
An Empirically Grounded Eco-Sufism Model: Lived Experiences of Muslim Eco-Enzyme Practitioners in Palembang

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Abstract

Urban ecological degradation increasingly affects not only environmental sustainability but also psychological well-being and spiritual life. Although eco-Sufism has been widely discussed within Islamic environmental ethics, empirical research examining how it is experienced through everyday ecological practice remains limited. This study aims to develop an empirically grounded Eco-Sufism Model by exploring how Muslim eco-enzyme practitioners construct spiritual meaning through ecological practice. A qualitative phenomenological design employing Interpretative Phenomenological Analysis (IPA) was used. Data were collected from ten Muslim eco-enzyme practitioners in the Siring Agung Subdistrict of Palembang through semi-structured interviews, participant observation, and four-week reflective documentation. The analysis identified three interconnected experiential dimensions. Tajalli al-Māddī represents spiritual awareness emerging through the material transformation of household organic waste; Tajalli al-Zamānī describes spiritual formation through waiting, uncertainty, and trust during the fermentation process; and Tajalli al-Takāmūlī reflects an integrated awareness of the relationship between God, humanity, nature, and community. Together, these dimensions constitute an empirically grounded Eco-Sufism Model demonstrating how everyday ecological practice may simultaneously foster spiritual formation, psychosocial resilience, and ecological consciousness. By reconstructing eco-Sufism inductively from participants' lived experiences rather than normative theological discourse, this study contributes to eco-Sufism scholarship, Islamic psychology, and spiritual ecology while offering a conceptual framework for faith-based environmental education and community sustainability initiatives.

Keywords: Eco-Enzyme; Eco-Sufism; Islamic Psychology; Spiritual Ecology.

INTRODUCTION

Urban ecological degradation has evolved into a multidimensional crisis that extends beyond environmental deterioration to reshape psychological well-being, social relationships, and spiritual life. Escalating pollution, excessive household waste, and declining environmental quality increasingly expose urban communities to persistent ecological uncertainty, emotional distress, and diminished confidence in the future of their living environment (Hasan et al., 2024; Sharma, 2024). Psychological studies describe these responses as eco-anxiety, a condition characterized by chronic concern and emotional distress triggered by environmental change (Cosh et al., 2024). Yet, within many Muslim communities, ecological disruption is experienced through a broader moral horizon. Environmental degradation is not merely perceived as a threat to human well-being but also as a disruption of humanity's responsibility as *khalifah fil ardh*, entrusted to preserve the balance of God's creation (Rakhmat, 2022). Consequently, contemporary ecological problems simultaneously generate environmental, psychological, ethical, and spiritual challenges that cannot be fully understood through environmental or psychological perspectives alone (Vičanová & Vaškovic, 2024).

Within the Islamic intellectual tradition, the relationship between humans and nature is fundamentally ethical and spiritual. Rather than viewing nature solely as an economic resource, *tasawuf* understands the natural world as a manifestation of divine signs that invites continuous spiritual reflection and moral responsibility (Altabaa & Hamawiya, 2019). This perspective has inspired the development of eco-Sufism, which integrates ecological responsibility with *tawhid*, gratitude, humility, and stewardship of creation (Febriani et al., 2023). The Indonesian Ulema Council (MUI) has responded to this crisis through ecological fatwas that prohibit environmental destruction and encourage the development of Islamic eco-theological consciousness, reflecting the growing institutionalization of environmental responsibility within Indonesian Muslim life (Harnowo & Habib, 2024). From this perspective, caring for the environment is not simply an ecological obligation but also a process of spiritual formation in which everyday interactions with nature become opportunities to cultivate religious awareness and ethical self-transformation (Encep et al., 2022; Febriani et al., 2023). Within this context, the lived practices of Indonesian Muslim communities offer a particularly productive site for examining how eco-Sufism operates not as theological abstraction but as embodied everyday experience (Encep et al., 2022).

Among contemporary community-based environmental initiatives, eco-enzyme practice provides a valuable empirical context for examining the relationship between ecological practice and spirituality. Produced through the fermentation of household organic waste, eco-enzyme was initially introduced as a practical strategy for reducing domestic waste and promoting environmentally sustainable lifestyles (Komarudin et al., 2023). Because fermentation unfolds gradually over an extended period and is commonly undertaken through community-based activities, the practice encourages sustained engagement with natural processes and collaborative participation. These characteristics are consistent with experiential and community-based learning processes described by Kolb (1984) and Wenger (1998). Moreover, sustained engagement with environmental practices has been associated with opportunities for environmental meaning-making and eco-spiritual reflection (Crowe, 2013; Passmore et al., 2023). However, whether such experiences are interpreted as processes of spiritual formation within Muslim communities remains largely unexplored. In the Siring Agung Subdistrict of Palembang, eco-enzyme activities have become embedded in everyday community life, providing an appropriate empirical setting for exploring how ecological practice may be experienced as a form of spiritual formation.

Although research on eco-Sufism, eco-anxiety, ecotherapy, and Islamic environmental ethics has expanded during the last decade, three important limitations remain. First, eco-Sufism has predominantly been discussed as a theological, ethical, or textual discourse, while empirical studies examining how eco-Sufism is experienced in everyday ecological practice remain scarce (Febriani et al., 2023; Rahmi & Zulfan Taufik, 2024). Second, studies of eco-anxiety and ecotherapy continue to be dominated by Western psychological frameworks that rarely incorporate Islamic spirituality as a source of psychological meaning and ecological engagement (Cosh et al., 2024; Vičanová & Vaškovic, 2024). Third, existing studies on eco-enzyme have largely focused on environmental education, waste management, or community empowerment, leaving its spiritual and phenomenological dimensions largely unexplored (Komarudin et al., 2023). Consequently, current scholarship has yet to explain how everyday ecological practice is transformed into an integrated process of spiritual formation, psychosocial resilience, and environmental consciousness within urban Muslim communities.

These unresolved gaps provide the central rationale for the present study. Rather than examining eco-Sufism as a normative religious concept or eco-enzyme as a technical

environmental innovation, this study investigates how Muslim practitioners construct spiritual meaning through ecological practice and how these lived experiences collectively give rise to an empirically grounded Eco-Sufism Model. Rather than proposing another normative framework, the present study reconstructs eco-Sufism inductively from lived experience rather than theological abstraction, consistent with the interpretative phenomenological principle of foregrounding participants' meaning-making over a priori theoretical categories (Smith & Fieldsend, 2021). In doing so, the study contributes not only to eco-Sufism scholarship but also to Islamic psychology and spiritual ecology by demonstrating how ordinary ecological practices become a medium for spiritual transformation and meaning-making in everyday Muslim life.

Accordingly, this study addresses the following research question: How do Muslim eco-enzyme practitioners in Palembang interpret everyday ecological practices as spiritual experiences, and how do these lived experiences inform the development of an empirically grounded Eco-Sufism Model? To answer this question, the study employs Interpretative Phenomenological Analysis (IPA) to explore the lived experiences of ten Muslim eco-enzyme practitioners in the Siring Agung Subdistrict of Palembang. By foregrounding participants' interpretations of ecological practice, the study develops an empirically grounded Eco-Sufism Model that offers a new conceptual framework for understanding the relationship between spirituality, environmental responsibility, and psychosocial well-being within contemporary urban Muslim communities.

This study employed a qualitative phenomenological approach using Interpretative Phenomenological Analysis (IPA) to explore how Muslim eco-enzyme practitioners interpret ecological practices as lived spiritual experiences. IPA was selected because it is specifically designed to investigate how individuals make sense of significant lived experiences through a process of double hermeneutics, whereby the researcher seeks to interpret how participants themselves make sense of their experiences (Smith et al., 2021). This approach was considered particularly appropriate for exploring the spiritual meanings that participants attributed to ecological practice and for developing an empirically grounded conceptual understanding of Eco-Sufism based on participants' lived experiences rather than imposing predetermined theoretical assumptions. The research was conducted in the Siring Agung Subdistrict of Palembang, where eco-enzyme activities have been continuously implemented

through community-based initiatives integrating environmental awareness with Islamic values.

Participants were recruited using purposive sampling based on three inclusion criteria: (1) active involvement in eco-enzyme production for at least three months, a period considered sufficient to complete at least one full fermentation cycle and accumulate meaningful experiential engagement with the practice; (2) self-identification as practising Muslims; and (3) residence in the Siring Agung Subdistrict. Ten participants representing diverse backgrounds—including university students, teachers, homemakers, and community volunteers aged between 21 and 41 years—were recruited. This sample size is consistent with the idiographic orientation of IPA, which typically employs small, purposively selected samples to facilitate an in-depth examination of individual lived experiences before identifying patterns of convergence and divergence across cases (Pietkiewicz & Smith, 2014; Smith et al., 2009).

Data were collected through three complementary methods—semi-structured in-depth interviews, participant observation, and four-week reflective documentation—to develop a rich, contextualised understanding of participants' ecological and spiritual experiences while enabling methodological triangulation across multiple sources of evidence. Semi-structured interviews were conducted in Bahasa Indonesia, lasted between 45 and 90 minutes, and were audio-recorded with participants' written informed consent. Interview questions explored participants' experiences of producing eco-enzyme, their understanding of environmental responsibility, emotional responses during ecological activities, and the ways in which these experiences influenced their spiritual lives and everyday environmental practices. To complement the interview data, participants were invited to produce brief written reflections documenting their eco-enzyme experiences over a four-week period, while participant observation was undertaken to capture behavioural interactions, social dynamics, and the broader community context in which ecological practices were enacted.

The data were analysed following the six stages of Interpretative Phenomenological Analysis proposed by Smith et al. (2021), comprising repeated reading of interview transcripts, initial noting, identification of emergent themes, clustering related themes into superordinate themes, cross-case comparison, and synthesis of shared experiential meanings. Consistent with the idiographic commitment of IPA, each participant's account was analysed individually before patterns of convergence and divergence were examined across cases.

Throughout the analytical process, attention was given to understanding how participants interpreted their own ecological and spiritual experiences, while recognising the researcher's interpretative role in constructing meaning from those accounts. The resulting interpretative themes subsequently informed the inductive development of an empirically grounded Eco-Sufism Model that emerged from participants' lived experiences.

To enhance the trustworthiness of the findings, methodological triangulation was achieved through the integration of interview data, participant observations, and reflective documentation, consistent with Lincoln and Guba (1985) framework for establishing credibility in qualitative research. Throughout both data collection and analysis, the researcher maintained reflexive field notes to critically examine how personal assumptions, prior knowledge, and engagement with the research context might influence the interpretative process, recognising reflexivity as a fundamental component of rigorous qualitative inquiry (Finlay, 2002). Analytical decisions and the development of themes were documented continuously throughout the analysis to maintain transparency and meaningful coherence in the interpretative process (Tracy, 2010), while also contributing to the dependability of the study through a clear and traceable analytical process (Lincoln & Guba, 1985). Ethical principles were upheld throughout the research by ensuring voluntary participation, obtaining written informed consent from all participants prior to data collection, and using pseudonyms in all transcripts and research reports to protect participants' identities and maintain confidentiality.

DISCUSSION

Tajalli al-Māddī: Material Transformation as the Foundation of Spiritual Meaning

Participants consistently described the transformation of household organic waste into eco-enzyme as an experience that extended beyond environmental practice. Fermentation was interpreted as a process through which ordinary household activities acquired spiritual significance. Organic materials that had previously been regarded as useless were gradually reinterpreted as resources entrusted by God, reminding participants of their responsibility to care for creation through patience, stewardship, and responsible action. FH reflected: I used to see fruit peels and vegetable scraps as dirt to be thrown away. Now I see them differently. They are still part of Allah's creation and can become something beneficial if we treat them properly (FH, 28 years, teacher). FH's reflection illustrates how ecological transformation

altered not only perceptions of waste but also participants' understanding of divine trust and environmental responsibility. AI similarly noted: Whenever I prepare the eco-enzyme, I feel calmer. Watching the fermentation reminds me that Allah can transform something that seems useless into something beneficial. It also reminds me that people can change if they are willing to improve themselves (AI, 24 years, student).

Despite differences in age, occupation, and educational background, participants expressed remarkably similar interpretations of fermentation as a process of responsibility and gratitude. This convergence indicates that spiritual meaning emerged consistently across participants' lived experiences rather than being shaped by particular demographic characteristics. For many participants, environmental care was no longer viewed simply as a household task but as an opportunity to cultivate gratitude, humility, and awareness of divine blessings through everyday ecological practice (Rakhmat, 2022).

Viewed through an Interpretative Phenomenological Analysis (IPA) perspective, these accounts suggest that spiritual meaning emerged through the ecological process itself rather than after it had been completed. Preparing organic materials, monitoring fermentation, and patiently observing gradual change became recurring moments of reflection through which participants integrated environmental practice with their everyday religious experience.

The present findings suggest that participants did not acquire eco-Sufi values through theological instruction alone. Rather, these values emerged gradually through repeated engagement with the material transformation of organic waste. This finding extends previous discussions of eco-Sufism, which have largely framed environmental stewardship as a theological obligation grounded in *tawhid* and *khalifah fil ardh* (Febriani et al., 2023; Rahmi & Zulfan Taufik, 2024). While these studies successfully establish the theological foundation of Islamic environmental ethics, they provide limited explanation of how such values are internalised through lived ecological practice. The present findings demonstrate that spiritual values were not merely understood conceptually by participants but were gradually embodied through continuous engagement with the material transformation occurring during the fermentation process. This empirical process of meaning construction has received limited attention in previous eco-Sufism research, which has predominantly emphasized normative theological formulations. Accordingly, the present study contributes to the literature by demonstrating that eco-Sufi values may also be cultivated through sustained ecological

practice, thereby complementing existing theological perspectives with an experiential understanding of spiritual formation

From the perspective of classical Sufi thought, these experiences closely resemble the concept of *tajalli*, whereby divine attributes become perceptible through contemplation of creation (Altabaa & Hamawiya, 2019; Irawan et al., 2021). Importantly, the present findings indicate that such experiences were not confined to formal spiritual practices such as *dhikr* or solitary contemplation. Instead, participants encountered *tajalli* through ordinary domestic ecological activities. The visible transformation of organic waste into a beneficial product became an experiential reminder of God's wisdom, mercy, and continuous creativity, allowing theological concepts to be encountered directly within everyday environmental practice (Hidayat, 2015; Irawan et al., 2021).

Taken together, these findings indicate that participants' first experience of spiritual transformation emerged through engagement with material reality itself. We conceptualise this experiential process as *Tajalli al-Māddi*, the first layer of the proposed Eco-Sufism Model, in which material transformation becomes the experiential foundation from which subsequent processes of spiritual formation, psychosocial resilience, and ecological awareness progressively develop.

***Tajalli al-Zamānī*: Spiritual Formation through Waiting, Uncertainty, and Trust**

Beyond the material transformation of organic waste, participants consistently described the fermentation period as an equally meaningful stage of their ecological practice. Unlike many household activities that produce immediate results, eco-enzyme requires several months of waiting before the fermentation process is completed. Participants explained that this prolonged period encouraged them to cultivate patience, self-discipline, and trust in processes that unfold gradually rather than instantly. One participant reflected: "Making eco-enzyme teaches me not to rush. We cannot open the container every day expecting immediate results. We simply do our part and wait patiently." (SR, 30 years, community volunteer) Another participant described a similar experience: "Sometimes I wanted to see whether it had already succeeded, but I learned that some things cannot be forced. We have to trust the process." (MN, 40 years, homemaker).

Rather than perceiving waiting as passive inactivity, participants understood it as an active spiritual practice requiring continuous commitment despite uncertainty. The discipline of preparing the materials correctly, monitoring the fermentation process, and resisting the

temptation to interfere prematurely gradually reshaped their attitudes toward everyday difficulties. Waiting was therefore experienced not as inactivity but as an intentional spiritual discipline through which participants cultivated patience, emotional regulation, and acceptance of uncertainty (Kugle, 2021).

Viewed through an Interpretative Phenomenological Analysis (IPA) perspective, these experiences indicate that participants gradually reconstructed the meaning of time itself. Time was no longer understood merely as the interval required for biological fermentation but as a spiritual space within which personal transformation occurred. The ecological process therefore shaped not only participants' environmental behaviour but also their capacity to tolerate uncertainty, delay gratification, and cultivate reflective awareness.

Several participants reported that fermentation did not always proceed successfully. Some batches developed unpleasant odours, mould contamination, or failed because of inappropriate material proportions or environmental conditions. Rather than interpreting these outcomes solely as technical failures, participants consistently regarded them as opportunities for self-reflection and spiritual learning. One participant explained: "When one of my eco-enzyme batches failed, I felt disappointed at first. Later I realised that I had been impatient and careless during the preparation. It reminded me that every process requires sincerity and patience." (RR, 38 years, teacher). Another participant similarly reflected: "Failure did not make me stop. Instead, it encouraged me to evaluate myself, improve the next batch, and remember that Allah teaches us through every experience." (IS, 23 years, student).

These narratives reveal that unsuccessful fermentation did not diminish participants' commitment to ecological practice. Instead, failure became part of the learning process through which participants cultivated *mubasabah* (self-evaluation), *sabr* (patience), and *tawakkul* (trust in God). These narratives suggest that participants interpreted failure less as an indication of unsuccessful environmental practice than as a spiritually meaningful opportunity for self-evaluation. The spiritual significance therefore emerged not only from successful ecological outcomes but also from participants' responses to disappointment and uncertainty.

Previous studies have shown that contact with nature and ecotherapy may strengthen resilience by encouraging emotional regulation and adaptive coping strategies (Passmore et al., 2023). However, these studies generally interpret resilience from psychological

perspectives. The present findings extend this literature by demonstrating that resilience may also be constructed through religious meaning-making. Participants did not understand uncertainty merely as an emotional challenge but as part of a divinely ordered process that invited patience, humility, and spiritual growth.

This interpretation also broadens existing eco-Sufism scholarship. Previous discussions have primarily emphasised ethical responsibility toward nature (Febriani et al., 2023; Rahmi & Zulfan Taufik, 2024), whereas the present findings reveal that ecological practice simultaneously shapes the practitioner's inner spiritual disposition. The fermentation process became a practical discipline through which theological values such as *sabr*, *tawakkul*, and *muhasabah* were repeatedly exercised in everyday life. Consequently, ecological engagement functioned not only as environmental stewardship but also as continuous spiritual education (Febriani et al., 2023).

Taken together, these findings constitute the second experiential layer of the proposed Eco-Sufism Model, conceptualised as *Tajalli al-Zamāni*. Unlike the first layer, which emerges through material transformation, this dimension develops through participants' lived experience of waiting, uncertainty, and gradual personal formation. Accordingly, *Tajalli al-Zamāni* represents the experiential dimension through which ecological practice cultivates patience, trust, and resilience by inviting participants to remain committed despite uncertainty and delayed outcomes.

***Tajalli al-Takāmūlī*: Interconnected Awareness and the Emergence of the Eco-Sufism Model**

The final superordinate theme illustrates how participants' ecological experiences gradually evolved beyond individual spiritual reflection toward an integrated awareness of relationships with God, other people, and the natural environment. As eco-enzyme practices became integrated into their everyday routines, environmental care was no longer understood merely as household waste management but as a form of religious responsibility expressed through relationships with others and with the natural world. One participant reflected: “Since joining this activity, I have become more careful about how I treat nature. I realize that whatever I do at home eventually affects other people and the environment. Looking after nature is also part of my responsibility before Allah.” (DD, 32 years, homemaker). Another participant explained: “Making eco-enzyme together changed the way I think. We

share knowledge, help each other, and remind one another to care for the environment. It feels like worship that brings people closer together.” (KS, 22 years, student).

These narratives indicate that ecological responsibility gradually shifted from an individual environmental practice to a shared moral commitment rooted in religious values. Participants consistently associated environmental care with social responsibility, mutual support, and collective well-being, suggesting that ecological behaviour was sustained not only by personal motivation but also by communal participation and shared spiritual meaning. This interpretation is consistent with studies showing that environmentally responsible behaviour becomes more sustainable when embedded within collective identity, shared values, and community participation (Passmore et al., 2023; Zuhdi et al., 2024).

Across participants' accounts, a progressive reconstruction of meaning gradually emerged. The transformation of household organic waste introduced participants to new ways of perceiving material reality (*Tajalli al-Maddi*), while the prolonged fermentation process cultivated patience, trust, and self-reflection (*Tajalli al-Zamāni*). These experiences ultimately converged into a broader relational awareness in which ecological responsibility became inseparable from participants' understanding of God, other people, and the natural environment. Such progressive meaning-making reflects the phenomenological assumption that lived experience acquires significance through continuous interpretation within everyday life (Smith & Fieldsend, 2021).

Table 1. Synthesis of the Emergent Experiential Dimensions of the Eco-Sufism Model

Experiential Dimension	Core Lived Experience	Dominant Spiritual Meaning	Psychological Process	Ecological Implication
<i>Tajalli al-Maddi</i>	Transforming organic waste into eco-enzyme	Awareness of God's creation, gratitude (<i>shukr</i>), stewardship (<i>khalifah</i>)	Meaning-making, emotional calmness	Waste becomes a trust (<i>amanah</i>) rather than refuse
<i>Tajalli al-Zamāni</i>	Waiting during fermentation, coping with uncertainty and occasional failure	Patience (<i>sabr</i>), trust in God (<i>tawakkul</i>), self-reflection (<i>muhasabah</i>)	Resilience, emotional regulation, tolerance of uncertainty	Ecological commitment through long-term practice
<i>Tajalli al-Takāmuli</i>	Collective ecological practice and relational awareness	Integration of God-human-nature	Shared identity, collective responsibility	Sustainable environmental consciousness and

Experiential Dimension	Core Lived Experience	Dominant Spiritual Meaning	Psychological Process	Ecological Implication
		relationships through <i>tawhid</i>		community stewardship

Developed from IPA analysis of participants' lived experiences in this study

Table 1 summarises the progressive experiential dimensions identified through IPA, illustrating how participants' lived experiences evolved from material transformation to temporal spiritual formation and ultimately to an integrated ecological-spiritual consciousness. These dimensions subsequently informed the construction of the Eco-Sufism Model discussed below.

The present findings extend previous scholarship on eco-Sufism, which has largely conceptualized environmental stewardship as a theological or ethical obligation derived from *tawhid* and *khalifah fil ardh* (Febriani et al., 2023; Rahmi & Zulfan Taufik, 2024). While these studies successfully establish the normative foundations of Islamic environmental ethics, they provide limited explanation of how these principles become embodied through everyday ecological practice. In contrast, the present study demonstrates that theological values are gradually internalized through repeated ecological engagement, allowing environmental responsibility to develop as a lived spiritual experience rather than remaining an abstract religious ideal.

The findings also complement contemporary research in ecopsychology and spiritual ecology. Previous studies have reported that meaningful engagement with nature may strengthen psychological well-being, emotional resilience, and feelings of connectedness with the environment (de Diego-Cordero et al., 2024; Passmore et al., 2023; Vičanová & Vaškovic, 2024). Recent discussions on Islamic ecotherapy have likewise highlighted the role of spiritual engagement with nature in supporting psychological well-being and environmental awareness (Dzulraidi et al., 2025). Participants in this study expressed similar experiences of connectedness; however, they interpreted these experiences through an explicitly Islamic worldview. Their narratives were consistently framed by the principles of *tawhid*, gratitude, and *khalifah fil ardh*, through which environmental care was understood as an act of worship and a manifestation of moral responsibility before God (Harnowo & Habib, 2024; Rakhmat, 2022).

This interpretation also resonates with Sufi perspectives that understand spiritual development as the cultivation of harmonious relationships between the Creator, humanity, and the natural world (Altabaa & Hamawiya, 2019; Encep et al., 2022). Rather than separating religious devotion from ecological action, participants experienced both as mutually reinforcing dimensions of everyday life. Ecological practice therefore became a practical expression of *tawhid*, transforming ordinary environmental activities into a continuous process of spiritual formation (Encep et al., 2022; Rahmi & Zulfan Taufik, 2024).

Taken together, the three experiential dimensions identified in this study constitute an integrated Eco-Sufism Model. Spiritual meaning initially emerged through the material transformation of household organic waste (*Tajalli al-Māddī*), deepened through the temporal discipline of waiting, patience, and trust during fermentation (*Tajalli al-Zamānī*), and culminated in an integrated awareness of the interconnected relationships between God, humanity, nature, and community (*Tajalli al-Takāmuli*). Rather than representing separate stages, these dimensions function as mutually reinforcing processes through which ecological practice simultaneously fosters spiritual formation, psychosocial resilience, and environmental consciousness.

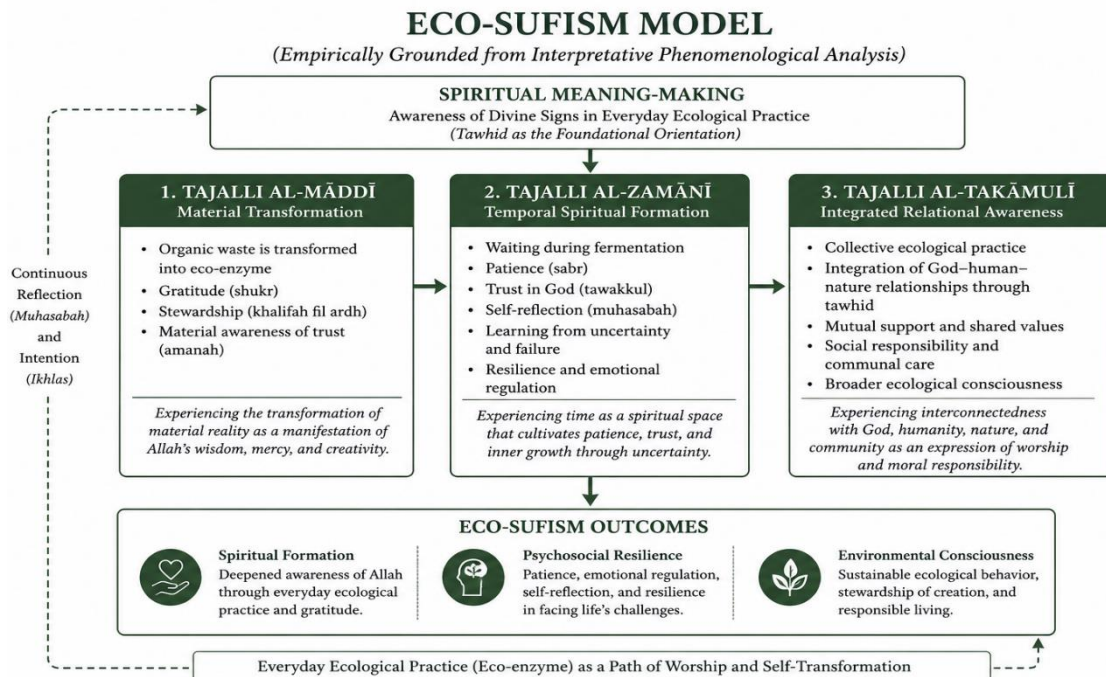


Figure 1. The Empirically Grounded Eco-Sufism Model

Unlike previous conceptualisations that primarily derive eco-Sufism from theological or ethical discourse, the Eco-Sufism Model proposed in this study is reconstructed inductively from participants' lived experiences. The model therefore contributes an empirically grounded framework demonstrating that ecological practice functions not merely as environmental stewardship but simultaneously as a lived process of spiritual formation, psychosocial resilience, and ecological consciousness. By reconstructing eco-Sufism inductively from lived experience, this study shifts the discourse beyond normative Islamic environmental ethics toward a phenomenological understanding of Islamic ecological spirituality.

CONCLUSION

This study demonstrates that eco-enzyme practice among Muslim communities in Palembang functions not only as an environmental activity but also as a lived process of spiritual formation. Through Interpretative Phenomenological Analysis, participants described ecological practice as fostering gratitude, patience, trust, and an integrated awareness of responsibility toward God, nature, and the wider community. These lived experiences informed the inductive development of the Eco-Sufism Model, consisting of three interconnected experiential dimensions: *Tajalli al-Maddi* (material transformation), *Tajalli al-Zamāni* (spiritual formation through waiting and uncertainty), and *Tajalli al-Takāmuli* (integrated relational awareness). Together, these dimensions demonstrate how everyday ecological practice may simultaneously cultivate spiritual formation, psychosocial resilience, and ecological consciousness.

The principal contribution of this study lies in reconstructing eco-Sufism empirically from lived experience rather than deriving it solely from normative theological discourse. By grounding the Eco-Sufism Model in participants' everyday experiences, this study extends scholarship in eco-Sufism, Islamic psychology, and spiritual ecology while offering a conceptual framework that may inform faith-based environmental education, community empowerment, and sustainability initiatives within contemporary Muslim communities.

This study was conducted with a relatively small group of participants from a single urban community in Palembang; therefore, the findings should be understood within their specific socio-cultural context. Future research could examine the transferability of the Eco-Sufism Model across different Muslim communities and ecological initiatives, or integrate

phenomenological and quantitative approaches to further investigate the relationship between ecological practice, spirituality, psychosocial resilience, and environmental behaviour.

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