

# GOD, NATURE, AND HUMANITY IN THE LANDSCAPE OF LUBUK HITAM WATERFALL: A SEYYED HOSSEIN NASR ECO-PHILOSOPHY PERSPECTIVE

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**Abstract**

This study investigates the relationship between God, nature, and humanity through the landscape of Lubuk Hitam Waterfall in Padang, West Sumatra, using Seyyed Hossein Nasr's eco-philosophy. Historically, the waterfall was regarded as a sacred manifestation of God in nature, fostering a deep spiritual awareness of ecological balance within the local community. Over time, however, its meaning shifted from a sacred entity to a commercial object, reflecting an anthropocentric orientation and leading to environmental degradation. This research employs a qualitative-descriptive method with a philosophical-phenomenological approach to analyze this transformation. The findings reveal that the ecological crisis surrounding the waterfall mirrors a broader spiritual crisis among the community, particularly those managing the site. Restoring the disrupted relationship between God, nature, and humanity requires spiritual education that emphasizes nature as a manifestation of the Divine. Such an approach not only fosters ecological awareness but also encourages the protection and preservation of natural sites from exploitation.

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**Abstrak**

*Penelitian ini mengkaji hubungan antara Tuhan, alam, dan manusia melalui lanskap Air Terjun Lubuk Hitam di Padang, Sumatera Barat, dengan menggunakan pendekatan ekofilosofi Seyyed Hossein Nasr. Secara historis, air terjun ini dipandang sebagai manifestasi sakral Tuhan dalam alam, yang menumbuhkan kesadaran spiritual mendalam mengenai keseimbangan ekologi dalam masyarakat setempat. Namun, seiring waktu maknanya bergeser dari entitas sakral menjadi objek komersial, mencerminkan orientasi antroposentris dan menyebabkan kerusakan lingkungan. Penelitian ini menggunakan metode kualitatif-deskriptif dengan pendekatan filosofis-fenomenologis untuk menganalisis transformasi tersebut. Temuan penelitian menunjukkan bahwa krisis ekologi di sekitar air terjun mencerminkan krisis spiritual yang lebih luas dalam masyarakat, khususnya pada pihak pengelola lokasi. Pemulihan hubungan yang terganggu antara Tuhan, alam, dan manusia memerlukan pendidikan spiritual yang menekankan alam sebagai manifestasi Ilahi. Pendekatan ini tidak hanya menumbuhkan kesadaran ekologis, tetapi juga mendorong upaya perlindungan dan pelestarian situs alam dari eksploitasi.*

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## INTRODUCTION

A waterfall is a natural phenomenon that occurs when a stream of water falls from a height. This phenomenon is usually formed due to the process of erosion and geological changes that occur on cliffs or river rocks. The formation process takes a long time and involves natural forces such as water, rocks, and gravity. One of the waterfalls found in Indonesia is Lubuk Hitam waterfall located in Bungus Teluk Kabung sub-district, Padang City, West Sumatra. This waterfall was previously considered by the local community as a sacred site with spiritual significance. The community strongly believes in the sanctity of this waterfall, not only from an ecological perspective, but also from the cultural and



theological values contained in it, where nature is considered a manifestation of God's creation and presence that needs to be maintained spiritually and ecologically.

However, these divine values have begun to erode since the waterfall was transformed into a tourist attraction managed by the local community. Lubuk Hitam waterfall has become a massive tourist attraction, which brings a process of commodification that changes the way people view nature, which was previously considered a sacred entity of God's presence, now turning into an object of consumption and entertainment. This change does not only occur from a physical and economic perspective, but also a change in meaning that shifts the relationship between God, nature and humans, which tends to be anthropocentric.

The crisis that occurs between God, nature, and humans in Lubuak Hitam waterfall becomes the main focus in the study of eco – philosophy, which is a philosophical approach that emphasizes the importance of deep ecological awareness of the relationship between God, nature, and humans as part of the cosmic order. In this context, the eco – philosophy approach provides an opportunity to reflect theologically and philosophically on the relationship between God, nature and humans that should be understood and cared for in a contemporary world that increasingly commercializes sacred spaces.

According to Wirajaya (Amril & Hadi, 2024), eco – philosophy or eco – philosophy (a combination of ecological philosophy) consists of two words, namely "Eco" which means "household", and 'Philosophy' which means "wisdom". There are several terms that are equivalent to eco – philosophy, such as "Ecosophy" and "Ecosufism". "Ecosophy" refers to an environmental philosophy that seeks to integrate ecology as a science with philosophy to find ecological wisdom. The principles of Ecosophy are in line with ecocentrism, which consists of: First, humans are not the only creatures with values and interests; Second, all creatures on this earth have equal status. On the other hand, the term Ecosufism includes: First, ecology – based Sufism; Second, environmental awareness as an integral part of spiritual awareness; Third, the transformation from spiritual awareness to ecological awareness.

This study is focused through the perspective of eco – philosophy proposed by Seyyed Hossein Nasr. Seyyed Hossein Nasr is a Muslim thinker, scientist, and philosopher who is very influential in the Islamic world today. He was born, grew up, and raised in a clerical family on April 7, 1933 in Tehran, Iran (Agung Pratama Dharma & Saldan Manufa, 2024). According to Nasr, nature is not just an inanimate object, but a manifestation of God's will and wisdom. He also argues that the ecological crisis we face today is not only a scientific or technical crisis, but also a spiritual crisis (Sayed Hossein Nasr, 1996).

Previous studies have shown that the commodification of sacred natural sites often results in the loss of local values and spirituality (Saraswaty & Muljaningsih, 2023), economic approach to sacred sites tends to ignore the philosophical meaning and relationship between humans and their surroundings, which in turn creates disillusionment with natural landscapes that were once considered sacred (Hakim, 2024). Further explains that the environmental crisis is two sides of one coin in a post – industrial society, and can only be restored through an ecological ethic based on local wisdom.

This study is important in the context of the global environmental crisis and the loss of human spiritual connection with nature. The eco – philosophy approach proposed by Seyyed Hossein Nasr provides a new perspective (or perhaps a forgotten old perspective) in understanding the triangular relationship between God, Nature, and Man that has been divided by anthropocentric and materialistic mindsets. Using Lubuk Hitam Waterfall as a concrete example, this research seeks to fill a void in local studies that integrate ecological, spiritual, and philosophical dimensions.

This research applies a qualitative – descriptive method, which aims to explore and deeply understand the transformation of the meaning of Lubuk Hitam Waterfall from a sacred entity to a tourist attraction, as well as its impact on the relationship between God, Nature, and Humans. This type of research is appropriate because the focus is not on quantitative measurements, but on the meanings, perceptions, and spiritual values contained in people's experiences (Adow, Safeer, Mohammed, Alam, & Sulphrey, 2024) The approach used in this research is a phenomenological philosophical approach that aims to critically and conceptually reflect on the values, symbols, and meanings of nature in a spiritual and ecological framework, as well as to capture and interpret the conscious experience of the community regarding changes in the function and meaning of Lubuk Hitam Waterfall.

## LUBUK HITAM WATERFALL

Lubuk Hitam Waterfall is one of the tourist destinations located in Bungus Teluk Kabung District, Padang City, West Sumatra Province. West Sumatra. Traveling from Padang City to Teluk Kabung Utara Village takes about 1 hour by land using a car or motorcycle. During the trip, tourists will pass through a winding road with views of the hills on the left and the vast ocean on the right. The entrance to the research area is through a small road on the left, known as Jalan Raya Padang – Painan. It is located not far from the Bungus Teluk Kabung Police Station.

To enter the Lubuk Hitam area, there is no signboard or special gate in the area, so tourists must be very vigilant not to miss it. Upon entering the area, tourists will encounter a concrete road about 2 meters wide with rice fields belonging to the local community on the right and left. On the front, there is a stretch of green hills that seem to welcome the arrival of every tourist. After getting off the vehicle, tourists still need to walk through a path that climbs and descends. The path is no longer a concrete road, but a dirt path made by the community to access tourist attractions. Among the hills is Lubuk Hitam Waterfall, which is at level 3. After exploring deeper and through the village, tourists will enter the forest area.

Lubuk Hitam Waterfall has a natural bathing pool and clean and clear water. Tourists who visit Lubuk Hitam Waterfall not only enjoy the beauty of nature, but also bathe in the pool because of the clarity of the water. Usually, local people, especially children, go to bathe in the morning and evening. Tourists are generally crowded during long holidays or school holidays for sightseeing and bathing.

According to Vivi, a student from PGRI University of West Sumatra, Lubuk Hitam waterfall offers a charming atmosphere thanks to the freshness of the water and the comfort felt, which can reduce stress after undergoing routine in the campus world In addition Yanti, a local resident, stated that the waterfall provides many benefits to the surrounding community, such as for irrigation of rice fields and daily water needs. Furthermore, Km also added that during its time as a tourist attraction, the waterfall has provided many benefits to the community's economy, especially in the trade sector (Kemal, 2025).

In addition to these views, there are also some community beliefs about Lubuk Hitam waterfall. One of the beliefs is the prohibition to visit the waterfall before the Friday prayer time. According to Yanti, the local community believes that visiting during certain times of worship can have a negative impact on visitors.. The waterfall is also considered to have magical powers that can bring good luck and positive energy. In addition, there is a belief that the waterfall has three tiers, with each tier having different powers.

The development of this waterfall attraction, according to Yanti, is managed by a local youth named, who formed a community and sought funding independently for the development of the waterfall. In addition, the waterfall also received support from stakeholders to collaborate in the development of ecotourism at Lubuk Hitam Waterfall. However, currently, an obstacle faced in the development of ecotourism at Lubuk Hitam Waterfall is the lack of stakeholder involvement in terms of funding for its development (Marganof, 2023).

In addition, there are also various other shortcomings, such as Lubuk Hitam Waterfall tourism has not been recognized by people from outside the region. The institution of a tourism awareness group has not yet been formed. The government's commitment in managing tourism objects is still lacking. Promotional activities by the community, both through print and electronic media (social media), are also still very minimal. The education level of the community around the location is still low. And the institution of tourism awareness groups has not been formed (Marganof, 2023).

However, based on research conducted by researchers in the field, in 2025 this waterfall began to show development, both in terms of development and promotion through social media. Yanti stated that in 2025 there was a surge in visitors reaching 700 people on holidays. However, along with the developments that occurred, researchers observed many crises that emerged, especially in the reforestation sector after the felling of trees that were used as barriers along the road to the waterfall, and the waterfall only provided benefits for a group of people who managed it.

## LUBUK HITAM WATERFALL IN THE PHILOSOPHICAL VIEW OF MINANGKABAU

Lubuk Hitam waterfall is one part of Minangkabau nature that needs to be preserved. Minang culture itself is very rich in Islamic cosmology reflected in the philosophy of "*Adat Basandi Syarak, Syarak Basandi Kitabullah*" which has integrated ecospiritual values. Thus, Lubuk Hitam waterfall, as part of nature, has spiritual values that must be protected.

In the philosophy of the Minangkabau people, known as the "*Alam Takambang Jadi Guru*" principle, there is a hint that nature acts as the main teacher who teaches wisdom and a harmonious way of life. Nature not only serves as a source of knowledge, but also as a moral and ethical foundation for the Minangkabau people in living their daily lives (Aldi, Barizi, Uin, Malik, & Malang, 2025). Minangkabau people view nature as a teacher who provides lessons about living wisely, maintaining balance, and being responsible for the environment. For example, Minangkabau farmers apply organic farming methods, stepped planting and traditional irrigation to maintain soil fertility and prevent environmental damage.

In the Minangkabau perspective, humans are considered an integral part of nature that should live in harmony with other natural elements without destroying or dominating them. This relationship is dynamic and mutually beneficial, similar to the interaction between the sun and trees that support each other without destroying each other. This philosophy of life incorporates traditional values and Islamic teachings as guidelines in protecting nature and social life. Humans as caliphs on earth have the responsibility to maintain and preserve nature as a form of worship and moral responsibility (Amin, 2022). Minangkabau local wisdom contains values such as balance, harmony and respect for nature. Therefore, these values serve as guidelines for the community in acting wisely to

utilize and preserve the environment, thereby reducing the risk of disasters and natural damage.

The relationship between humans and the environment in Minangkabau society is not only practical, but also has an ethical dimension. Nature is seen as a mirror for human behavior. For example, the expression "*karambia diateh tabek, alah tabang baru mangaji*" teaches the importance of imitating nature to determine the right time to act (Febriani & Murtiningsih, 2022). This philosophy also reinforces the values of environmental conservation. Prohibited forests, *kaum* rice fields and traditional irrigation systems are tangible manifestations of nature – based local wisdom that are managed collectively and sustainably. In the Minangkabau perspective, humans are not considered as the center of ever, but as part of the whole system of the universe. Humans should live in harmony with nature, not exploit it.

Therefore, Lubuk Hitam Waterfall, which is part of nature, must be preserved and maintained. Lubuk Hitam Waterfall is not an inanimate object that should be utilized continuously. In accordance with Minangkabau philosophical values, humans are an integral part of nature. Thus, humans have an obligation to do good to nature, so as not to eliminate the spiritual values contained in it.

## BIOGRAPHY OF SEYYED HOSSEIN NASR

Seyyed Hossein Nasr was born on April 7, 1933 in Tehran, Islamic Republic of Iran (Agung Pratama Dharma & Saldan Manufa, 2024). His father was Seyyed Valiallah, who was born in 1871. Nasr was introduced to philosophy and theology from a young age when his father sought to engage in an education that combined traditional and modern styles, which he was familiar with before he was 10 years old. He became familiar with Western philosophy. In 1945, his parents sent Nasr to the United States, specifically to New York, where he began to study English in depth. Nasr graduated from high school in 1950 and received a physics scholarship from MIT, becoming the first student from Iran at the prestigious university. However, he later became interested in the history and philosophy of science, as well as metaphysics and philosophy more broadly (Pratiwi, Mustari Mustafa, & Abdullah, 2023).

In 1973, Nasr founded the Imperial Iranian Academy of Philosophy under the auspices of the Queen of Iran. It was established to study and disseminate traditional sciences, especially Islamic philosophy, and remarkably, it attracted the attention of scholars from the East and West, such as Henry Corbin and Toshihiko Izutsu. However, after the Iranian revolution in 1979, Nasr was forced to leave Iran and return to the United States. Since 1984, he has served as Professor of Comparative Religion and Islamic Studies at George Washington University (Syahidu, 2021).

He paid great attention to the problems faced by modern man. His critique of the modern human condition is very sharp, as seen in his works, namely *Man and Nature: The Spiritual Crisis of Modern Man* (1968) and *Islam and the Plight of Modern Man* (1975) (Akhsanudin, 2024). Nasr had deep thoughts about traditional Islam in the midst of the strong modernity of his time.

In addition to these academic works, Nasr also wrote several books aimed at the general public in order to introduce Islam in relation to modernity, such as *Traditional Islam in the Modern World* (1985), *Islam and the Fate of Modern Man* (1975), and *The Young Muslim's Guide to the Modern World* (1998). Nasr's works have been translated into many languages: Indonesian, Japanese, Bosnian, Turkish, Arabic, Urdu, Persian, Polish,

Tamil, French, Dutch, and others (twenty – two languages in total). His last two books, *The Soul of Islam: Preserving the Value of Humanity* (2004) and *The Garden of Truth: The Vision and Promise of Sufism, the Mystical Tradition of Islam* (2007) are works that present the face of Islam and Sufism in a mesmerizing manner to people around the world (Abduh & Kerwanto, 2023). In addition, Nasr is also very active in publishing scientific journals related to perennial and traditionalist philosophy.

## SEYYED HOSSEIN NASR'S ECO PHILOSOPHY

Seyyed Hossein Nasr's thought begins with his critique of modernity and secularism. He argues that the ecological crisis that occurs in this modern era is caused by the loss of the spiritual dimension in science and modern civilization. Nasr criticizes the secularism of scientism that views nature with a mechanistic and utilitarian approach. He argues that modernity has changed the way nature is viewed from a sacred entity to an inanimate object that can be exploited endlessly (S. hossein Nasr, 2025). Nasr emphasized that modern science has forgotten the metaphysical aspect. He emphasized the importance of building a "sacred science" that makes nature not just an object, but a subject worthy of respect.

According to Nasr, modern science that emerged since the Renaissance era has erased elements of value and spirituality. One of the consequences of modern science is the separation between divine and cosmic texts, where spirituality is no longer present in science. Modern science is only based on materialism, which is the only method to achieve truth, and eliminates all things metaphysical (Supriatna & Husain, 2020). In this view, nature is narrowed down to an object that can be exploited, controlled and manipulated by humans, leading to alienation from nature and its creator. Therefore, sacred science emerges as an attempt to restore the balance between knowledge, ethical values, and spirituality.

The concept of sacred science introduced by Nasr stems from the belief that all true forms of knowledge come from God (*al-'Ilm ladunni*), and therefore have a sacred character. In his work entitled *Knowledge and the Sacred*, Nasr emphasizes that knowledge should not be separated from its metaphysical and ontological roots, because in Islam and other major religious traditions, knowledge not only serves to understand the phenomenal world but also as a path to God (Seyyed Hossein Nasr, 1989). Sacred science is not an abandonment of rational methods, but rather a recognition that human reason needs to be guided by revelation and spiritual intuition in explaining reality.

Sacred science places God as the center and source of the entire cosmic order. The universe is not only a physical reality, but also a symbolic reflection of metaphysical reality. This concept is rooted in the classical Islamic understanding of *tanzil* (revelation) and *ta'wil* (inner interpretation), where every natural phenomenon has an inner meaning that is accessible to spiritually enlightened humans. In this case, science becomes a form of worship, not just technical exploration (Ishak & Mydin, 2025).

In addition, his thoughts also departed from perennial philosophy as a critique of materialistic (secular) philosophy. The view from this philosophy will give birth to a spiritless worldview, which encourages humans to treat nature as inanimate objects. For Nasr, perennial philosophy encompasses spiritual and material foundations in a balanced way and creates a relationship between the two. Perennial philosophy deals with the spiritual foundation of objects, souls, and the universe. Perennial philosophical discourse can build a spiritual approach to the world and the environment (Amril & Hadi, 2024).

Epistemologically, perennial philosophy discusses the meaning, substance and source of religious truth and how the truth flows from the absolute God and in turn appears in the consciousness of human reason, and takes form in religious traditions and becomes history. While ontologically, perennial philosophy tries to explain the source of ever that exists (Being Qua Being), that this form is really relative, it is nothing more than a trace, creation or reflection of Him whose essence and substance are beyond the reach of human reason (Supriatna & Husain, 2020).

The perennial philosophy proposed by Seyyed Hosein Nasr is an attempt to reintegrate spiritual values into modern science. He emphasizes the importance of the unity between revelation, reason, and spiritual reality as the foundation for understanding nature and human existence. This concept asserts that there is an absolute truth that comes from God. The universe is seen as a *tajalli* or representation of the true God, and humans can recognize this truth through the intellect, which is considered an inner light capable of understanding the divine reality (Supriatna & Husain, 2020). God is not only seen as the ruler of nature, but also as the center of ever that begins and ends with the goal of spiritual spirit. Every dimension in life always makes God an object to be surrounded by, where ever is centered on the search process with the aim of achieving human existence.

Nasr further argues that modern man has ignored the basic principles of the religious worldview of nature, which is found in various ancient traditions and emphasizes the importance of obeying similar natural laws. The religious worldview sees nature as a living organism connected to a spiritual dimension, which contradicts the modern scientific view that is mechanistic and materialistic. Nasr calls on modern man to reconsider traditional religious views of nature in order to develop a more ecological approach (Sayem, 2019).

Nasr restores the concept of nature as a sign of God and makes the sanctity of nature the foundation of environmental ethics. In Islamic cosmology, nature is seen as a creation that has a soul and submits to God (Muslim by nature). This fosters humanity's spiritual responsibility towards the environment. He believes that behind all religions and spiritual traditions lies an eternal truth. In the context of ecology, this indicates an interfaith approach to ecological awareness, as well as the recognition that humans have a role as custodians of the earth (Sayem, 2023).

Nasr's thought is deeply rooted in the concept of *tauhid*, which emphasizes the unity of God. He asserted that awareness of God's oneness creates harmony between humans, nature and the Creator. Environmental destruction is a violation of the principle of *tauhid*. Nasr believes that the environmental crisis can only be addressed through educational reforms that include spiritual and ecological aspects. He calls for Islamic education to integrate environmental ethics as part of *adab* and wisdom.

## THE CRISIS IN THE RELATIONSHIP BETWEEN GOD, NATURE, AND HUMANS AT LUBUK HITAM WATERFALL

Lubuk Hitam waterfall was originally considered by the local community as a sacred place full of spiritual significance. The community strongly believed in the sanctity of this waterfall, not only from an ecological point of view, but also from the cultural and theological values that exist within it, where nature is seen as a manifestation of God's creation and presence that must be preserved spiritually and ecologically.

According to Yanti, Lubuk Hitam waterfall is a local wisdom site that provides many benefits to the community. With the existence of this waterfall, the community gets

various facilities, ranging from daily water needs, needs for agriculture, trade, to other life needs. This waterfall is considered a manifestation of God that needs to be maintained and preserved for its beauty, because there is God's holiness in it.

However, over time, the waterfall has transformed into a tourist attraction that emphasizes commercial aspects and exploitation managed by several members of the local community. Yanti explained that since the waterfall became a tourist attraction, the community no longer felt the benefits as a whole and only benefited a few parties, such as the waterfall manager and some people who became traders (Yanti, 2025). This waterfall, which was once considered sacred and had divine values in it, has now shifted its function to become an element that focuses more on anthropocentric aspects. This change certainly shifts the values of divinity and nature that previously existed, and switches only to human values.

After being used as a tourist attraction, the environment around the waterfall began to undergo a transformation. The environment, which used to be a lush forest, has now begun to change due to the cutting down of part of the forest to make way for access to the waterfall. Based on researcher observations at the waterfall location, many trees were cut down and used as road dividers, while only a few new trees were replanted. This change has begun to ignore the aspect of nature conservation, which is considered sacred as a manifestation of God.

This condition worsens the relationship between God, nature and humans in this waterfall area. People who previously viewed the waterfall as a sacred entity that is a manifestation of God that needs to be preserved, has now shifted into a focus that only prioritizes human benefits (anthropocentric). The waterfall has transformed into a commercial aspect that benefits some people. Therefore, the relationship between God, nature and humans is no longer harmonious and is experiencing a crisis.

Thus, the relationship between God and nature began to be neglected. This waterfall is only intended for the benefit of a handful of people. Although there are some efforts made by the local community to maintain and preserve the local wisdom of Lubuk Hitam waterfall, such as the construction of hydropower plants and planting flowers, it still does not have a significant impact, because it is only focused on some parties. The hydropower plant only serves as a source of electricity for the tourist attraction, while flowers are only planted to beautify a small part of the road to the waterfall. Meanwhile, the people who lived before the location of the waterfall began to feel no impact other than economic benefits from the trade sector. Before the waterfall became a tourist attraction, the whole community could benefit from the waterfall and nature was preserved.

## **SEYYED HOSSEIN NASR'S ECO-PHILOSOPHY ON THE THEOCENTRIC ENVIRONMENTAL CRISIS AT LUBUK HITAM WATERFALL**

Seyyed Hossein Nasr considers that the environmental crisis is not just a technical or scientific issue, but also a reflection of the spiritual crisis faced by modern humans. According to him, the destruction of nature occurs because humans have broken the sacred relationship that was previously established with nature, which was once considered a verse of God and a sign of divine presence. This view is very different from the modern anthropocentric and materialistic paradigm.

Lubuk Hitam waterfall was originally considered a sacred place by the local community. This view is in line with Minangkabau philosophical values and Nasr's opinion that nature is a manifestation of God that needs to be respected and protected. However, the transformation of Lubuk Hitam into a commercial tourist destination shows a

separation between humans and the spiritual values contained in nature. In Nasr's terms, nature has lost its sacredness and is no longer seen as a living creation, but as an inanimate object that can be exploited.

In addition, Minangkabau's local cultural values have also experienced a change in function, which previously served as a teacher and source of moral values, now transformed into a means to fulfill human commercial needs. Nature, which was once seen as something that needs to be protected and preserved, has now become an object that is exploited relentlessly. This phenomenon shows that modern humans have shifted from spiritual values to materialistic values.

Nasr strongly criticizes the modern view that makes humans the center and master of nature. In the context of Lubuk Hitam waterfall, the shift in function from a spiritual entity to a tourist attraction reflects the dominance of an anthropocentric view, where the value of nature is only measured in terms of economic benefits. This perspective ignores the cosmic balance between God, nature and humans.

In the view of Islamic cosmology expressed by Nasr, the concept of *tauhid* (oneness of God) should be reflected in the balance between humans and the environment. The ecological crisis in Lubuk Hitam, such as the cutting down of trees and exploitation of water resources for tourism purposes, shows that the principle of *tauhid* has been violated. When the spiritual connection with nature is disrupted, the awareness of God's presence is weakened.

Nasr believes that the only long – term solution to the environmental crisis is through educational reform that integrates spirituality and ecology. The Lubuk Hitam community, based on this analysis, must be empowered through education that reawakens the realization that nature does not belong to humans, but is a mandate from God. This is crucial to restore Lubuk Hitam's sacred function as part of the divine cosmos, not just a tourism asset.

Nasr emphasized that nature management should be based on sacredness. In this context, the management of Lubuk Hitam by a small group of people who focus on profit reflects secular and instrumental management, which has lost its sacred value. Such management will continue to exacerbate the crisis in the relationship between humans, God, and nature.

Individual to collective – community based on spirituality and custom. *Second*, it is necessary to create ecospiritual – focused village regulations related to environmental conservation, sacred rituals, and prohibition zones. *Third*, it is important to implement a curriculum on manners towards nature in nagari schools. *Fourth*, eco – caliphate training is held for managers and the surrounding community that integrates the values of *tauhid*, ecotourism and participation. *Fifth*, establish a *tauhid* customary ecotourism cooperative whose proceeds will be used for the preservation of Lubuk Hitam waterfall. *Sixth*, it is necessary to establish a local people's market based on nature and crafts with zero wash and sharia principles. Overall, the proposed solution focuses on ecospiritual education for the community, managers, and visitors who come to Lubuk Hitam waterfall.

Therefore, it is important to build a foundation of spiritual education in the community around Lubuk Hitam waterfall. With the proposed solutions in place, the future management of Lubuk Hitam waterfall can be done better through spiritual awareness that nature is part of God and a source of moral values. The community must be sensitive to various forms of value crises and actions that seek to negatively exploit nature without taking care of it again. The values of monotheism can be applied to foster

awareness of the importance of protecting nature as part of human responsibility as *khalifah*.

## CONCLUSION

The ecological crisis that hit Lubuk Hitam Waterfall is actually a spiritual crisis, as analyzed in the framework of Seyyed Hossein Nasr's eco – philosophy. The transformation of Lubuk Hitam from a sacred place to a commercial tourist attraction reflects a paradigm shift in society from a sacred cosmology towards a mechanistic and anthropocentric one. This has resulted in the breakdown of the relationship between God, nature and humans. Nature tends to be viewed through an anthropocentric point of view, so that nature is exploited relentlessly.

In addition, the lack of public awareness of ecological spiritual values has led to people being unable to manage nature properly. The surrounding community, especially the community that manages Lubuk Hitam waterfall, only focuses on what nature gives them, but fails to understand their role as *khalifahs* who must protect and preserve nature, so the spiritual values in nature disappear.

Based on Nasr's view, this crisis can only be resolved through: Restoration of spiritual awareness of nature as a manifestation of God, not just as an economic resource. Education that incorporates religious values, environmental ethics, economics based on spiritual values, collective – community management of nature, and local wisdom. Nature management based on monotheism, in which the balance between God, humans and the environment becomes the main foundation of development, as well as improving human perspectives from a materialistic (secular) perspective to a spiritual perspective.

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