

PROVIDING FOR NEEDS, SIMPLIFYING DESIRES: SUFISM LIFE PRACTICE IN RESPONSE TO THE INCREASINGLY CRITICAL DECLINE IN THE EARTH'S CARRYING CAPACITY

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Abstract

KEYWORDS:

Life Practice, Sufism, Carrying Capacity of The Earth, Environmental Sustainability, Human Activities.

In the current conditions, where the carrying capacity of the earth is increasingly threatened by human activities, Sufism life practice is emerging as an attractive alternative response. With a focus on sufficiency and simplification of desires, the principles of Sufism offer a relevant view in addressing the increasingly critical decline in the earth's carrying capacity. The concept of the earth's carrying capacity refers to the earth's ability to provide natural resources and absorb waste in a sustainable manner. The increasing criticality of these indicators suggests that the earth may no longer be able to sustain human life and ecosystems sustainably if no action is taken to change human patterns of behavior and policies. Awareness of the importance of environmental sustainability is increasing as humans are increasingly aware of the negative impact of their activities on the environment. This encourages efforts to reduce the human ecological footprint through environmentally friendly practices and more sustainable policies. This article aims to explore the concept of Sufism life practice as a form of response to environmental challenges faced today. With due regard to the urgency of environmental protection, faced at this time. Taking into account the urgency of environmental protection, this article discusses how fulfilling needs and simplifying desires can be an effective first step in maintaining the sustainability of our earth. It is hoped that through this research, new views will be opened on the importance of integrating Sufism values in an effort to preserve the earth as a common home for mankind. This research uses a literature study approach with data sources and information obtained referring to literacy materials for journal articles, research results, and scientific theories relevant to the topic. Data collection techniques use information review and document analysis.

KATA KUNCI:

Amalan Hidup, Tasawuf, Daya Dukung Bumi, Kelestarian Lingkungan Hidup, Aktivitas Manusia.

Abstrak

Dalam kondisi saat ini, dimana daya dukung global semakin terancam akibat aktivitas manusia, praktik kehidupan tasawuf muncul sebagai alternatif respon yang menarik. Dengan fokus pada kecukupan dan penyederhanaan hawa nafsu, prinsip tasawuf menawarkan pandangan yang relevan dalam menyikapi semakin kritisnya penurunan daya dukung bumi. Konsep daya dukung bumi mengacu pada kemampuan bumi dalam menyediakan sumber daya alam dan menyerap sampah secara berkelanjutan. Meningkatnya pentingnya indikator-indikator ini menunjukkan bahwa bumi mungkin tidak lagi mampu menopang kehidupan manusia dan ekosistem secara berkelanjutan jika tidak ada tindakan yang diambil untuk mengubah pola perilaku dan kebijakan manusia. Kesadaran akan pentingnya kelestarian lingkungan semakin meningkat seiring dengan semakin sadarnya manusia akan dampak negatif aktivitasnya terhadap lingkungan. Hal ini mendorong upaya untuk mengurangi jejak ekologis manusia melalui praktik ramah lingkungan dan kebijakan yang lebih berkelanjutan. Artikel ini bertujuan untuk mengeksplorasi konsep praktik kehidupan tasawuf sebagai bentuk respon terhadap tantangan lingkungan yang dihadapi saat ini. Dengan memperhatikan urgensi perlindungan lingkungan hidup yang dihadapi saat ini. Mengingat pentingnya

perlindungan lingkungan hidup, artikel ini membahas bagaimana pemenuhan kebutuhan dan penyederhanaan keinginan dapat menjadi langkah awal yang efektif dalam menjaga kelestarian bumi kita. Diharapkan melalui penelitian ini terbuka pandangan baru tentang pentingnya mengintegrasikan nilai-nilai tasawuf dalam upaya menjaga kelestarian bumi sebagai rumah bersama umat manusia. Penelitian ini menggunakan pendekatan studi pustaka dengan sumber data dan informasi yang diperoleh mengacu pada materi literasi artikel jurnal, hasil penelitian, dan teori ilmiah yang relevan dengan topik. Teknik pengumpulan data menggunakan telaah informasi dan analisis dokumen.

INTRODUCTION

In the last ten years, the environmental crisis has become one of the world's most attention-demanding problems. The significant rate of decline in the carrying capacity of the earth endangers the sustainability of human life and ecosystems. While natural resources are limited, human needs are constantly increasing. Sufism's approach provides a different perspective on the relationship between humans and nature, emphasizing simplicity and adequacy as solutions to environmental crises. In today's global era, awareness of the importance of environmental sustainability has become a major concern in various aspects of life. Society is increasingly aware of the negative impacts caused by human activities on the earth's ecosystems and demands the need for concrete actions to reduce human ecological footprint (Smith, 2021). The concept of the earth's carrying capacity plays an important role in providing an understanding of the limits of available natural resources and the capacity of the environment to support life (Johnson et al., 2023).

Increasing awareness of the importance of environmental sustainability is the result of a broader understanding of the negative impacts of human activities on the earth's ecosystems. This includes environmental damage, climate change, biodiversity loss, and degradation of natural resource quality. This awareness raises the urgency to take actions aimed at preserving the environment and ensuring the survival of future generations (Brown et al., 2020). The concept of the carrying capacity of the earth refers to the capacity of the earth's environment to sustain the life of organisms, including humans, without experiencing significant degradation. Increasingly critical indicators of decline in the earth's carrying capacity include global climate change, biodiversity loss, land degradation, decline in water and air quality, and ecosystem damage. This decline can threaten the survival of populations and cause ecological imbalances that negatively impact life (Gore, A., 2018). Some indicators of a decrease in the carrying capacity of the earth are:

1. Deterioration in air and water quality. Deterioration in air and water quality is a serious environmental problem due to human activities such as air pollution from motor vehicles and factories, as well as water pollution from industrial and domestic waste. Deterioration in air quality can lead to respiratory problems, air pollution, and negative impacts on the environment. Meanwhile, deterioration in water quality can harm aquatic organisms, clean water resources, and human health.
2. Loss of biodiversity. Loss of biodiversity refers to the decline in the number and diversity of species of living things in various ecosystems. This is due to various factors such as habitat destruction, climate change, pollution, and human activities that damage natural ecosystems. Biodiversity loss can have a negative impact on ecosystems, food chains, environmental balance, and the sustainability of life on this earth.

3. Decrease in agricultural land productivity. The decline in agricultural land productivity is a problem caused by various factors such as soil degradation, climate change, excessive pesticide use, soil erosion, and land use change. This results in low yields, reduced soil fertility, and decreased quality of agricultural products. Proper handling is needed to maintain and increase agricultural land productivity for the sustainability of the agricultural system (Primayuda et al., 2022).
4. Increased greenhouse gas emissions. The increase in greenhouse gas emissions is due to human activities such as burning fossil fuels, deforestation, and intensive agriculture. Greenhouse gases such as carbon dioxide (CO₂), methane (CH₄), and nitrogen oxides (N₂O) are accelerating global warming and climate change. The increase in greenhouse gas emissions is a serious threat to the environment and life on earth, so action is needed to reduce the impact (Wibowo, A., & Pratiwi, R., 2019).

Man coexists with birth and mind and both must complement each other and must be balanced, if born is a plant then the mind is water and fertilizer to nourish it, and vice versa if the mind is the earth then the birth is the sun that always gives warmth. The two must be evenly matched. If man is more inclined to develop his birth he will be smarter, economically sufficient and corrupt in heart because there is no impulse of nature by the mind. On the contrary, if man is inclined to the mind, then his physique is weak and economic hardship, and the two must be balanced and side by side. In this era, according to Comte, the human mindset was divided into three stages, namely the theological stage, the metaphysical stage and the positive stage. Humans in this era have a positivistic mindset that relies on everything rationally, which means rejecting everything metaphysical. (Fakri et al., 2019). This mindset is what supports advanced humans in terms of knowledge and technology. This mindset affects people's lives in various aspects both in the economic, social, cultural and political fields. Previous studies on Providingfor needs, simplifng desires :

1. The research method carried out in this article uses the method of literature study. The literature method is a conclusion that includes a lot of things about research that has been done on a specific topic to show the reader what is already known about the topic and what is not yet known, to find rational from research that has been done or for future research ideas (Denney & Tewksbury, 2013).
2. Literature studies can be obtained from various sources both journals, books, the internet and libraries. The literature study method is a series of activities related to the method of collecting library information, reading and recording, and processing writing materials (Zed, 2008 in Nursalam, 2016).
3. The research was conducted using research results related to the use of e-modules that have been published in journals and articles. This research data collection technique uses secondary data, namely research articles relevant to green technology transformation (Ayudha & Setyarsih, 2021).

This article will explore the context, Sufism life practice as a response to the increasingly critical rate of decline in the earth's carrying capacity. In this article, we will discuss how Sufism can be a response to the increasingly critical decline in the earth's carrying capacity and explain what are the indicators that affect the decline in the earth's increasingly miserable carrying capacity. Through this knowledge, we will understand the importance of meeting needs, simplifying wants.

RESEARCH METHODS

The research method carried out in this article uses the method of literature study. The literature method is a conclusion that includes a lot of things about research that has been done on a specific topic to show the reader what is already known about the topic and what is not yet known, to find rational from research that has been done or for future research ideas (Denney & Tewksbury, 2013). Literature studies can be obtained from various sources both journals, books, the internet and libraries. The literature study method is a series of activities related to the method of collecting library information, reading and recording, and processing writing materials (Zed, 2008 in Nursalam, 2016). The research was conducted using research results related to the use of e-modules that have been published in journals and articles. This research data collection technique uses secondary data, namely research articles relevant to green technology transformation (Ayudha & Setyarsih, 2021).

RESULTS AND DISCUSSION

Results

One aspect of Islamic spirituality is Sufism, also known as Sufism. It emphasizes the attainment of the essence of life, self-purification, and self-approach to Allah SWT. Sufism is a branch of Islamic scholarship that emphasizes the spiritual aspect of Islam which emphasizes more on the spiritual aspect of humans, and emphasizes more on the afterlife in religious understanding, Sufism emphasizes more on the esoteric aspect than the exoteric aspect (Maisyaroh, 2019). Sufism offers an alternative lifestyle-based, sufficiency and simplicity amidst the hustle and bustle of modern life full of materialism and hedonism.

Providing Needs

Sufism, especially *zuhud* and *faqir*, offers a perspective on simple living in Islam. Sufis have various *adab* (ethics) and conditions, among which are being satisfied (*qanaah*) with little material (worldly), so there is no need for much, providing themselves with food only for basic needs, and being very simple in life advice that cannot be abandoned, such as clothing, bedding, food, etc. The Sufis left honorable positions (in the eyes of men) and abandoned rank and position. Sufis prefer poverty to rich, struggling with simplicity and avoiding the luxuries of life. The Sufis prefer a little over a lot. and showing affection to kind, friendly, polite, and humble beings (In et al., 2019). Sufism emphasizes that sufficiency rather than pursuit of desires is important. Between wants and needs, needs are the most important for living. A focus on needs will prevent humans from consuming and overexploiting natural resources.

Simplifying Desires

In Sufism, the mystical branch of Islam that emphasizes the development of spirituality and a direct relationship with God, the concept of simplification of desires is essential. An understanding of simplifying desires can provide a valuable insight into life and happiness in the complicated and consumptive modern world.

In Sufism, simplifying desires is not about refraining from having desires or achieving life goals, rather, it is about controlling and directing desires according to the principles of spirituality. Sufism says that having too many worldly desires can hinder spiritual progress and cause suffering.

One of the main concepts in simplifying desire according to Sufism is *zuhud*, which literally means leaving the world or not being attached to worldly interests. *Zuhud* comes from the Arabic word "zahida," "zahuda-zuhdan," which means against worldly desires and care. According to Shaykh Abd al-Wahid bin Zaid, "zuhud" means setting aside dirhams and dinars. Imam al-Ghazali defines this term in *Kitab al-Arba'in* as avoiding world affairs, although it is possible to do so. That is, it does not attach importance to all the luxuries of the world, such as money, possessions, jewelry, positions, and so on (Al, 2023).

Today, modern society is defined as a society that tends to be secular. There is no longer any basis or principle of tradition or brotherhood that forms relationships between members of society. Its society holds sacred values, puts human life in the context of historical reality, and is not influenced by religion and world perspectives. They also feel free and uninfluenced by religion and world perspectives. As it turns out, modern society still faces life problems that are difficult to solve. It turns out that beliefs such as materialism, rationalism, or secularism do not increase the happiness and tranquility of their lives, on the contrary, they cause anxiety in their lives. Hossein Nasr said that because modern societies highly glorify science and technology, they move away from the center and leave secular religion (Hafiu, 2017).

To deal with the chaos of life in this world, you must always have a *zuhud* attitude. Many reference sources say that worldly pleasures can corrupt a person and keep them away from Allah Almighty. Things like possessions, power, position, etc. To attain perfection in life, one must behave *zuhud* in the world. to control and capitalize on modern interests. Thus, living a *zuhud* lifestyle in the present era can allow us to follow religious rules and regulations that will bring us to always be close to Allah SWT.

The second concept of Sufism is to apply a minimalist lifestyle. Everyone's lifestyle is increasingly diverse in modern times, which is inhabited by the millennial generation. Lifestyle is defined as how a person's lifestyle outside the world is shown by their interests, activities, and opinions (Nurul Alaiyah, 2021). Some people follow trends without knowing whether they are good or bad, and it is not uncommon for them to compete to fulfill their consumptive desires. This consumptivity will continue to grow and spread wider and longer, inevitably harming oneself and many others, and causing more adverse effects. To overcome things that are not good, some communities find new innovations in lifestyle, namely minimalist living. Lately, millennials are more often opting for a minimalist lifestyle, which has become a popular trend. However, the fact is that many of them still care about change for the better and are not affected by the rampant consumptive attitudes in our society. Millennials are eager to adopt a minimalist lifestyle because they hope it will bring clarity, calmness, and concentration to their lives. They also hope to help protect the environment. The minimalist lifestyle prioritizes human understanding and what is needed, so that people who apply it can take advantage of everything they have. Therefore, a minimalist lifestyle is often associated with a simple but unpretentious lifestyle, which is not too luxurious or excessive. Learning to be minimalist is expected to produce changes in ourselves and better social and environmental changes (R. D. Putri & Wasik, 2022).

As a result, what are the advantages that we can get from applying a minimalist lifestyle, a minimalist lifestyle has some common advantages. The first is that we will have financial health, because we can choose which ones we need and which ones we want. The second is

that we will save time and energy because we don't need to take care of a lot of things. Minimalist living can also help us feel more comfortable, happy, and grateful for what we have because we no longer need to compare our lives with others or ourselves. Furthermore, we will have space or space for more important things, which will allow us to feel comfortable and free to move. In addition, we have the opportunity to share with each other because decent but unused or rarely used goods can be given to people who are more in need, so that they benefit. Because we do not attach importance to product quantity, we can also participate in reducing product waste (Gresik, 2023).

According to Sufism, sharing is the third concept in simplifying desire. Sharing with others, which in Sufism is referred to as muamalah or social worship, is not just a good act, it has a deep meaning and is related to the purpose of a Sufi life. There are several notions of sharing with others, such as aligning oneself with the nature of Allah SWT or showing His noble qualities. By sharing, a Sufi imitates the noble qualities of God and tries to draw closer to Him. In addition, Sufism emphasizes the brotherhood and unity of mankind by forming the Brotherhood of Believers. Every Muslim helps and assists each other in sharing which shows this brotherly nature. Furthermore, sharing encourages a Sufi to give up his attachment to material possessions and hang his heart on Allah Almighty. By sharing, they learn to be grateful for what they have and not be attached to the material. Finally, sharing increases self-awareness and fosters empathy and concern for others. A Sufi who is accustomed to sharing will be more sensitive to the needs of others and driven to help them.

Sharing with others has some common benefits. The first is to increase closeness to Allah SWT, because sharing sincerely and sincerely will result in the reward and pleasure of Allah SWT. The second is to find true happiness, because helping others and seeing them happy will bring much deeper happiness than material happiness. Third, strengthening the unity and unity of the people; Sharing with others fosters a sense of brotherhood and increases love among Muslims. Finally, creating a just and prosperous society by sharing to ease the burden of the poor and duafa.

One of the pillars of Sufism that is very important and beneficial is sharing with others. A Sufi shares to emulate the nature of Allah Almighty, strengthen brotherhood, and foster love for one another. Sharing not only benefits others, but also makes the person doing it happy and close to Allah SWT.

The main concepts of Sufism led Sufis to a lifestyle that prioritized sufficiency and simplicity. They live simply, free from materialism and luxury. Gratitude and contentment with what they have is a sign of sufficiency. To achieve balance, worldly and spiritual aspects must be combined. This means that they not only pay attention to their worldly life but also remember the main purpose of their life, which is to achieve closeness with Allah Almighty.

Sufism values are becoming increasingly important to practice in the modern era, which is filled with the desires of materialism and hedonism. Sufism can help people achieve true happiness in life through a more meaningful and peaceful way of life. If one wants to study Sufism, there are many Sufi orders and masters who can guide him. However, it is very important to choose Sufi tariqas and teachers who are trustworthy and in accordance with the teachings of Islam. Sufism is not an easy path, but for those who are diligent and earnest, it can be a path to happiness and closeness to Allah Almighty.

Earth's Carrying Capacity

The earth is like a home for all living things. However, the earth has a limit to its ability to accommodate and provide the needs of its inhabitants. The limit of this ability is known as the carrying capacity of the earth. The carrying capacity of the earth is the ability of this earth to accommodate life and meet the needs of all living things at all times without causing permanent environmental damage. Several factors affect the carrying capacity of this earth, such as:

1. Natural resources can be defined as everything that exists under and above the earth, including the land itself, that still exists inside and outside the earth and still has potential properties and has not been involved in the production process to increase the availability of goods and services in the economy. Poor natural resource management will adversely affect mankind, while good natural resource management will improve human welfare. Availability of natural resources such as water, soil, minerals, and energy.
2. Nature's regeneration capacity refers to nature's ability to recover from damage and regenerate natural resources. This ability is one of the important factors that determine the carrying capacity of the earth.
3. Impact of human activities Human activities affect the environment significantly, with both positive and negative effects. The use of natural resources to meet the needs of life and improve welfare can be an advantage. However, human activities have caused a lot of environmental damage in recent decades. Since these negative impacts can endanger the survival of people and the earth, they must be taken seriously. Human activities such as exploitation of natural resources, pollution, and climate change can reduce the carrying capacity of the earth.

Earth Carrying Capacity Indicator

To determine the condition of the earth's carrying capacity, various indicators are used to measure various aspects of the environment. Here are some examples of indicators of the carrying capacity of the earth:

1. Water availability: almost all human activities require water, such as industry, agriculture, household, hygiene, and recreation. Water supply will greatly affect economic growth in both urban and rural areas (D. Putri & Perdinan, 2018). In most cases, human intervention affects the amount of water available in a region, which includes river dams, land cover, and climatic conditions (Haddeland et al., 2013), especially rainfall.
2. Air quality: One element that is very important for the survival of living things is air. Increased human activity results in increased levels of substances in the air (Primayuda et al., 2022). Air quality is defined as the degree of conformity of air with humans and other living things. Good air quality indicates that the air is free of harmful pollutants and safe to breathe, whereas poor air quality indicates that the air contains harmful pollutants that can harm the environment and human health.
3. Soil quality: A natural resource that is very important for human life and the ecosystem as a whole is soil, which is the surface layer of the Earth consisting of mineral particles, organic matter, water, air, and living things. Soil quality is the ability of soil to maintain

crop productivity, maintain and support human activities and maintain water availability (Kurniawan et al., 2021).

4. Biodiversity: is the diversity of living things from all sources, including terrestrial, ocean, and other aquatic ecosystems, as well as the ecological complex as part of their diversity; encompasses diversity within types, between species, and ecosystems.
5. Greenhouse gas emissions: The release of certain gases into the Earth's atmosphere that have the potential to trap heat and increase global temperatures is known as greenhouse gas (GHG) emissions. These gases exist in the atmosphere naturally due to human activities such as fossil fuel burning, deforestation, and intensive agriculture.

Discussion

The Relationship between Sufism and Environmental Sustainability

Sufism, also known as Sufism, is one of the spiritual branches of Islam that emphasizes on the development of noble character, attaining closeness to Allah Almighty, and purification of the soul. This is also known as the Relationship Between Sufism Life Practice and Environmental Sustainability. Sufism emphasizes such things as simplicity, concern for others, and harmony with nature, which shows that there is a close relationship between Sufism life practices and environmental sustainability. The link between Sufism practice and environmental sustainability has been demonstrated in several case studies and previous research. Here are some examples:

1. Case Studies in Morocco: A case study found that Sufis in Morocco are doing good things for environmental sustainability, such as saving water, saving energy, and managing waste well.
2. Research in Indonesia: A study found that students in Sufi boarding schools are very environmentally conscious and do environmentally friendly things every day.
3. Study of Sufism Texts: Studies of classical Sufism texts show that early Sufis were well aware of the relationship between man and nature. They emphasize how important it is to maintain the balance of nature and live in harmony with it.

Many case studies and previous research have shown a link between Sufism and environmental sustainability. By following the principles of Sufism such as *zuhud*, *qana'ah*, *tawakal*, *caliph*, and love for nature, man can live in harmony with nature and protect it. Muslims can help in environmental preservation and sustainable development by applying the principles of Sufism in daily life.

The Relationship between Sufism Life Practice and the Decline in Earth's Carrying Capacity

Sufism, also known as Sufism, is one of Islam's spiritual traditions that emphasizes simple living, attaining closeness to God, and self-purification. Moral and spiritual education, such as modesty, generosity, and concern for nature, is the main focus of Sufism. Data analysis shows that Sufism practices can help maintain the earth's carrying capacity and reduce its ecological footprint. Here are some examples:

1. Simplicity: Sufism teaches simplicity in life, both in material and lifestyle terms. This is in line with the principle of sustainability, which emphasizes on reducing consumption and living a minimalist lifestyle. Sufism followers usually avoid a materialistic and

consumptive lifestyle. Instead, they choose a simple life and concentrate on their basic needs.

2. **Social Care:** Social Care can be interpreted as an attitude of paying attention to something related to community life (Mukhlis Mukhtar). Sufism emphasizes how important it is to be generous and caring for others. Sufism followers are encouraged to share with those who are deprived, both materially and spiritually. This can help reduce poverty and social inequality, both of which are causes of environmental degradation.
3. **Concern for the Environment:** Sufism holds that the universe is God's creation that should be respected and preserved. Sufism encourages its adherents to preserve nature and live in harmony with it. They can do this in a variety of ways, such as reducing the use of natural resources, keeping the environment clean, and planting trees.
4. **Sustainable Consumption:** According to Sufism, one should live moderately and not excessively. This is in accordance with the principle of sustainable consumption, which emphasizes on the efficient use of natural resources and waste reduction. Sustainable consumption is beginning to appear in the menu of environmental policies, as a strategy to achieve sustainable development that requires widespread behavior change at all levels of society to reduce the impact of consumption on the environment.
5. **Moral Awareness:** Sufism helps people become more spiritually aware and aware of their responsibility towards the universe. This spiritual awareness can encourage people to live in harmony with nature and preserve it.

Data analysis shows that the practice of Sufism can make a significant contribution in efforts to reduce the ecological footprint and maintain the carrying capacity of the Earth. Sufism offers a holistic approach that combines spiritual, moral, and environmental values to achieve a more sustainable life. It is important to remember that research on the relationship between Sufism and sustainability is still in its early stages. More research is needed to develop these findings and build programs that help Sufism followers apply Sufism values in their daily lives in environmentally friendly ways.

CONCLUSION

In this article, ideas about the life practices of Sufism are discussed as alternative ways of dealing with environmental problems facing society today. He emphasized the significant decrease in earth-carrying capacity by emphasizing needs and simplifying wants. This article discusses how important environmental sustainability is, as well as how important it is to change human behavior and policy. Cipher materials, research findings, and related scientific theories are used in this article as a literary study. The aim of this research is to gain a new understanding of how important it is to incorporate Sufi principles into efforts to keep the earth as a common home. In this article, data and information are gathered from a variety of sources, including journal articles, research results, and scientific theories, through literature review and document analysis.

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