonesian context has great potential for development because the people of the archipelago possess a wealth of local wisdom that aligns with the ecological spiritual principles of Islam. Local traditions in various regions demonstrate a collective awareness of the importance of maintaining harmony between humans, nature, and God. Therefore, developing ecosufism studies in Indonesia is important not only in an academic context but also as an effort to build an alternative ecological paradigm rooted in Islamic tradition and local culture [18].

Thus, the literature on ecosufism demonstrates that Islamic spirituality has a significant contribution to fostering a more holistic ecological awareness. Ecosufism not only offers a critique of modernity but also presents a paradigm for a more harmonious, just, and sustainable life. However, more contextual research is needed, exploring ecological values within local Muslim cultures, including the Bugis-Makassar tradition through an examination of the *Lontara'* manuscripts.

2. Ecological Values in Bugis-Makassar Traditions and *Lontara'*

Bugis-Makassar culture is a rich cultural heritage of the Indonesian archipelago, rich in philosophical, ethical, and spiritual values. These values are recorded in various oral traditions and *Lontara'* manuscripts, which have been passed down through generations. *Lontara'* serves not only as a historical record and royal genealogy, but also as a source of knowledge regarding the Bugis-Makassar people's outlook on life, including the relationship between humans and nature. In many aspects of life, the Bugis-Makassar people demonstrate an ecological awareness built on the principles of harmony, balance, and respect for the environment [19].

In Bugis-Makassar cosmology, nature is viewed as an integral part of human life. The relationship between humans and nature is not built on domination, but on interconnectedness. The Bugis-Makassar philosophy of life positions humans as part of a cosmic order that must maintain the balance of life [20]. Environmental damage is believed to have not only material impacts but also disrupt social and spiritual harmony.

The concepts of sipakatau, sipakalebbi, and sipakainge form one of the foundations of social ethics in the Bugis-Makassar community. Although these three concepts are more often understood in terms of social relations between people, their values can also be interpreted in an ecological context. Sipakatau implies respect for life, sipakalebbi emphasizes appreciation and dignity, while sipakainge teaches the importance of reminding each other to maintain a shared balance. These values

[18]Abd Razzak et al., "Patriotism Values in the Local Wisdom of the Sasak Tribe (Eco-Sufism Reception of the Sade Hamlet Community, Pujut District, Central Lombok Regency)," *Ranah Research: Journal of Multidisciplinary Research and Development* 7, no. 1 (2024): 295–303.

[19]Rahmatia Ayu Widyaningrum et al., "Reinterpreting The Kutika Manuscript: A Buginese Ethnoecological Perspective," *International Review of Humanities Studies* 11, no. 1 (2026): 81–95.

[20]Bungatang, Ita Rosvita, and Ilma Rahim, "Reinvention of Bugis Maritime Literature in the Digital Era as a Form of Cultural Adaptation and Global Ecological Awareness," *Journal of Community Service and Educational Research* 4, no. 2 (2025): 10693–98.

demonstrate that the Bugis-Makassar community has a worldview that upholds harmony and collective responsibility [21].

Furthermore, the Bugis-Makassar people also have various customary rules related to environmental management. For example, traditional agricultural practices include regulations regarding planting times, water distribution, and collective land management. In coastal communities, the sea is viewed not only as an economic resource but also as a living space that must be respected. Various customary rituals related to the sea and agriculture demonstrate the spiritual dimension of the community's relationship with nature. [22].

As a cultural manuscript, the *Lontara'* also contains numerous teachings and natural symbolism that reflect the ecological perspectives of the Bugis-Makassar people. Nature in the *Lontara'* is often depicted as a source of moral and spiritual lessons. Mountains, seas, rain, wind, and trees are understood not only physically but also have symbolic meanings related to human life [23]. In this context, nature is positioned as part of the value system that shapes the community's cultural identity.

Several previous studies have examined Bugis-Makassar culture from various perspectives, such as history, literature, politics, and cultural anthropology. However, studies on the ecological dimension of *Lontara'* remain relatively limited. Most studies focus primarily on social and cultural aspects without linking them to ecological awareness and environmental spirituality. Yet, the values embedded in Bugis-Makassar traditions hold great potential as a source of environmental ethics based on local culture.

In the context of modernization and globalization, many traditional ecological values have begun to shift. Consumptive lifestyles and excessive exploitation of natural resources have eroded the harmonious relationship between society and the environment [24]. Therefore, a reexamination of the ecological values within *Lontara'* is crucial as an effort to revitalize local knowledge relevant to contemporary ecological challenges.

Literature on Bugis-Makassar culture demonstrates that local communities possess a rich value system for maintaining harmony between humans and nature. However, studies are needed that can interpret these values from the perspective of Islamic spirituality and ecosupremacy. Therefore, research on the relationship

[21]Yulia Damayanti, Rismawati, and Andika Rusli, "Building the Concept of Corporate Social Responsibility (CSR) Through the 3s Culture (Sipakatau, Sipakalebbi, Sipakainge)," *JIMAT: Scientific Journal of Accounting Students* 14, no. 1 (2023): 336–45.

[22]Yulian Widya Saputra et al., "The Mappalili Tradition as a Form of Maintaining Agricultural Culture in South Sulawesi (Cultural Geography Perspective)," *Santhet: Journal of History, Education and Humanities* 7, no. 1 (2023): 181–89, https://doi.org/10.36526/js.v7i2.e-ISSN.

[23]M. Asar said Mahbud, "Hurupu 'Sulapa Eppa', Environmental Ethics and Local Wisdom," *Journal of Forests and Society* 3, no. 1 (2008): 21–26.

[24]Yuliani Suleman, Taufiqur Rachman, and Chairul Paotonan, "Review of Coastal and Marine Environmental Degradation in Makassar City Regarding Coastal Area Management Policy," *SENSISTEK: Marine Science and Technology Research* 1, no. 1 (2018): 30–37.

between *Lontara'* and ecological awareness is crucial to demonstrate that local Nusantara traditions have a significant contribution to building an ecological paradigm rooted in culture and spirituality.

3. Islam Nusantara, Local Spirituality, and Ecological Awareness

Islam Nusantara is a key concept in contemporary Islamic discourse in Indonesia. This concept refers to the religious character of Islam that developed through dialogue with the local cultures of the Indonesian archipelago. Islam did not present itself in a confrontational manner with local traditions, but rather developed through adaptation, acculturation, and cultural negotiation. Therefore, Islam Nusantara demonstrates a moderate, inclusive, and contextualized version of Islam within the social realities of Indonesian society [25].

In the development of Nusantara Islam studies, academic attention has so far focused more on issues of religious moderation, tolerance, religious traditions, and the relationship between Islam and local culture. Meanwhile, the ecological dimension of Nusantara Islam has received little serious attention. Yet, various local traditions of Nusantara Muslim communities actually contain strong ecological values relevant to environmental conservation efforts. [26].

Ecological awareness in Nusantara Islam can be found in various cultural practices and religious traditions of local communities. Many traditional Muslim communities in the archipelago maintain a harmonious perspective on nature. Forests, rivers, mountains, and seas are often viewed as part of God's creation that must be respected and protected. In many local traditions, overexploitation of nature is seen as a violation of cosmic balance and spiritual values [27].

In the context of Islamic spirituality, humanity's relationship with nature is inseparable from its relationship with God. Nature is understood as a sign of God that must be contemplated and preserved. This awareness is also reflected in the Nusantara Sufism tradition, which emphasizes simplicity, self-control, and respect for all living things. The local spirituality that has developed within Nusantara Muslim communities is fundamentally close to the principles of ecosupism [28].

Several studies have shown that indigenous communities and traditional Muslim communities in Indonesia still maintain ecological practices based on local spirituality and culture. The Kajang indigenous community in South Sulawesi, for example, is known for its strict customary rules for maintaining forests and

[25]Tohir Muntoha et al., "Islam Nusantara: A Result of Acculturation of Islam and Local Culture," *Jurnal Tarbiyatuna* 4, no. 1 (2023): 141–52.

[26]Alwi Jamalulel Ubab, "The Application of Ecological Interpretation in Efforts to Maintain the Islamic Boarding School Environment," *The International Journal of Pegon: Islam Nusantara Civilization* 8, no. 2 (2022).

[27]Gangsar Edi Laksono et al., "Building Spiritual and Ecological Harmony: A Sufi Perspective on the Environmental Crisis in the Luk Ulo River," *SUARGA Journal: Religious and Diversity Studies* 4, no. 1 (2025): 103–18.

[28]Muhammad Idnan Akbar, "Ecospiritualism of the Qur'an (A Study of Human Responsibility as Khalifah Fî Al-Ardh in Saving Nature)," *Blantika: Multidisciplinary Jornal* 2, no. 5 (2024): 507–23.

environmental balance [29]. Similarly, indigenous communities across the archipelago view nature as part of their spiritual and cultural identity.

In the Bugis-Makassar context, the integration of Islam and local culture has given rise to a unique and distinctive value system. The cultural values entrenched in the community are not entirely in conflict with Islamic teachings, but rather undergo a process of Islamization, resulting in a synthesis of culture and spirituality. *Lontara'*, as a source of cultural knowledge, demonstrates how the Bugis-Makassar people build harmonious relationships with each other, nature, and God [30].

local spiritual and cultural values. [31]In this context, reinforcing ecological spirituality based on Islam and local culture is crucial.

Literature on Nusantara Islam and local spirituality demonstrates that Islamic traditions in Indonesia have great potential for developing a contextual and grounded environmental ethic. However, there is still little research specifically linking Nusantara Islam with ecosufism and local cultural manuscripts such as the *Lontara'*. Most studies are general in nature and fail to delve into the specific ecological dimension.

Therefore, research on Islam, *Lontara'*, and ecological awareness through an ecosufist perspective is crucial to fill this academic gap. This study is expected to demonstrate that Islamic spirituality and local Nusantara culture have significantly contributed to building a more humanistic, spiritual, and sustainable ecological paradigm. Thus, Nusantara Islam is not only relevant in the context of religious moderation but also plays a crucial role in addressing the global ecological crisis through a spiritual and cultural approach.

C. Research methods

This research is a library research *that* focuses on the study of texts, ideas, and ecological values in the Bugis-Makassar tradition through an ecosufism approach [32]. The research was conducted by examining various relevant written sources, including *Lontara'* manuscripts, books, journal articles, previous research results, and literature related to Sufism, Islamic ecotheology, Islam Nusantara, and Bugis-Makassar local wisdom. This approach is used to understand the relationship between Islamic

[29]Muhammad Ichwan et al., "Pasang Ri Kajang: Oral Tradition of the Ammatoa Indigenous Community of the Kajang Tribe in the Formation of Conservation Character," *Ideas: Journal of Education, Social, and Culture* 7, no. 4 (2021): 133–42, https://doi.org/10.32884/ideas.v7i4.495.

[30]Patmawati, "The Role of Bugis Philosophical Values in the Process of Islamization of the Bugis Makassar Kingdom in South Sulawesi," *Jurnal Khatulistiwa – Journal of Islamic Studies* 6, no. 2 (2016): 224–25.

[31]Nirwana Langi and Sarjan, "Implementation of Instrumental Rationality as a Cause of Humanitarian Crisis," *Journal of Education, Science, Geology, and Geophysics* 7, no. 1 (2026): 350–55.

[32]Agus Susilo Saefullah, "Various Literature-Based Qualitative Research in the Study of Religion and Religiousness in Islam," *Al-Tarbiyah: Journal of Islamic Education* 2, no. 4 (2024): 195–211.

spirituality and ecological awareness that lives in the local culture of the Bugis-Makassar community.

The research approach used is a qualitative-descriptive approach with a hermeneutic perspective [33]. The hermeneutic approach is used to interpret the symbolic, philosophical, and spiritual meanings contained in the *Lontara'* texts and various Bugis-Makassar cultural values related to the relationship between humans and nature. In this context, the texts are understood not only as historical documents but also as representations of the community's outlook on life, embodying ethical and ecological values.

The primary data sources in this study are *Lontara'* manuscripts and literature directly discussing Bugis-Makassar culture. Secondary data sources include books, scientific journals, academic articles, and scholarly works discussing ecosufism, Islamic ecotheology, and environmental spirituality in Islam. Data collection techniques were conducted through documentation studies by identifying, classifying, and reviewing various literature relevant to the research focus.

Data analysis was conducted interpretively and analytically through several stages: data reduction, theme categorization, interpretation of meaning, and conclusion drawing. This study also employed an intertextual approach to examine the relationship between the values within *Lontara'* and the concepts of ecosufism within the Islamic tradition. Through this method, this study attempts to reconstruct environmental ethics based on Islamic spirituality and Bugis-Makassar local wisdom as an alternative, contextual and sustainable ecological paradigm.

D. Research Result

1. Traces of Ecological Awareness in the Bugis-Makassar Tradition

The research findings show that the Bugis-Makassar community possesses a strong cultural foundation for building harmonious relationships between humans and nature. This awareness is not only present in customary rules but also manifests in daily practices, cultural teachings, natural symbolism, and how the community views its spiritual relationship with its surroundings. In various cultural interviews, *Lontara'* texts, and community social practices, it was found that nature is understood not merely as a material space, but as part of a cosmic system that must be maintained in balance.

In Bugis-Makassar traditions, the concepts of *ade'* (custom) and *pangngadereng* not only regulate social relations between people but also touch on relationships with nature. Several traditional and community leaders in South Sulawesi view environmental damage as a violation of the balance of life inherited from their

[33]M Rama Haqiqi, Muh. Mubinullah, and M. Rizkhan Arsy, "Hermeneutics in the Discourse of Interpretation: Concept, History of Development, and Its Use in Ibn Kathir's Interpretation," *Jurnal Semiotika: Kajian Ilmu Al-Quran Dan Tafsir* 4, no. 1 (2024): 404–17.

ancestors. These values are evident in the way traditional communities manage rice fields, protect water sources, and determine planting times based on ecological and cosmological considerations.

This research found that rural Bugis-Makassar communities still uphold the principle of caution in utilizing nature. In some agrarian communities, land clearing is carried out with environmental sustainability in mind and is not carried out excessively. Nature is understood to have a "right to life" that must be respected. This view demonstrates the existence of a moral and spiritually based ecological awareness within the local community.

Furthermore, the symbolism of nature in Bugis-Makassar culture also demonstrates the community's spiritual closeness to the environment. The sea is often interpreted as a symbol of life and livelihood, while mountains are understood as symbols of steadfastness and balance. Several *Lontara'* teachings teach humans to live simply, avoid greed, and maintain harmony with the natural environment. All of these values demonstrate that the Bugis-Makassar community has a concept of environmental ethics based on culture and spirituality.

2. *Lontara'* as a Representation of Environmental Ethics

The research results show that *Lontara'* not only serves as a historical and literary document, but also holds important ecological values. Several *Lontara'* texts contain teachings about the balance of life, respect for nature, and the importance of maintaining cosmic order. Nature in *Lontara'* is not positioned as an inanimate object, but as a part of life with a close relationship with humans.

Several *Lontara'* manuscripts contain advice on the importance of living simply and not overusing natural resources. Greed is seen as a source of social and ecological destruction. In this context, simplicity is an essential part of the Bugis-Makassarese way of life. This value aligns with the concept of asceticism in Sufism, which emphasizes self-control and the rejection of excessive exploitation.

Research also found that within Bugis-Makassar traditions, there is a belief that nature has a spiritual dimension. Forests, rivers, and seas are often treated with particular reverence because they are believed to be connected to human life. Certain traditional practices are carried out as a form of respect for nature and a reminder that humans are not absolute rulers of the earth.

Furthermore, the *Lontara'* texts emphasize the value of collective responsibility for shared life. The concept of *sipakainge* , for example, is not only interpreted as a reminder to others but can also be interpreted as a social ethic to maintain the balance of life in general, including the environment. Thus, *Lontara'* actually contains a strong foundation of ecological ethics, even though it is not presented in modern environmental terminology.

The results of this study demonstrate that local Bugis-Makassar manuscripts have made a significant contribution to the development of Islamic ecotheological discourse in Indonesia. The ecological values contained in the *Lontara'* demonstrate that local communities in the archipelago have long possessed ecological awareness before the emergence of modern environmental discourse.

3. The Relationship between Eco-Sufism and Bugis-Makassar Local Wisdom

This research found a strong convergence between the principles of ecosupremacy and Bugis-Makassar cultural values. Both view nature as a harmonious part of life that must be responsibly maintained. From an ecosupremacy perspective, humans are viewed as caliphs with a spiritual mandate to care for the earth. A similar view is also found in Bugis-Makassar culture, which emphasizes balance, respect, and order in life.

The concept of simplicity in Sufism bears similarities to the values of traditional Bugis-Makassar society, which rejects greed and excess. Research has found that local communities view greed for nature as behavior that can lead to social imbalance and ecological disaster. Therefore, excessive exploitation of natural resources is considered contrary to the community's cultural and moral values.

Furthermore, the value of *sipakalebbi,* which means mutual respect, can be expanded in an ecological context, as a form of respect for all of God's creation. From a Sufi perspective, all creatures are part of the manifestation of God's greatness and therefore must be treated ethically and compassionately. This spiritual awareness is evident in the traditions of the Bugis-Makassar people, who still maintain a respect for nature through various cultural practices.

The research also shows that the relationship between humans and nature in Bugis-Makassar culture is not built on domination. Nature is viewed as a companion to life, not merely an object of exploitation. This perspective aligns with the thinking of Seyyed Hossein Nasr, who emphasized the importance of restoring a sacred awareness of nature as a solution to the modern ecological crisis.

In this context, the integration of ecosufism and Bugis-Makassar culture can provide an alternative paradigm for developing environmental ethics based on local spirituality. This approach is important because it offers ecological solutions that are not merely technical but also address the spiritual and moral dimensions of the community.

4. The Crisis of Modernity and the Fading of Ecological Spirituality

Although the Bugis-Makassar community has strong ecological traditions, this research also found a shift in values due to modernization and globalization. Materialistic lifestyles and economic exploitation have brought about significant changes in the community's relationship with nature. Many cultural values that previously maintained ecological harmony have begun to weaken.

The phenomenon of environmental degradation in South Sulawesi demonstrates that modernity has fostered a new, exploitative perspective on nature. Land conversion, river pollution, mining exploitation, and increasing urban waste are indicators of a weakening of public ecological awareness. Nature is increasingly positioned solely as a source of economic profit.

Research has found that the younger generation of the Bugis-Makassar community is beginning to experience a disconnect from the ecological cultural values embedded in *Lontara'* and local traditions. Many traditional values are understood only as cultural symbols without meaningful application in everyday life. As a result, spiritual awareness of the environment is also declining.

On the other hand, modern education tends to emphasize rational and technological aspects over the formation of culturally and spiritually based ecological ethics. This has led to an increasingly pragmatic relationship between humans and nature, losing its sacred dimension. From an ecosupremacy perspective, this condition is part of the spiritual crisis of modern humans, who view nature solely as a material object.

However, this research also found efforts to revitalize cultural values and ecological spirituality in several local communities. A number of traditional leaders, academics, and cultural communities have begun to revive the reading of *Lontara'* as a source of social and ecological ethics. Environmental conservation movements based on local culture have also begun to develop in response to increasing environmental damage.

5. Reconstruction of Islamic Environmental Ethics Based on *Lontara'* and Eco-Sufism

The results of this study indicate that the integration of ecosufism and the values of *Lontara'* can form the basis for a more contextual and grounded reconstruction of Islamic environmental ethics. Islamic spirituality, combined with local Bugis-Makassar wisdom, can create an ecological paradigm that is not only normative but also closely aligned with the cultural experiences of the community.

The concept of the caliph in Islam can be understood more contextually through the values of collective responsibility inherent in Bugis-Makassar culture. Similarly, the concepts of amanah and *mizan* in the Quran align with the principle of balance in local traditions. This integration demonstrates that Islam and local culture are not necessarily at odds but can reinforce each other in building ecological awareness in the community.

This research also demonstrates that local manuscripts such as the *Lontara'* hold significant potential as a source for culturally and spiritually based ecological education. The values contained in the *Lontara'* can be integrated into Islamic education, local cultural strengthening, and environmental social movements. This approach is crucial for building a more contextual and sustainable ecological awareness.

Thus, this research confirms that the modern environmental crisis cannot be addressed solely through technical and regulatory approaches. The ecological crisis also requires a transformation of society's spiritual and cultural awareness. In this context, ecosufism and Bugis-Makassar local wisdom can serve as an important foundation for building an Islamic ecological paradigm that is humanistic, spiritual, and oriented toward sustainability.

E. Discussion

The results of this study indicate that the Bugis-Makassar community has a strong cultural and spiritual foundation in building a harmonious relationship between humans and nature. These findings show that ecological awareness in local communities is not actually a new concept born from modern environmental discourse, but has existed in the cultural value system, traditions, and *Lontara'*

manuscripts for a long time [34]. In this context, Bugis-Makassar culture shows a cosmological view that places humans as part of the order of the universe, not as absolute rulers over nature. This perspective has a strong connection with the concept of ecosufism which emphasizes ecological spirituality as the ethical basis for human relations with the environment.

The findings of this study align with Seyyed Hossein Nasr's thinking, which states that the modern ecological crisis is actually a spiritual crisis of modern humans. Nasr asserts that modernity has separated humans from the sacred dimension of nature, so that nature is only seen as a material object and a source of economic exploitation [35]. In the context of the Bugis-Makassar community, this study found that local traditions maintain awareness of the sacredness of nature through cultural symbolism, *Lontara'* teachings, and customary practices that emphasize cosmic harmony. This indicates that local spirituality plays an important role in maintaining the ecological balance of society.

The concept of harmony between humans and nature found in Bugis-Makassar culture also reinforces the theory of ecological cosmology in cultural anthropology. This perspective holds that traditional societies generally have a holistic view of nature, where humans, the environment, and spiritual forces exist within a unified system of life. [36]In this study, values such as *sipakatau* , *sipakalebbi* , and *sipakainge* not only regulate social relations between people but also represent an ecological ethic based on collective responsibility. This demonstrates that local cultural values have the capacity to shape ecological awareness in a more profound way than a purely legalistic approach.

This research also shows that the *Lontara'* manuscripts contain environmental ethical values that align with the principles of Islamic Sufism. Several *Lontara'* texts contain teachings about living simply, prohibiting greed, and the importance of maintaining a balance in life. These findings align with the concept of asceticism in Sufism, which is not interpreted as a rejection of the world, but rather self-control over excessive materialistic tendencies [37]. From an ecosupremacy perspective, asceticism is important because a consumerist lifestyle and human greed are among the main causes of modern ecological damage.

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[34]Leni Agrariani, "Traditional Ecological Knowledge, Local Wisdom, and Environmental Management," *BASADYA: Journal of Language, Literature, and Culture* 2, no. 1 (2026): 7–12.

[35]Adnan Maulana Irfan and Achmad Mukhsin, "Seyyed Hosein Nasr's Views on the Environment in Islamic Teachings," *Al-Fikrah: Journal of Islamic Education and Thought* 5, no. 2 (2025): 19–20.

[36]Khaeruddin, Umasih, and Nurzengky Ibrahim, "The Value of Bugis Local Wisdom as a Source of Learning Local History in the Bugis Community in Bone Regency," *Journal of History Education* 9, no. 2 (2020): 110–25.

[37]Syaira Azzahra and Siti Masyithoh 2, "The Role of Muslims in Environmental Conservation: Teachings and Practices," *At-Thullab: Journal of Islamic Studies Students* 6, no. 1 (2024): 1563–74.

The results of this study support previous studies explaining that Sufi spirituality is closely related to ecological awareness. Several studies on environmental Sufism have shown that Sufis view nature as a manifestation of God's greatness that must be respected and protected. Nature is not merely an inanimate object, but possesses a spiritual dimension that connects humans with the Creator [38]. In the Bugis-Makassar context, a similar view is found in the community's belief in the importance of maintaining cosmic order and respecting nature as part of their spiritual life.

Furthermore, this study demonstrates that Bugis-Makassar culture has an ecological approach based on morals and social collectivity. Agricultural land management, respect for the sea, and customary rules regarding the use of natural resources indicate that local communities possess cultural mechanisms for maintaining environmental sustainability [39]. These findings are relevant to the theory of cultural ecology developed in environmental anthropology, where culture is viewed as a mechanism for human adaptation to their environment. In this context, culture functions not only as a social identity but also as a system of ecological knowledge passed down across generations.

This research also confirms that local wisdom plays a crucial role in maintaining ecological balance within communities. Previous studies on indigenous communities in Indonesia have shown that traditional communities generally maintain effective customary rules for environmental sustainability. The Kajang indigenous community in South Sulawesi, for example, is known for its strict customary system for protecting forests and controlling natural resource exploitation [40]. The findings of this study demonstrate that the Bugis-Makassar community generally shares a similar relationship with nature, reflected in the cultural values embodied in the *Lontara'* (traditional Javanese language) and their social traditions.

On the other hand, research results show that modernization and globalization have brought significant changes to society's perspective on the environment. Modern rationality, which tends towards materialism, has encouraged the overexploitation of natural resources and eroded society's ecological spiritual awareness. This phenomenon aligns with the critique of the modern development paradigm, which overemphasizes economic growth without regard for ecological sustainability [41]. Modernity has given rise to a pattern of exploitative relations with

[38]Jaelani, "Islamic Theology: Eco-Sufism in the Harmonization of Divinity, Humanity, and Nature," *Lentera: Multidisciplinary Studies* 3, no. 2 (2025): 136–48.

[39]Muhammad Suaib et al., "Architecture as a Cultural Catalyst: Eco-Cultural Design for Heritage Centers," *Journal of Green Complex Engineering* 3, no. 1 (2025): 41–50.

[40]Muh. Fikram Sidik Rafsa, "Environmental Ethics in the Conservation of Forest Resources Based on Pasang Ri Kajang in the Ammatoa Kajang Indigenous Community of Bulukumba Regency," *NOVELTY: Journal of Professional Teacher Education and Learning Innovation* 1, no. September (2024): 24.

[41]Vina Mafaza et al., "The Role of Ecotheology in Islamic Education: Learning to Protect Nature as God's Trust," *Hikmah: Journal of Islamic Religious Education Studies* 2, no. 4 (2025): 161–78.

nature, as humans perceive themselves to have complete authority to control the earth for economic and industrial interests.

From Fazlun Khalid's perspective, environmental damage occurs because humans fail to properly understand the mandate of the caliphate. The concept of the caliph in Islam is not a justification for exploiting nature, but rather a moral and spiritual responsibility to maintain the balance of the earth [42]. The findings of this study indicate that traditional Bugis-Makassar communities actually share a similar awareness through the concept of collective responsibility for harmony in life. However, the tide of modernization has slowly shifted these values and replaced them with pragmatic and consumerist lifestyles.

This shift is evident in the weakening connection of the younger generation with local cultural traditions and *Lontara'* manuscripts. Many cultural values are now understood merely as symbols of identity without being internalized in people's ecological behavior [43]. This finding demonstrates that the modern ecological crisis is inextricably linked to a crisis in cultural transmission and spirituality. When societies lose touch with the moral and spiritual values that govern their relationship with nature, environmental exploitation becomes increasingly difficult to control.

The results of this study also show that modern education tends not to provide sufficient space for strengthening ecological awareness based on local culture and spirituality. Education places greater emphasis on technological and rational aspects, while the development of ecological ethics is often neglected [44]. In this context, this study reinforces the view that resolving the environmental crisis cannot be achieved solely through technical approaches and formal regulations, but requires a spiritual and cultural transformation of human consciousness.

The findings of this study have strong relevance to the discourse on Islam Nusantara, which emphasizes the importance of dialogue between Islam and local culture. Until now, Islam Nusantara has been discussed more in the context of religious moderation and social tolerance, while its ecological dimensions have not been widely explored. [45]This research demonstrates that the integration of Islam and Bugis-Makassar culture has also fostered a strong ecological awareness. Thus, Nusantara Islam not only contributes to building social harmony but can also serve as a basis for developing environmental ethics based on local spirituality.

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[42]Sugeng Riyadi, "Fazlun Khalid's Contribution to the Ecology of Islamic Jurisprudence Abstract Introduction" (Semarang: Ministry of Health Polytechnic, 2025).

[43]Syahban Nur, R Herdianty, and Indah Ainun Mutiara, "Degradation of The Lontara Script's Socio-Cultural Value among Millennials in Antang Village, Makassar City," *International Journal of Qualitative Research* 1, no. 1 (2021): 24–27, https://doi.org/10.47540/ijqr.v1i1.293.

[44]Yulia Anggraini, Nugroho Susanto, and Miftahul Aulia, "Integration of Islamic Education and Local Wisdom in Building Ecological Awareness in Banjar Malay Society," *Ta'dibuna: Journal of Islamic Education* 14 (May 2025): 158–73, https://doi.org/10.32832/tadibuna.v14i2.18401.

[45]Muti'atu Chasanah, "The Urgency of Islamic Education in the Formation of Ecological Piety in Islamic Boarding Schools," *Musala: Journal of Islamic Boarding Schools and Islamic Culture of the Archipelago* 2, no. 2 (2022): 198–216.

Furthermore, this study demonstrates that *Lontara'* holds significant potential as a source for reconstructing Islamic environmental ethics in Indonesia. Local manuscripts have been studied primarily from historical, literary, and political perspectives, while their ecological dimensions have received less attention. However, the values contained in *Lontara'* can serve as an alternative source for constructing an ecological paradigm contextualized to local culture [46]. This finding also broadens the scope of ecosufism studies, which have largely focused on the thinking of Middle Eastern figures and have not yet connected them to local cultural manuscripts in the Indonesian archipelago.

This research also demonstrates that ecological spirituality has the power to foster a deeper environmental awareness than a purely formalistic approach. When nature is understood as a manifestation of divinity and cosmic harmony, human relations with the environment are no longer exploitative, but ethical and responsible [47]. This perspective is at the core of ecosufism and is evident in Bugis-Makassar culture through the *Lontara'* tradition and its local value system.

Thus, the results of this study confirm that the modern ecological crisis requires not only technical solutions but also a spiritual and cultural approach capable of transforming humanity's perspective on nature. The integration of ecosufism and Bugis-Makassar local wisdom can serve as an alternative paradigm in developing a more humanistic, contextual, and sustainable Islamic environmental ethic. This study also demonstrates that local Nusantara traditions have made a significant contribution to the development of contemporary Islamic ecotheological discourse, particularly in presenting a model of ecological awareness rooted in the community's own cultural and spiritual experiences.

F. Conclusion

This study shows that Bugis-Makassar culture has a strong ecological foundation through spiritual values, social ethics, and cosmological views that are alive in the *Lontara'* tradition. Nature in the perspective of the Bugis-Makassar community is not understood merely as a material object to be exploited, but as part of the harmony of life that has a spiritual connection with humans and God. Values such as *sipakatau* , *sipakalebbi* , and *sipakainge* demonstrate a collective awareness of the importance of maintaining balance in life, not only in social relations, but also in ecological relations. Thus, this study confirms that Bugis-Makassar local wisdom actually contains environmental ethics that are relevant to the challenges of the contemporary ecological crisis.

This research also shows a close relationship between the principles of ecosupremacy and Bugis-Makassar cultural values. The concepts of simplicity,

[46]Janeke Peggy Slippy et al., "The Discourse in Lontaraq Meongpalo Karellae: An Anthropological Perspective," *Journal of Anthropology: Socio-Cultural Issues* 26, no. 2 (2024): 196–204.

[47]Abubakar, "Synergy of Sufism, Da'wah, and Ecotheology as the Basis of Ecological Spirituality in Islam," *Jurnal Al – Qiyam* 6, no. 2 (2025): 152–63.

balance, respect for nature, and moral responsibility for life represent the intersection of Sufi spirituality and local traditions. From this perspective, humans are understood not as absolute rulers of the earth, but as part of a cosmic system that must maintain universal harmony. Reading *Lontara'* through an ecosupremacy approach demonstrates that local Nusantara manuscripts not only hold historical and cultural value but also contain ecological spiritual awareness that is crucial for the development of Islamic environmental ethics.

On the other hand, this study found that modernization and globalization have significantly weakened public ecological awareness. Modern, materialistic rationality encourages the overexploitation of nature and displaces cultural values that previously maintained environmental harmony. This study recommends the importance of strengthening ecological education based on local culture and Islamic spirituality in various social spaces, particularly educational institutions, cultural communities, and religious institutions. The ecological values of *Lontara'* need to be revitalized through educational approaches and cultural literacy to become a source of environmental ethics for the younger generation.

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