

# SPIRITUAL HOMO DEUS: MULYADHI KARTANEGARA INDIGENOUS ISLAMIC ENVIRONMENTALISM THOUGHT

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*(Received: 3 September 2023; Accepted: 14 March 2024)*

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**ABSTRACT:** This study seeks to explore Mulyadhi Kartanegara's idea of Indigenous Islamic Environmentalism. It is called indigenous because, in Mulyadhi's perspective, there is a problem with uprooting Muslims from their intellectual tradition (indigenous knowledge). For Mulyadhi, this disconnection provides an opportunity for the inclusion of a materialistic western conception of cosmology and influences the perspective of Muslims in general. Because of this trend, the behavior of Muslims towards nature is not much different from modern humans in general, who view nature as an object that can be exploited without limits. To fight the tendency of this dominating relationship, Mulyadhi attempted to formulate alternative ecological ideas based on inspiration from the indigenous Islamic intellectual tradition that developed in the medieval Islamic world: the views of the Ikhwan Al-Shafa/ brethren of purity (peripatetic tradition) and Rumi (gnosis tradition).

The ecological ideas developed by Mulyadhi centered on the theistic evolutionary concept of the universe. For Mulyadhi, this universe is a living entity and has a strong sense of love for God. The reason is, the love that nature has is divine, seeking perfection. At the same time, God is a perfect being itself. In this context, the universe with its love carries out a transformative motion to get closer to God. One of the fruits of this transformative movement is humans, who the Ikhwan position as a microcosm. The reason is that the nature of the universe is wholly contained in humans (minerals, vegetable souls, animal souls, and rational souls). However, Rumi states that man is a macrocosm because he is the vital goal of the transformation process, like fruit (man) produced from the tree of life (nature). So, for Mulyadhi, humans are the essential evolutionary stage of the universe, like the mouth to the body. At the peak of creation, humans are expected to be the liaison between God and the universe. With the help of a human, the universe can feel the blessings of this divine connection. As an inseparable part of nature, humans also become a kind of mirror that will reflect the natural reality outside of themselves. If the inner state of a human being experiences darkness, it will also impact the destruction of nature or vice versa. So, this ecological idea demands the transformation of the human soul as a prerequisite for overcoming environmental problems. The change in question is the continuity of human spiritual Evolution (trans cosmic voyage), which will give birth to a new person termed *Insan Kamil* (the perfect man), namely humans who can "manifest" the attributes of God in everyday life. Using Harari term, *Insan Kamil* (the perfect man) is a "Spiritual" Homo Deus.

**ABSTRAK:** Penelitian ini berupaya menggali gagasan Mulyadhi Kartanegara tentang Environmentalisme Islam yang bersifat indigeneous. Disebut indigeneous karena dalam pandangan Mulyadhi ada persoalan mencabut umat Islam dari tradisi intelektualnya (indigenous knowledge). Bagi Mulyadhi, keterputusan ini memberikan peluang masuknya

konsepsi kosmologi barat yang materialistis dimana mempengaruhi cara pandang umat Islam secara umum. Karena kecenderungan tersebut, perilaku umat Islam terhadap alam tidak jauh berbeda dengan manusia modern pada umumnya yang memandang alam sebagai objek yang dapat dieksploitasi tanpa batas. Untuk melawan kecenderungan hubungan yang mendominasi tersebut, Mulyadhi berupaya merumuskan gagasan-gagasan ekologi alternatif berdasarkan inspirasi tradisi intelektual Islam indigeneous yang berkembang di dunia Islam pada abad pertengahan yakni pandangan Ikhwan Al-Shafa (tradisi peripatetik) dan Rumi (tradisi gnosis).

Ide ekologi yang dikembangkan Mulyadhi berpusat pada konsep evolusi teistik tentang alam semesta. Bagi Mulyadhi, alam semesta ini merupakan satu kesatuan yang hidup dan memiliki rasa cinta yang kuat terhadap Tuhan. Menurutnya, cinta yang dimiliki alam bersifat ilahi yakni mencari kesempurnaan. Pada saat yang sama, Tuhan diposisikan sebagai Dzat yang Maha Sempurna. Dalam konteks ini, alam semesta dengan kecintaannya melakukan gerak evolusi untuk mendekatkan diri kepada Tuhan. Salah satu buah dari gerakan transformatif ini adalah kemunculan manusia yang diposisikan Ikhwan sebagai mikrokosmos. Alasannya karena hakikat alam semesta seluruhnya terkandung dalam diri manusia (mineral, jiwa nabati, jiwa hewani, dan jiwa rasional). Berbeda dengan Ikhwan, Rumi menyatakan bahwa manusia adalah makrokosmos karena ia adalah tujuan akhir dari proses evolusi, kayaknya buah (manusia) yang dihasilkan melalui pohon kehidupan (alam). Jadi, bagi Mulyadhi, manusia adalah tahap evolusi paling esensial dari alam semesta, ibaratnya perjalanan dari mulut menuju tubuh. Sebagai puncak dari proses evolusi/penciptaan, manusia diharapkan menjadi penghubung antara Tuhan dan alam semesta. Dengan bantuan manusia-lah, alam semesta dapat merasakan berkah Ilahi. Sebagai bagian yang tidak terpisahkan dari alam, manusia menjadi semacam cermin yang mencerminkan realitas alam di luar dirinya. Maka, jika keadaan batin manusia mengalami kegelapan secara otomatis akan berdampak pula pada rusaknya alam, begitupun sebaliknya. Jadi, gagasan ekologi indigeneous ini menuntut transformasi jiwa manusia sebagai prasyarat untuk mengatasi permasalahan lingkungan. Perubahan yang dimaksud adalah urgensi melanjutkan Evolusi pada tataran spiritual manusia (transcosmic voyage) yang akan melahirkan manusia baru yang diistilahkan dengan julukan *Insan Kamil* (manusia sempurna), yaitu manusia yang dapat "mewujudkan" sifat-sifat Tuhan dalam kehidupan sehari-hari. Jika meminjam istilah Harari, *Insan Kamil* (manusia sempurna) dapat dikatakan adalah manifestasi dari *Homo Deus* yang bercorak spiritual.

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**KEYWORDS:** *Man, Nature, Divine Love, Spiritual Evolution, Homo Deus*

## 1. INTRODUCTION: Beyond the Legacy of Lynn White

This study seeks to explore the ecological ideas of Mulyadhi Kartanegara, a Muslim philosopher from Indonesia. This study positions Mulyadhi's ecological thinking as indigenous Islamic environmentalism because the thought he developed has a uniqueness, namely by trying to dig back the wisdom of the Islamic intellectual tradition in the Middle Ages (Kartanegara, 2005). One historical phase in Islamic civilization was marked by great civilization's rise in the Middle East region, which many western historians later termed the "Golden Age of Islam" (Leuprecht, 2012).

Mulyadhi's distinctive way of thinking by emphasizing the revitalization of indigenous ideas from Muslim intellectuals has become an essential contribution concerning the development of religion and ecology studies. Since the emergence of the academic world's attention to environmental and religious issues in the 60s, various terms have been used to describe the dialogue process starting from "theology and ecology," "eco-theology," and finally "religion and ecology" (Bauman, 2017). We cannot separate this change in efforts to find a

more "inclusive" dialogue framework apart from the Christian framework. For example, the term theology is very distinctive in the Christian tradition. In contrast, in various other religious traditions, the relation between religion and nature cannot be fully summarized under the umbrella of theology. This study tries to redefine the meaning of indigenous religion. The indigenous religion in this study refers not only to the religion of indigenous peoples. In other words, the definition of indigenous can include either the religion of indigenous peoples such as Indian religion or ancestral religion, which is more "local", or "world" religion characterized by a broad geographical scope (Grim, 2017). In the context of "world" religion, the word indigenous in this study refers to the interpretation or view of the cosmos that developed in the pre-modern era and many cases, still exists today.

Referring to Nasr's parameters, we can divide world religions into two broad categories. First, adherents of world religions that still preserve their pre-modern heritage. On the other hand, there is a tendency for some followers of these world religions to follow the framework of the modern world -which in White's terms is based on techno-scientific logic. Furthermore, Nasr stated that even under the domination of a materialistic and anti-sacred modern framework, the "traditional" theology and vision of the cosmos are still alive, especially in the non Western world. This paper follows Nasr's logic so that even if it is necessary to divide religion, it is more reasonable to divide it according to the extent to which it is "subject" to modern Western logic or not. Subdued religious reasoning can be called "modern" theology, while those that are still trying to resist occupation or maintain the "originality" of tradition can be called "traditional" or "indigenous" theology (Nasr, 1996).

We can say that Mulyadhi is one example of an indigenous Muslim thinker in the contemporary era who seeks to revitalize the indigenous tradition of Islamic intellectuals in the past (Kartanegara, 2005). Mulyadhi Kartanegara is more confident in his choice to revive the "past" than to follow the "modern trend" (reconstructing his theology/philosophy according to the idea of Western modernity) (Kartanegara, 2019c). This position is different from many contemporary intellectuals, both at the global and national levels. An example of an academic who follows this "modern trend" in Indonesia is Nurcholish Madjid. This study also believes that Mulyadhi's thought can be positioned as a critique of the tendency of the academic world, especially in religious and environmental studies, which still uses the perspective of Lynn White's legacy, which tends to be "antagonistic" to monotheistic religions, including Islam. The figure of Lynn White can be said to be very influential in the study of religion and the environment (Brotton, 2017). Perhaps his name can be equated with the names of August Comte, Weber, Marx, and Durkheim in the study of sociology. His work entitled "The Historical Root of our ecological crisis" (1967) can be said to be a kind of "classic" work that continues to influence the perspective of many academics after that who also tend to view monotheistic religion negatively for the future of the environment (Conradie, 2006).

One thesis put forward by White is that we cannot separate the root of today's environmental damage from a wrong way of thinking. This complicated way of thinking is based on a perspective that places humans as superior beings over nature. Nature is positioned solely as an object to fulfill human satisfaction. Furthermore, for White, this dichotomous perspective lies in the idea of placing humans above other living beings. This way of thinking then was later strengthened by the development of science and technology (Lowental, 2019). The combination of science and technology (techno-scientific culture) can be seen as an extension of the human hand that allows him to exploit nature more massively and destructively compared to the previous era (Geus, 2013).

One thing that later became known by later academics as "White's Thesis" was White's attempt to trace the roots of this anthropocentric way of thinking (Simkins, 2017). Because for White, if we don't get to the basis of the problem, then the solution we are deploying today to tackle ecological issues will only be artificial (Cummings, 2008). Interestingly, White, who is a historian who studies medieval intellectual traditions, then concludes that monotheistic religion, especially Christianity, is the religion that causes the large-scale environmental damage we have seen today (Dietzel, 2014). He uses two main arguments to emphasize his critical attitude towards monotheistic religion, namely that monotheistic religion justifies the position of humans being "higher" compared to the nature around them (Simkins, 2017). Monotheistic faiths also tend to emphasize a rational view of looking at nature (Callicott, 1989). This rationalistic view of nature is manifested in the development of natural theology in monotheistic religions - especially Christianity - which contributes to the development of science (Eaton, 2017). White acknowledged that secularization happened in the idea of natural theology (White, 1967). However, he believes that secularization is only a "minor problem" because the "major" issue remains in the hands of the problematic monotheistic theology that gives way to the destruction of nature (White, 1967). Secularization is only a process of "radicalization" of the monotheistic way of thinking. So, for him, the secularism project does not depart from the monotheistic metaphysical framework (White, 1967).

White's position that minimizes the problem of secularization can undoubtedly be questioned again. Is it true, for example, White's thesis that the secularization that is taking place in Europe is still not outside the monotheistic framework, or has it gone beyond it? For example, this kind of criticism has been made by Hossein Nasr, a contemporary Muslim philosopher from Iran who has influenced Mulyadhi a lot (Nasr, 1990). However, this paper emphasizes that White became a pioneer in creating an academic discourse that positions monotheism as a religion with anti-environmental tendencies. Furthermore, White provides an analysis that is no less controversial. For White, in contrast to monotheistic religions, animistic religions are forms that inherently tend to appreciate nature more significantly (Lane, 2019). Even for White, these animistic religions, due to their high sacredness to the cosmos, so do not dare to carry out various activities that will destroy this sacredness (Eames, 2003). In other words, contrary to the monotheistic religion, in the framework of animistic religion, humans do not have a unique position in this world -or at least humans have a strong connection with nature – (Stubblefield & Fields, 2021). So, the logic of high connectivity makes the attitude of its adherents more ecological (Rowland, 2005).

White also asserts that animistic religions do not engage with nature with a rationalistic approach (Walter, 1984). The absence of this rational approach makes them not pretend to develop a scientific approach (objectification of nature) in their struggle with nature as a monotheistic religion (Livingstone, 2002). For White, this is an advantage of animistic religion, which is more "immune" than the potential to develop a science and technology-based civilization, which then impacts the decline in the ecological quality of that civilization (Northcott, 2020). The contrasts between monotheistic and animistic religions underlie White to conclude that there is a need to change from monotheistic to non-monotheistic (White, 1967). For White, without a shift at the level of consciousness, ecological activism will not produce much of a significant impact (Leal, 2004). It should be noted that White made Zen Buddhism an alternative religion that he had thought of replacing monotheistic faiths, especially Christianity, because he was discussing the European case (Rots, 2019). White's choice of Zen Buddhism also shows that the religion considered an alternative is not limited to

only "indigenous" religions (in this case, ancestral religion) (White, 1967). For information, Buddhism transcends its birthplace in India and then spreads to East and Southeast Asia (Eckel, 2009). One of the essential things about Zen for White was the non-monotheistic nature of that Eastern religion (Jackson, 2010). Furthermore, there is a broad acceptance of Zen teachings among the European public who also tried to change their life orientation towards being more ecological spiritual (Callicott, 1994).

White's position on Zen Buddhism is not entirely wrong. Nasr, for example, also stated that, in general, religions practiced in non-Western areas still maintain a more intimate perspective on the relationship between nature and humans (Nasr, 1996). However, the problem is that White contrasts these non-monotheistic religions with monotheistic ones he considers anti-environmental. White has a kind of "essentialist" reason that makes him establish a sharp dichotomy between monotheistic and non-monotheistic faiths. This "essentialist" view also makes him imagine that only by shifting the dominance of monotheistic religions – in the case of Europe, Christianity – to non-monotheistic ones can we achieve the transformation towards a more ecological civilization (White, 1967).

We should note that White is aware that there is a phenomenon of "secularization" of natural theology in the Western context that makes science tend to abandon the "God Hypothesis" (White, 1967). White recognition about the effect of the secularization phenomenon that negates the "God hypothesis" is what we should re-discuss to assess the extent to which White's thesis is correct that we can blame monotheism for environmental damage. Blaming secularism instead of monotheism is not a strange hypothesis (Nasr, 1990). If White admits secularism can dispel the "God hypothesis," then why not think secularism has created an entirely different framework from monotheism (White, 1967). It is surprising that removing God, a central aspect of monotheism is not seen by White as a complete disconnection of science from the logic of monotheism (White, 1967).

So, it is possible to build the opposite thesis from White. We can say that not secularization operate within the framework of monotheism (Steiguer, 2006). What's happened is the opposite, namely, the teachings of monotheism, which then undergo reinterpretation following the framework of secularism (Nasr, 1990). For information, this secularization thesis was developed by Nasr in many of his works concerning religion and nature (Nasr, 2003). Nasr believes that belief in monotheism is not inherently problematic (Nasr, 2001). Still, the influence of secularism makes adherents of monotheistic teachings perceive nature entirely different from the perspective developed in the pre-modern era (Nasr, 1990).

One thing that is quite interesting is that although White has shown sympathy for Zen Buddhism, he seems to be aware that the proposal for religious change is too "radical" to be carried out in a European context (White, 1967). So later in the same article, he also wrote an "alternative" proposal to revitalize the Christian tradition, which he considered "marginal." The practice he refers to the teaching of Francis of Assisi as he deems different from the mainstream tradition in Christianity, which tends to be "rationalistic" in viewing nature (Minteer & Manning, 2005). Including, in this case, Francis of Assisi is considered not to strongly affirm the doctrine of the "superiority" of humans over other creatures (Stephens, 2018). For White, his "alternative" proposal is seen as more realistic in the context of European society because it does not radically uproot the religious traditions they adhere to, but at the same time, can encourage a more ecological perspective in the future (White, 1967).

White's "alternative" proposal can be very promising compared to the first proposal, which seems to be "essentialist" in viewing monotheistic religion as inherently anti-ecological. In this "alternative" proposal, White sees that there are various traditions in monotheistic religion. Still, he claims that these traditions are "marginal" in Christianity so that they are by default a religious "heretic" (Hamlin, 2020). So, there is still a strong skepticism in White against monotheistic religion, and only by "rebellion" from this central doctrine of monotheism can a more environmentally friendly theology be developed (White, 1967). This paper will not discuss whether Francis of Assisi's teaching can be positioned as a "deviation" in Christianity. One thing to emphasize in this paper is that if we refer to White's thesis, we can conclude that it is essential to revitalize religious traditions that existed in the pre-modern era (whether they are considered deviations or not). The revitalization is a crucial step to improve the perspective of modern humans -including those of religious background - towards nature which tends to be exploitative.

White's "alternative" proposal, which implies a strategy of revitalizing a religious perspective on the cosmos in this pre-modern era as an effective way to save the environment, has a common ground with Mulyadhi's proposal or his "teacher" Hossein Nasr (Nasr, 1990). Although if we examine the views of Mulyadhi and his "teacher" Nasr, we will find one fundamental difference with White's position. Both Mulyadhi and Nasr believe that efforts to revitalize pre-modern scientific traditions are not in the context of finding and reviving traditions that "deviate" from the doctrine of monotheism (Kartanegara, 1994). Both of them believe that the perspective on the Cosmos developed by Islamic intellectuals departs from the effort to uphold the teachings of monotheism from the "attack" of other philosophies that tend to reject monotheism (Nasr, 2003). For example, in the works of Muslim philosophers dealing with ancient Greek thought, there is no attempt to copy the stories of Greek gods who also influenced his philosophical tradition (Kartanegara, 2007b). This selective attitude shows the efforts of Muslim philosophers not to accept what comes from outside if it is contrary to the spirit of monotheism (Kartanegara, 2014).

Furthermore, if we look at the ecological ideas developed by Mulyadhi, we will find the antithesis to White's position. Mulyadhi adopted the Islamic intellectual tradition with a spirit of "anthropocentrism" and a strong belief in science. In particular, Mulyadhi took a lot of inspiration from the gnosis tradition developed by Rumi and the peripatetic tradition maintained by the *Ikhwan Al-Shafa* (Kartanegara, 2017). A prominent feature of the two schools of thought is their strong emphasis on anthropocentrism (Kartanegara, 1986). In the case of the *Ikhwan*, they were scientists who attempted to create an encyclopedia of medieval science known as the *Rasail*. In other words, the desire to develop solid scientific studies among the *Ikhwan* is very high. If we consistently use White's parameter, then the two concepts that Mulyadhi adopted from the Islamic intellectual tradition should influence Mulyadhi's negative view of nature. However, what happened was that Mulyadhi saw the importance of protecting the environment and not demeaning it (Kartanegara, 2007a).

In contrast to White's conclusion that the two concepts are considered central to environmental damage, for Mulyadhi, the doctrine of "anthropocentrism" developed by the *Ikhwan* and Rumi, including the *Ikhwan's* positive attitude towards science, has become an essential basis for Mulyadhi's ecological ideas (Kartanegara, 2017). In other words, by tracing Mulyadhi's thoughts, which took a lot of inspiration from Rumi and the *Ikhwan*, we can criticize White's central thesis. White believes that monotheistic religion, particularly its two main pillars: belief in science and anthropocentrism, will automatically have implications for a

destructive perspective. Mulyadhi's thoughts will help us rethink the possibility of developing the idea of positive "anthropocentrism" and more environmentally friendly science in the future (Kartanegara, 2021b).

## **2. Reorientation of Modern (Religious) Man: Ecologizing Mind through learning from Indigenous Perennials Tradition**

White's "alternative" proposal to address environmental problems confirms the importance of exploring the traditions of religious reasoning in the past that were more ecological than the contemporary era. White's proposal has similarities with Mulyadhi's proposal, who also believes that revitalizing Islamic intellectual traditions in the past (medieval period) is an alternative needed to overcome the problem of environmental damage today (Kartanegara, 1994). The difference is that White is trying to find traditions that are considered "deviant" from the doctrine of monotheism (especially regarding anthropocentrism and also support for science). On the other side, Mulyadhi is trying to find traditions that he considers the embodiment of monotheistic reasoning (Kartanegara, 2007a). The monotheistic reason, for Mulyadhi, has experienced degradation due to the entry of modernity and Western knowledge systems into the Islamic world (Kartanegara, 2003).

Before discussing Mulyadhi's proposal, which can be said to reverse White's logic of thinking that attacks anthropocentrism and science in general, it is better to look first at how Mulyadhi came to a different conclusion from White's in identifying environmental problems. Just as White was an intellectual who studied intellectual history in the medieval era, we can say that Mulyadhi was a philosopher whose main study was Islamic philosophy in the medieval period (Kartanegara, 2019c). In other words, there are similarities between the intellectual backgrounds of the two thinkers who both studied scientific treasures in the medieval era. Although it is undeniable that there are also significant differences between the two, White emphasizes his studies in the medieval European period, while Mulyadhi is in the medieval Islamic era.

Furthermore, White's proposal can be said to be a "non-indigenous" proposal because it seeks to find a tradition in Christianity in the past, a "subversion" of the monotheistic central doctrine of Christianity (White, 1967). While on the other hand, Mulyadhi makes a proposal that is "indigenous" because it is not trying to find a tradition that "deviates" from monotheism but runs under the framework of monotheism (Kartanegara, 1994). Both thinkers have in common that most of their adherents have forgotten medieval ideas full of ecological values. This forgetfulness, according to White, cannot be separated from the dominance of monotheism, which marginalizes the old tradition. At the same time, Mulyadhi believes that the uprooting of Muslims from their past is the result of Western modernity (Kartanegara, 2005).

Mulyadhi's firm belief that medieval Islamic intellectual traditions can inspire solving environmental problems can be traced to his writing entitled "Environmental Ethics in a Sufistic Perspective," written in 1998. This paper is the result of research he carried out with his colleague Irfan Abu Bakar and Philip Buckley at McGill Canada (Kartanegara, 2019b). This article was later republished in his work entitled "Islamizing Reason: A Response to Modernity," published in 2007. From the book's title, we can see the strong spirit of Mulyadhi, who does not believe in monotheism as the dominant narrative in this modern era (Kartanegara, 2007a). For Mulyadhi, Western reasoning is the dominant one at this time. Including, in this

case, Western logic broadly influences the way of thinking of many people, including the Muslims themselves (Kartanegara, 2007a).

Mulyadhi later identified the influence of modern reasoning as the cause of the disorientation of modern humans, including Muslims (Kartanegara, 1994). This disorientation has led to the disconnection of the Muslim community from their indigenous traditions (Kartanegara, 1994). Furthermore, this disorientation gave way to the emergence of a way of thinking/theology which, although it seems religious, is actually under the influence of modernist reasoning (Nasr, 1990). In other words, there is a kind of pseudo-religious reasoning that is developing today that people will think that such reasoning is religious reasoning (Nasr, 1990). If viewed further, it is unnecessary to physically look like a religious person, including what he says using religious language. Still, his spiritual way of thinking may have been eroded and replaced by modern materialistic reasoning (Kartanegara, 2014).

What Mulyadhi stated was not just an external observation that was happening around him. We can say that Mulyadhi internally also experienced this existential disorientation and even experienced a separation from Islamic intellectual tradition - even Islamic theology - (Kartanegara, 2005). The implication is that although physically he appears to be a Muslim intellectual with religious reasoning, Mulyadhi himself admits that "inwardly" he has become a person who doubts God (Kartanegara, 2005). Mulyadhi realizes this disorientation because it cannot be separated from the influence of Western intellectual works that have become references in various campuses, including religion-based campuses such as the UIN where he studied (Kartanegara, 2005). Mulyadhi admits that as a result of the influence of Fraud, Darwin, Laplace, Marx, and other Western intellectuals, he became increasingly doubtful about God - a central doctrine in monotheism- (Kartanegara, 2005). After experiencing a crisis of faith, this atheism also impacted his way of seeing himself and the universe outside himself in a materialistic and mechanistic way (Kartanegara, 2005).

For example, Mulyadhi explained that he even saw various life events become entirely "dry" from more spiritual explanations (Kartanegara, 2005). Death, for instance, is not a "big" existential phenomenon (Kartanegara, 2005). Death for Mulyadhi was a kind of ordinary mechanical event where something underwent a breakdown process, and this happened naturally without any significance (Kartanegara, 2005). In other words, the modern reasoning that Mulyadhi obtained through various academic works resulted in a "cold" reading of the universe and even himself, which was considered to have no significance whatsoever. Just like a machine that breaks down and is then removed from life. A "cold" process without any existential feeling towards it.

Regarding the view of nature, Mulyadhi explained that in the modern Western framework, the human idea of nature has become very "cold." For example, Mulyadhi gave an example that the concept of space and time in the modern Western perspective of space does not have "sacredness" (Kartanegara, 2014). Modern logic treats space as an inanimate entity that can be dismembered in such a way (Kartanegara, 2014). The way to dismembered nature was done using homogeneous measures (e.g., kilometers, decameters, centimeters, millimeters) that are part of modern science (Kartanegara, 2019a). This perspective may not seem problematic, but for Mulyadhi, by absolute these homogeneous dimensions, the modern people will gradually think that the space around him is purely a "cold" entity without any sense of "sacred" (Kartanegara, 2019a). For example, there is no room for a more existential meaning of space in this measure, such as a sacred space for religious adherents (Kartanegara,



2019). In this kind of physicalist reasoning, it does not make sense that there is such a "holy" space, as we can often find its manifestation in places of worship such as mosques (Kartanegara, 2019a).

In the modern Western perspective, there is no difference whatsoever between one space and another (Mulyadhi, 2003). For example, in the way we interpret sacred space, we are learning to build a non-materialistic way of relating to the universe (Kartanegara, 2003). However, with the disappearance of belief in holy places, the more "intimate" relationship between us and nature is eroding daily (Kartanegara, 2014). For example, in the past, people who liked to commit vandalism were still influenced by the concept of sacred space to stop their actions to scribble on sacred spaces (e.g., places of worship). Still, we can say that the idea is increasingly being erased from them so that even sacred spaces are not ashamed to be crossed out.

Interestingly, in this existential disorientation situation, Mulyadhi admits that intellectually he has doubted the existence of God and various spiritual beliefs about nature and humans (Kartanegara, 2019a). But at the level of unconsciousness -in this case, when he dreams- he often admits to dreaming about spiritual things and disturbs his existential consciousness (Kartanegara, 2019a). For example, he dreams of being at a height that allows him to see the stars -in other words, being in the sky- (Kartanegara, 2019a). In a state of fear of falling, he automatically asks for protection from God to be returned to his body. Mulyadhi admitted that the experience was a traumatic experience that disturbed his stance, which could be 'agnostic' or even close to 'atheism' (Kartanegara, 2019a).

In the end, his struggle with his subconscious made Mulyadhi re-establish a relationship with a more religious intellectual tradition (Kartanegara, 2005). He became acquainted with Muhammad Iqbal, a well-known Pakistani thinker, who made a significant change in the way he saw the world and himself (Kartanegara, 2005). It was from his reading of Iqbal that Mulyadhi tried to explore further the sources of Iqbal's thoughts which, according to him, led to Jalaluddin Rumi and Bergson (Kartanegara, 2005). We can say that Mulyadhi's discovery that Rumi convinced him that by returning to a more indigenous tradition such as Rumi's, he could recover his metaphysical view of God, nature, and humans who were "damaged" due to the influence of modern reason (Kartanegara, 2019a). Just as Mulyadhi considers Iqbal an enlightened figure due to reading Rumi, he also sees that he and other Muslims will be enlightened if they explore the works of Muslim intellectuals in the medieval era, whether Rumi or other Muslim thinkers (Kartanegara, 2019d).

One thing that deserves to be elaborated on is that during his "break" with religious reasoning, it turns out that there is still a kind of "spiritual connection" that can quickly encourage Mulyadhi to return to his religious rationale (Kartanegara, 2005). Nasr has mentioned this kind of situation that in religious communities, especially in non-Western areas, the spiritual side is still alive and well (Nasr, 1996). Thus, in contrast to Western society, which is more strongly uprooted from their traditions, people in the non-Western world find it easier to reclaim their spirituality which has been "eroded" due to the influence of modern materialistic Western reasoning (Nasr, 1996).

Of course, Nasr's words do not mean that everyone can easily be "liberated" from the influence of this materialistic reasoning. But in general, because the effect of spirituality is still strong -albeit with various weaknesses from various sides- it will be easier to recover the mental state experiencing disorientation compared to Western society (Nasr, 1996). We can say that

Mulyadhi is an exciting example of Nasr's thesis, where Mulyadhi admits that even in an atheist mental state, he is still compelled to pray regularly. In other words, at the "physical" level, Mulyadhi is not wholly uprooted.

Based on Mulyadhi's existential experience, it is natural for him to formulate an Islamization project (Kartanegara, 2014). In other words, the reasoning of many modern humans, including Muslims, must be restored to their religious rationale (Kartanegara, 2009). In the context of Islamizing modern reason, we can say that one thing that needs to be Islamized by Mulyadhi is regarding the contemporary human perspective on humans and the cosmos, which tends to be problematic (Kartanegara, 2006b). Islamization of our view on the cosmos and its relationship with humans is a form of deep ecological reasoning (Kartanegara, 1994; Kartanegara, 2007a). Calling Islamization as ecologizing reason is not an exaggeration. In Islamic cosmology, there is an intimate relationship between humans and nature due to the non-materialistic perspective of the Cosmos (Nasr, 2007). In other words, the article "Environmental ethics in a Sufistic Perspective" is a more specific strategy on how ecologizing reason is possible. In this case, Mulyadhi emphasizes the Sufistic tradition, especially Rumi, as a foothold in building environmental ethics (Kartanegara, 1994). Although it is undeniable that besides the Sufistic practice, the thoughts of Ibn Sina, which are "traditionally" included in the peripatetic tradition, were also welcomed by Mulyadhi in the article to strengthen his argument (Kartanegara, 2007a).

We can say that Mulyadhi's 1998 article entitled "Environmental Ethics in a Sufistic Perspective" shows the centrality of Rumi's thought in Mulyadhi's ecological ideas (Kartanegara, 2007a). As mentioned earlier, we cannot tell Mulyadhi's strong interest in the figure of Rumi from the existential experience of Mulyadhi in the past (Kartanegara, 2019a). So, it is natural that Mulyadhi tries to elaborate more deeply on what his "spiritual teacher" can offer to answer contemporary environmental problems. In other words, the research at McGill is also Mulyadhi's opportunity to explore Rumi's thoughts related to ecology, based on his views on Islamic cosmology (Kartanegara, 2019c).

Although Mulyadhi strongly emphasized Rumi in his paper, he also explored Ibn Sina's thoughts (Kartanegara, 2007a). This move shows that Mulyadhi did not just revitalize the ideas of Rumi and other Islamic thinkers in the medieval era. He does a process of creative synthesis to produce an original thought of his own without leaving Rumi's framework. In other words, we can claim that his article entitled "Environmental Ethics in a Sufistic Perspective" -and continued with other publications- is the original thought of the Mulyadhi without being uprooted from its indigenous/perennial roots.

We can say that Mulyadhi's Islamic environmentalism thinking continues to develop without being disconnected from his original work, which was written in 1998. The development of Mulyadhi's Islamic environmentalism thought can be more "implicit" than "explicit" in his other works (Kartanegara, 2006b; Kartanegara, 2009; Kartanegara, 2021a). But what's interesting is that in his latest work, "Rumi and the Modern World: Mawlana's Messages for the Contemporary Man," published in 2021, Mulyadhi again makes his environmental ideas explicit when he talks about the relevance of Rumi's thinking for the modern context.

One exciting development in Mulyadhi's thinking was when he decided to explore the thoughts of Muslim scientists and philosophers known as the *Ikhwan Al-Shafa* (Kartanegara, 2017). The *Ikhwan Al-Shafa* is more explicit than Rumi in supporting the development of

science in the Islamic world (Nasr, 1993). We can say that *Ikhwan's* work, *Rasa'il*, was an ambitious attempt to create an encyclopedia of medieval science that included various kinds of knowledge from different rational disciplines. However, it is undeniable that the Ikhwan also included mystical fields in its encyclopedias. In other words, we can say that Mulyadhi's idea of environmentalism has, on the one hand, become more complex since his original 1998 essay because of his contact with various Islamic intellectual traditions that are more diverse (Kartanegara, 2009). However, at the same time, the development of these ecological ideas further demonstrates the originality of Mulyadhi's thinking, which can mix these various traditions without leaving the foundation that refers to Rumi's framework.

### **3. Mulyadhi Message to Modern (Religious) Man: Building Indigenous Environmentalist Tradition based on Synthesis of *Ikhwan al-Shafa* and Rumi Thought**

In building his ecological ideas, Mulyadhi took a lot of inspiration from Rumi and then enriched it with other Islamic intellectual traditions such as the thoughts of Ibn Sina and especially the *Ikhwan Al-Shafa*. Interestingly, Mulyadhi synthesized these various ideas by maintaining Rumi's thinking framework about humans and the universe (Kartanegara, 1994). This paper concludes that the synthesis carried out by Mulyadhi can be understood in one crucial keyword, namely the idea of theistic evolutionism (Kartanegara, 2021b). This framework of theistic evolutionism can be said to be the hallmark of Mulyadhi's thought. For comparison, Nasr, a figure who has influenced Mulyadhi, does not believe in Evolution. Nasr even does not believe in the theistic form of the theory of Evolution (Nasr, 1987).

We can trace Mulyadhi's encounter with the theory of Evolution when he experienced existential disorientation. One of the works that caused him to abandon religious reasoning was Darwin (Kartanegara, 2007a). Darwin stated that living things came into existence not because of creation but a random and aimless process of Evolution (Kartanegara, 2007a). So that the diversity of living things today is not because there is a designer, but mere coincidence and without meaning (Kartanegara, 2014). We could argue that Darwin's atheistic discourse attacks religious reasoning in the sense of eradicating the idea of God and any significance to the universe and human beings because they are essentially coincidental (Kartanegara, 2021b).

Interestingly, in the phase of Mulyadhi's return to the Islamic intellectual tradition through the works of Muhammad Iqbal, he was influenced by two thinkers, namely Henri Bergson (modern French thinker) and Rumi (medieval thinker) (Kartanegara, 2019a). Bergson and Rumi both have one central idea, namely spiritual Evolution and anti-Darwin's materialistic explanation (Kartanegara, 2005). For Bergson, if a change is understood from a Darwinian perspective, we will not find the diversity of living things, including even humans, as they are today (Kartanegara, 2005). Because according to Bergson, the most adaptive living things to various forms of the environment are amoebas (Kartanegara, 2005). In contrast to the "higher" level animals, which, according to Bergson, do not have an advantage because they tend to have difficulty adjusting to an extremely changing environment (Kartanegara, 2005).

Bergson also believes that using the natural selection model as an evolutionary mechanism will not explain the diversity of living things today because natural selection tends to be deterministic and does not allow unlimited creativity (Kartanegara, 2019a). So as a critique of Darwin, Bergson came up with the idea of *elan vital*, super energy that permeates

all life on this earth that can encourage creativity in life itself which constantly shows newness from time to time (Kartanegara, 2019a).

For Mulyadhi, Bergson's explanation of the *elan vital*, although it contradicts Darwin's point of view, also has the potential to be similar to him from the other side (Kartanegara, 2021b). This tendency can be seen in Bergson's explanation. Bergson states that the evolutionary process based on *elan vital* will produce a continuous renewal of life and not just mechanical (static) (Kartanegara, 2007a). Bergson believes that natural selection based on law does not have the power to do so create newness (Kartanegara, 2007a). On the other hand, Bergson thinks that *elan vital* can indeed explain the continuous renewal of life (Kartanegara, 2007a). But Bergson then explains that this vital *elan* does not contain a teleological spirit, which means moving towards a specific goal (Kartanegara, 2007a). Bergson has this kind of perspective because he sees Evolution continuing to occur until the era he lives. This belief led him to reject the possibility of a teleological dimension of Evolution. Bergson's anti-teleological position makes Mulyadhi conclude that *elan vital* is essentially also a kind of random process because it moves aimlessly except perhaps to renew itself continuously (Kartanegara, 2021b). A process which for Mulyadhi also becomes absurd because, without a clear goal, the long process of the Evolution of the universe becomes completely meaningless (Kartanegara, 2021b).

Mulyadhi saw in Bergson's explanation that criticizing Darwin still had a fundamental weakness. For Mulyadhi, a clearer picture of Evolution can be seen in Rumi's thoughts (Kartanegara, 2021b). Evolution is based on the energy of love and with a clear goal, namely the universe moving closer to God (Kartanegara, 2021a). Rumi describes this evolutionary process as a moth moving toward the light (Kartanegara, 2006b). The moth's attempt to approach the lamp must transform itself (from termites) and make a long journey to the light source and end with the "death of the moth," which is burned by the light (Rumi, 2009; Schimmel, 1993). This death symbolizes that when Evolution has reached its final phase, the "self" of the moth will "disappear" before God. Although in Rumi's thought, he states that the "disappearance" of this self does not mean destruction. The self still exists but with a different orientation, transcendence-oriented compared to inherent tendencies (Kartanegara, 2021b).

This idea of Rumi's Revolution can be the foundation of the concept of environmentalism developed by Mulyadhi. Rumi's evolutionist scheme implies a close relationship between humans and nature. Nature is seen as an entity with a soul, not just an inanimate object (Kartanegara, 2017). The belief that nature has a soul is a logical implication of love energy as a mechanism of evolutionary motion in Rumi's framework (Kartanegara, 2021a). Something that can love and be loved is something that has life and deep feelings like humans (Kartanegara, 2007a). Furthermore, love must have a beloved object (Kartanegara, 2021). In Rumi's scheme, the love of the universe is directed to God (Kartanegara, 2021b). In other words, we can say that the love energy that Rumi refers to is divine love, the love of the universe towards its Creator (Kartanegara, 2021b). The universe created and bestowed with love by God then performs a Trans-substantial movement to draw closer to God (Kartanegara, 2021b). Like the moth, this transformation of the universe moves in a vertical direction towards the divine light (Kartanegara, 2021a).

In other words, it is different from Bergson's idea where there is tremendous energy called *elan vital*. Still, it is not clear that this energy drives the evolutionary process to a specific goal (Kartanegara, 2005). In Rumi's scheme, this love energy has only one plan: moving

towards something he loves (Kartanegara, 2021b). Like the moth love of light, which transforms termites into animals with wings, a novelty in Evolution is interpreted as a renewal of form (Tran substantial motion) to further perfect themselves to reach God's love (Kartanegara, 1986). So, in the Evolution of the universe, initially at an inorganic level, the universe continues to move in a more complex direction to become an inorganic level from low to high levels (from plants to animals) and finally humans (Kartanegara, 1986).

In Rumi's evolutionary scheme, it appears that man's position is at the top of the great chain of being (Kartanegara, 2017). In other words, when using the term White, there is a strong spirit of anthropocentrism in this scheme. Mulyadhi accepted this spirit of anthropocentrism. He even elaborated on other Islamic intellectual traditions to strengthen Rumi's position that humans are indeed unique creatures among other creatures (Kartanegara, 2006a). Mulyadhi then refers to the explanation of the *Ikhwan Al-Shafa* that humans are a manifestation of the love of nature, namely heaven and earth (Kartanegara, 1986). The emergence of humans cannot be separated from the grand scheme of the universe's evolutionary process, which continues to grow and eventually produces a creature that can perform the transcendence process optimally (Kartanegara, 2021b). So do not be surprised if, in the literature of the *Ikhwan Al-Shafa*, they used the term "small universe" to refer to humans (Kartanegara, 2017). Man is positioned as a "small universe" because he contains all the elements contained in the universe, including in this case he also has a vegetable and animal soul, as well as a rational soul, which is a unique human soul (Kartanegara, 2017). So, we can say that humans are unique creatures because they are a small representation of all the universe's evolutionary processes and additions (namely rational souls) (Kartanegara, 2017). This potential enables humans to carry out the following transformation process, namely self-transcendence, to have a "connection" with the metaphysical world (Kartanegara, 2006b).

It is also interesting to mention that the *Ikhwan Al-Shafa* refers to nature as a "big man." Through this term, the *Ikhwan* describes the intimate connection between man and the universe. Nature is considered a "big man" because he is an inanimate object and has a soul called the universal soul (Kartanegara, 1986). One picture suggests that nature is truly like a human being who can love and be loved (Kartanegara, 2007b). In an ecological context, *Ikhwan Al-Shafa's* thought emphasizes that although humans are indeed unique creatures in the context of this universe, they must not forget their relationship with the universe, which has a human-like soul (Kartanegara, 2017). By seeing nature as a living entity and having a deep love for God, including humans as a particular part of nature, it is hoped that a new paradigm will strengthen our intimacy with nature (Kartanegara, 2006b). For example, we are developing affection with the creatures around us - for example, a cat - who loves us and wants to be loved by us. In a relationship that does not objectify each other but is based on affection and love, we can strongly build a "harmonious" relationship between humans and animals. So not infrequently, we see people willing to spend money to buy food or check their beloved animal.

If we enlarge this love on a more macro scale where we and nature have a similar relationship, we can minimize the environmental damage. The concrete step for Mulyadhi is that humans must realize the love of nature that is present in the form of blessings that make human life possible on this earth (Kartanegara, 2007b). For example, without sufficient sunlight, there will be no life on this earth, likewise, with the presence of air, water, fertile soil surfaces, and various other blessings that support human life (Kartanegara, 2007b). It is this love of nature that humans should respond to by giving their love back to nature (Kartanegara, 2007b). However, it should be noted, according to Mulyadhi, that this love for nature is not

manifested by worshiping nature (Kartanegara, 2007b). This move is wrong because nature is a channel of blessings from God to humans, or in the language of philosophy, nature is positioned as "secondary causes" (Kartanegara, 2021a). In contrast, "primary causes" are outside nature (Kartanegara, 2006a). In other words, servitude is only given to God as a form of human gratitude but love for nature is manifested by treating nature wisely and not looking at it with hatred, and also declaring war on it (Kartanegara, 2006b).

The human ability to realize the love of nature in various blessings scattered in human life requires a vital mastery of science. A "simple" view can indeed see how the sun influences life, for example. However, with a rational approach through science, we can understand this blessing to humans in more detail (Kartanegara, 2009). For example, we can realize that sunlight that enters the earth has been filtered by the atmosphere to reduce the entry of harmful rays to human life if exposed to excess, such as infrared and ultraviolet. We can also find out more about the nutritional content in animals and plants that are useful for our lives through science (Kartanegara, 2006c). In other words, science, for the *Ikhwan Al-Shafa*, is an essential means for humans to reflect on the various blessings around them (Nasr, 1999).

In other words, the *Ikhwan Al-Shafa* helps to clarify the anthropocentrism inherent in Rumi's perspective. Humans as unique beings do not mean that they are free to exploit nature, but they are creatures who have more awareness to understand and respond to the love of the universe (Kartanegara, 2017). In this awareness, humans can know that this natural love is essentially a form of divine love. So as unique beings, humans have an essential task, namely being able to continue the process of Evolution by transcending human beings through spiritual journeys to turn into individuals who can channel divine blessings to this universe (Kartanegara, 2021b). In other words, the goal of Evolution, which is to bring nature closer to its beloved Creator, continues (Kartanegara, 2021b). Humans have the task of being the link between the immanent universe and the transcendent divine light (Kartanegara, 2021b). In Nasr's terms, humans must be Pontifical Man and not Prometheus Man who affirms himself by dominating and shaping nature according to his desires (Nasr, 1989). This pontifical man can become a kind of "window" through which divine light can enter the universe and then illuminate it perfectly (Nasr, 1989). In the context of man as a Pontifical man, he functions as an actor who must beautify and not destroy the earth due to obeying his low desires (Nasr, 1989).

This critical role of man as a Pontifical man is elaborated quite deeply in Rumi's thinking. Unlike the *Ikhwan Al-Shafa*, which calls humans a "small universe" because humans contain natural elements, Rumi calls humans a "big universe" because humans are the ultimate goal of creation (Kartanegara, 2017). Rumi likened it to the fruit that appears at the end after all parts of the tree's body have fully grown (Kartanegara, 2017). Even though the fruit appears at the end, it is precisely the fruit that is the "crown" of the tree (Kartanegara, 2017). Furthermore, the fruit is the future of the tree. The fruit contains seeds that are crucial for the survival of the plant in the future. If the seeds fail to grow, then the extinction of the species can be inevitable (Kartanegara, 2017). But if the seeds can grow ideally, then the survival of the tree is guaranteed (Kartanegara, 2017). In the context of the central human position like fruit, this is a significant task that accompanies it. He must transform into *Insan Kamil* (perfect man), who can "absorb" divine light and spread it to the universe (Kartanegara, 2021b). Humans are like mouths and windows, where the window and mouth determine whether food or light can enter (Kartanegara, 2021b). If the windows and mouth do not function, as usual, the food will not properly nourish the body, and the house will be dark without light

(Kartanegara, 2021b). This darkness and hunger ultimately affect the universe and man himself because he is a part of nature (Kartanegara, 2021b). So, for Rumi, the process of Evolution does not just stop at the human level (Kartanegara, 1984). Humans still have to go through the process of evolution too - which means spiritual Evolution - to ensure that they can become a bridge between the metaphysical world and the physical world (Kartanegara, 2016).

Man has to carry out the spiritual evolution process that determines whether the environment can be saved or not in the future (Kartanegara, 2006b). The current condition is that the human soul has not evolved but devolved (Lennox, 2009). As a result, the "blackness" in the human soul also affects the reality outside itself (Kartanegara, 2021b). If this sick spiritual state continues, then not only the universe but humans will die also (Sponsel, 2012). This potential is now feared by scientists and environmental activists who call the climate emergency, including an analysis of the Anthropocene condition where human activities that occur today can lead to the end of humans as a species (Wagles, 2018). When viewed from Rumi's point of view, this situation necessitates the will of modern man to change his soul from adopting Promethean logic to pontifical man's reason (Nasr, 1989).

#### 4. CONCLUSION: Toward Spiritual Homo Deus

One conclusion we can draw from Mulyadhi Kartanegara's thought is that we cannot separate current environmental problems from the problem that occurred at the level of modern human consciousness (Kartanegara, 2007a). Modern humans -including, in this case, modern Muslims- have been uprooted from their connection with Perennial/indigenous Islamic intellectual traditions (Kartanegara, 1994). Whereas in the Islamic intellectual tradition, both "rational" (peripatetic) such as the *Ikhwan Al-Shafa* (brethren of purity) and also more "mystical" traditions (gnosis/ Sufism) such as Jalal ad-Din Rumi have a more positive view of the relationship between nature and humans (Kartanegara, 2021b). This indigenous intellectual tradition shows that although, for example, the *Ikhwan Al-Shafa* has a strong interest in science, it does not make them materialists like modern scientists in viewing nature (Kartanegara, 2007b). In contrast, the *Ikhwan Al-Shafa* considers that Cosmos is alive and has high connectivity with humans through the concept of "big humans" and "little universe" (Kartanegara, 2007b).

Like *Ikhwan*, Rumi, who emphasizes the importance of human creativity in relating to nature, illustrates that humans must be strong creatures like lion - but the "superiority" of humans that Rumi envisions is not humans who exploit nature arbitrarily like modern humans (Kartanegara, 1994). The "superhuman" imagined by Rumi is a person who can carry out his teleological function in beautifying this universe through his position as a channel of blessing in this universe (Kartanegara, 2021b). In other words, the existence of "superhumans" is more defined as an entity that can "re-connect" between the immanent (nature) and the transcendent (God) through its Divine blessings (Kartanegara, 2021b). Through this *barakah* (blessing), humans are positioned like the mouth of the universe (Kartanegara, 2021b). Humans will channel the *barakah* to other parts of the body (the universe) so that the world will also be "illuminated" by Divine blessings (Kartanegara, 2021b).

Mulyadhi's idea shows that "anthropocentrism" and a man's positive attitude towards science do not form a mindset that demeans nature as "raw material" that can be exploited arbitrarily (Kartanegara, 2007b). The Islamic philosophical-mysticism tradition has a strong

belief in science and the need for humans to be more active in their struggle with nature, leading to an increasingly intimate relationship between humans and nature. In other words, it is not because of science or the spirit of "anthropocentrism" that is inherently problematic. But the most important thing is that the development of science should not be separated from the larger framework, namely the idea of divine love (Kartanegara, 2007b).

The central idea of divine love in Islamic philosophical-mysticism tradition is that love becomes energy that pushes the transformative movement of the Cosmos to a higher level to get closer to the Creator (Kartanegara, 2005). Furthermore, divine love is also the cause of the "birth" of humans, which in the thoughts of the *Ikhwan Al-Shafa* and Rumi is symbolized as a tree that produces fruit (Kartanegara, 1986). In other words, humans are an integral part of the Cosmos movement of love (Kartanegara, 1986). Through the intercession of humans, the Evolution of Cosmos will continue and reach its finality marked by the spiritual connection between Cosmos and God (Kartanegara, 1986).

This logic of love is removed in the modern world and replaced by a positivist logic built on an attitude of "hate" or antagonism with nature (Badri, 2018). For example, Rachel Carson, who is positioned as a pioneer of the modern environmental movement, openly identifies the logic of positivism as a logic of war, where humans want to make a colossal war against nature to subjugate it (Lear, 2009). Although for Carson, this war will essentially turn on humans because humans are part of nature. Interestingly, Carson is also a scientist who can identify traces of the "war" of humans against nature in his legendary book *Silent Spring* with his scientific abilities. In other words, it is different from Lynn White's assumption, which assumes monotheism -including Islam-as a religion that is not environmentally friendly because of its proximity to science and also the spirit of anthropocentrism (White, 1967). We can say that White's thesis is built on weak assumptions if we compare it with Mulyadhi's thinking.

Mulyadhi's explanation evidences the weakness of White's thesis. For Mulyadhi, if you return to the perennial/indigenous roots developed by philosophers-scientists like the *Ikhwan Al-Shafa* and Practicing Sufis, which is more "positive" in viewing life like Rumi, we can create positive ideas about the relations between nature and humans. Moreover, in the case of Rumi, as Mulyadhi emphasized, the universe's Evolution has not ended with the birth of humans (Kartanegara, 2021b). Humans must continue to evolve and take a spiritual journey to elevate their status to become *Insan Kamil* (Kartanegara, 2021b). In this *Insan Kamil* stage, the potential in every human being to channel divine blessings into the universe has actualized (Kartanegara, 2021b). Of course, the position of *Insan Kamil* can be obtained after we have done many exercises and spiritual journeys to cleanse ourselves to become like a "clear mirror" to receive divine light (Kartanegara, 2006b).

From Mulyadhi's thoughts, we can say that the idea of indigenous Islamic environmentalism, which emphasizes efforts to re-connect modern humans to their perennial/indigenous traditions, will have implications for transformation at the level of consciousness. It is hoped that with this re-connection, the human perspective on nature will become more positive -and also intimate due to the re-growth of his love for nature-. We can say that Mulyadhi's idea can also help bridge the tension between science and contemporary environmentalism. Modern science has become an essential part of the destruction of nature because it facilitates humans with various deadly "weapons" in the form of "terminator" technologies to win their war against nature (Badri, 2018). However, this destructive form of



science is because the logic of scientific activities was influenced by the spirit of hatred and humans' separation from nature (Badri, 2018). We can analyze that the separation between humans and nature in scientific thinking can't be separated from the physicalist way of thinking that sees nature as dead objects (Castro-Díaz, Perevochtchikova, Roulier, & Anderson, 2019). This "typical" materialist way of thinking has influenced the development of science and modern technology into a destructive technology to nature and humans. However, if the spirit of separation and hatred is replaced with love, it will affect the design of contemporary science to be more friendly to nature (Badri, 2018).

The reorientation of science, for example, can benefit from the research activities of the *Ikhwan Al-Shafa* in the past. For example, the *Ikhwan*, as stated by Mulyadhi, try to analyze God's Compassion for His creatures that live below the surface of the earth. The *Ikhwan Al-Shafa*, with its scientific study, identified these animals as having no eyes. But blindness is not a weakness in these creatures, but rather an advantage because if there are eyes attached to the animal's body, they suffer immensely. In other words, the science developed by the *Ikhwan Al-Shafa* makes us feel more empathetic towards the creatures around us and also draws closer to God (Nasr, 1999).

Finally, Mulyadhi emphasizes that environmental damage cannot be separated from the damage that occurs in the human soul (Kartanegara, 2021b). Like a mirror that reflects what is in front of him (Kartanegara, 2021b). Consequently, if we want to halt the environmental damage, it essentially requires a change in the human psyche as well (Kartanegara, 2021b). Of course, this does not mean that the various ecological activists targeting improvements at the physical level are meaningless (Nasr, 1990). But if there is no improvement at the inner level, then this damage will remain unresolved (Nasr, 1990).

In the first stage, we must re-connect modern humans to their perennial/indigenous traditions (Kartanegara, 1994). However, after the connection is established and humans are aware of their position in this universe - namely as the universe's mouth - they must turn their potential into something actual (Kartanegara, 1984). In the second stage, humans must continue the evolutionary process. He needs to carry out a process of spiritual Evolution to connect himself with his Creator (Kartanegara, 2017). This necessity of spiritual transformation is what in the Rumi language and other Sufistic circles is called the trans cosmic voyage of the human soul (Kartanegara, 2014). When humans have undergone this spiritual Evolution, they will reach the *Insan Kamil* stage (Kartanegara, 1994). For Rumi, *Insan Kamil* has characteristics like a king in the animal kingdom (Kartanegara, 1994). Like the lion that rules over the other animals in the jungle (Kartanegara, 1994). At this stage, we can say that humans have become new beings who are no longer the same even though physically they will look the same as other humans (Kartanegara, 2021b).

For Mulyadhi, the idea of spiritual Evolution through a spiritual journey is an essential prerequisite for saving today's environment. Interestingly, we can compare the concept of spiritual Evolution conveyed by Mulyadhi with the idea initiated by a well-known historian Yuval Noah Harari about Homo Deus (Harari, 2018). According to Harari, Homo Deus is the next stage of Evolution into a new, superior creature (Harari, 2018). Homo Deus, for example, is characterized by the human ability to develop technology so that it can modify its physical limits so that it eventually achieves "immortality" (Harari, 2018). Because humans can embrace immortality, they become a kind of "god" (supernatural beings). So, it is not strange if Harari

calls this new creature Homo Deus, where the term Deus implies divinity in humans (Coeckelbergh, 2020).

Harari envisioned that humans could reach the Homo Deus stage through a technological revolution (Weizsäcker & Wijkman, 2018). In that case, we can say that Mulyadhi's idea of spiritual Evolution also has "Homo Deus" tendencies but in a spiritual sense. In Mulyadhi's thinking, it is not the transformation of the body that becomes the core -because this is essentially continuing the logic of war with nature - but the transformation of the soul based on the love of God (Kartanegara, 2014). So, in Mulyadhi's thought, humans must strive to be a channel of blessing for the universe around them through the spiritual voyage (Kartanegara, 2021b). When humans successfully carry out the soul transformation process, they will transform like a mirror reflecting divine light (Kartanegara, 2021b). So, in the new human being, there is also a sacred dimension beside his physical form (Kartanegara, 2021b).

In Harari's conception of Homo Deus, we can say that divinity means humans are becoming more and more at the center of the universe (secular anthropocentrism). At the same time, humans increasingly negate God from their daily lives. Moreover, humans are also increasingly trying to subjugate nature's laws to overcome their mortal status. In contrast, we can say that in the concept of the "spiritual" Homo Deus proposed by Mulyadhi, humans find their genuine connection with the Transcendent reality (Kartanegara, 2021a). At the same time, humans also connect themselves with the nature surrounding them (Kartanegara, 2021b). In this evolutionary stage, we can say that humans are now the center or become "middle" actors (pontifical man) that function as a bridge to channeling Divine blessing to the entire Cosmos (Nasr, 1989).

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