


The Responses of Religions Outside of Islam toward the Ecological Crisis: A Literature Review

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Abstract

This article is the result of an online-based literature review. This study formulates the following question: what are the responses of religions outside Islam in Indonesia regarding the ecological crisis? The primary data of this study are articles from scientific journals that focus on theo-ecology from the perspectives of Christianity, Hinduism, Buddhism, and Confucianism. The data were obtained through the Google Scholar and DOAJ pages. This study finds that first, Christianity responds to the ecological crisis by presenting the theo-ecological concept as part of the affirmation of faith in God. The teaching of environmental conservation is a way of glorifying all of God's creations. Second, Hinduism responds to the ecological crisis through its five teachings, namely Rta, Yadnya, Danu Ktih, Rwa Bhineda, and Tri Hita Karana, including Parhyangan Pawongan and Weakening. Third, Buddhism responds to environmental conservation with its teachings that emphasize the importance of beauty (aesthetics), as found in the Dhammapada-Khuddhaka Nikāya. Fourth, Confucianism responds to the ecological crisis through moral teachings such as protecting the environment.

Keywords: *religious response; ecological crisis; Christianity; Buddhism; Hinduism; Confucianism; theo-ecology*

Respon Agama di Luar Islam Terhadap Krisis Ekologi: Sebuah Kajian Literatur

Abstrak

Artikel ini adalah hasil kajian literatur berbasis online. Kajian ini dipandu oleh satu rumusan masalah yaitu: bagaimana respons agama-agama diluar Islam di Indonesia mengenai krisis ekologi? Kajian ini dianggap penting karena kajian-kajian terdahulu mengenai krisis ekologi dalam perspektif agama masih sangat terbatas. Selain itu, kajian-kajian terdahulu mengambil kajian dalam konteks satu agama. Data utama kajian ini adalah jurna-jurnal ilmiah yang fokus membahas teo-ekologi dalam perspektif agama-agama di luar Islam yaitu Kristen, Hindu, Budha, dan Konghucu. Data diperoleh melalui laman Google Scholar dan DOAJ. Kajian ini mendapati bahwa: Pertama, Agama Kristen merespon krisis ekologi dengan cara menghadirkan konsep teo-ekologi sebagai bagian dari bentuk penegasan keimanan kepada Tuhan. Di samping itu, ajaran pelestarian lingkungan merupakan salah satu cara memuliakan seluruh ciptaan Tuhan. Kedua, Agama Hindu merespon krisis ekologi melalui lima ajarannya yaitu Rta, Yadnya, Danu Ktih, Rwa Bhineda, dan Tri Hita Karana, yang meliputi Parhyangan, Pawongan dan Pelemahan. Ketiga, agama Budha merespon pelestarian lingkungan hidup dengan ajarannya yang menekankan pada pentingnya seni keindahan (estetika), sebagaimana yang terdapat pada Dhammapada-Khuddhaka Nikāya. Keempat, agama Konghucu merespon krisis ekologi melalui ajaran moral seperti menjaga lingkungan.

Kata kunci: *respons, krisis ekologi, Kristen, Budha, Hindu, Konghucu, teo-ekologi*

INTRODUCTION

Currently, the earth is experiencing several ecological crises. The 2019 Global Assessment of the UN states that nature is experiencing a crisis. This is evidenced by the faster decline in biodiversity in human history.¹ As a result, humans face a situation known as the world's sixth mass extinction where about one million species are facing extinction worldwide.² There are currently eleven biggest environmental crises, including food waste, loss of biodiversity, plastic pollution, deforestation, air pollution, global warming from fossil fuels, melting ice sheets, and food and water crises.³ The current ecological crisis faced by the world is caused by many aspects: deforestation, clearing of agricultural land and overgrazing, overfishing and illegal fishing, the introduction of exotic species, pollution, and infrastructure development.⁴

The ecological crisis is already at a very worrying stage and requires all parties to support each other in reducing its effects. All people, organizations, communities, or associations can play their roles. They can use various potential approaches, including the theological approach. The ecological crisis can be minimized through a

¹ United Nations Office for Disaster Risk Reduction, *Global Assessment Report on Disaster Risk Reduction 2019* (Geneva, Switzerland: United Nations, 2019), <https://www.undrr.org/publication/global-assessment-report-disaster-risk-reduction-2019>.

² Warwickshire Wildlife Trust, "The Ecological Crisis: Global Problems, Local Solutions," HTML, June 21, 2021, <https://www.warwickshirewildlifetrust.org.uk/EcologicalCrisis>; Anthony D. Barnosky et al., "Has the Earth's Sixth Mass Extinction Already Arrived?," *Nature* 471, no. 7336 (2011): 51–57, <https://doi.org/10.1038/nature09678>; Robert H. Cowie, Philippe Bouchet, and Benoît Fontaine, "The Sixth Mass Extinction: Fact, Fiction or Speculation?," *Biological Reviews* 97, no. 2 (2022): 640–63, <https://doi.org/10.1111/brv.12816>.

³ Owen Mulhern, "Drawn Up: The Biggest Environmental Problems of 2021," HTML, Earth.Org, July 23, 2021, <https://earth.org/drawn-up-biggest-environmental-problems-of-2021/>.

⁴ World Wide Fund For Nature, "Environmental Problems in Australia: Issues with No End in Sight," HTML, May 22, 2018, https://wwf.panda.org/wwf_offices/australia/environmental_problems_in_australia.cfm.

divine or faith approach where the community is expected to be aware of ecological preservation as a form of God's commandment. The current environmental crisis has shown how efficiently religious communities have mobilized to adapt to climate change. Religions, with their respective emphases on knowledge, social cohesiveness, and interrelationships, have the potential to be key players in the process of effectively assuring integral human development.⁵

In the context of Indonesia, the theo-ecological approach could make people aware of their environment. The Government of Indonesia recognizes six religions: Islam, Catholicism, Protestantism, Hinduism, Buddhism, and Confucianism. In addition, Indonesia also accommodates the existence of local beliefs. Religious people are more likely to listen to the doctrines of their religions. They believe that destroying the environment means challenging the Creator and being hostile to oneself and one's environment.⁶ Many problems cannot be solved solely with an empirical approach but with religious doctrines. Therefore, it is essential to study the theo-ecological approach to reduce and even solve the ecological crisis. This study is aimed to contribute to the analysis of theo-ecological approach to overcoming the ecological crisis. This study has an important position in ecological studies because it uses a comparative approach between several religions. This study is expected to fill the gap in previous research which mostly focused on one religion.

⁵ Antonino Puglisi and Johan Buitendag, "A Faith-Based Environmental Approach for People and the Planet: Some Inter-Religious Perspectives on Our Earth-Embeddedness," *HTS Teologiese Studies / Theological Studies* 78, no. 2 (2022): 7, <https://doi.org/10.4102/hts.v78i2.7582>.

⁶ Ferry Yefta Mamahit, "Apa Hubungan Porong Dengan Yerusalem? : Menggagas Suatu Ekoteologi Kristen [What Is Porong's Relationship with Jerusalem?: Initiating a Christian Ecotheology]," *Veritas: Jurnal Teologi Dan Pelayanan* 8, no. 1 (2007): 1-24, <https://doi.org/10.36421/veritas.v8i1.174>.

RESEARCH METHOD

This study reviews current literature on ecology from religious perspectives outside of Islam. The primary data of this study were obtained from online bibliographic databases: Google Scholar and DOAJ. Such databases are home to one of the most significant assemblages of previously published articles. Everyone in the world who has access to the Internet has unrestricted access to the scientific literature of the entire world.⁷ The steps of this study are: (a) to determine the keywords in the literature search using the keywords ecology, Christianity, Hinduism, Buddhism, and Confucianism; (b) to limit the year from 2015 to 2020; (c) to download the journal articles focusing on ecology from the point of view of a particular religion; (d) to read the journal articles with scanning and skimming techniques and underline words, sentences, and paragraphs related to the focus of the study; (e) to analyze the data that have been underlined; and (f) to describe the findings.

RESULTS AND DISCUSSION

Response of Islam to the Ecological Crisis

In order to get an esoteric view of the response of religions outside of Islam to the ecological crisis, the authors consider it necessary first to describe the Islamic response to the ecological crisis. This section is expected to complement the reader's knowledge about the response of religions in Indonesia to the ecological crisis. In addition, this section is essential to link the Islamic response to the ecological crisis with the response of religions outside Islam.

⁷ Arlene Fink, *Conducting Research Literature Reviews: From the Internet to Paper*, 5th ed (Los Angeles, CA: Sage, 2019).

Holy Quran reveals that God involves nature and humans to cause floods which means that flooding will not occur without God's will and human activities that exploit nature. The flood that hit the Saba people could not be separated from their activities that damaged the natural ecosystem.⁸ Furthermore, according to the teachings of the Quran, natural disasters can be the result of human activity that has a negative impact on ecosystems, or they can be directly sent by God to test the faith of His servants.⁹

Hadiths related to ecology show that what makes humans superior to other creatures is the reason. Humans are appointed as vicegerents of God on earth because they have a reason. As caliphs who are equipped with reason, humans are tasked to manage their environment both in terms of utilization and continuity. Therefore, environmental preservation becomes a completely human task. If humans destroy the environment or make omissions, they have betrayed God's mandate. The Prophet Muhammad SAW recommended several activities that could preserve the environment. These include providing protected areas, reforestation, and managing trees. In addition to the flora, the Prophet obliges Muslims to maintain animals by giving them the rights to live, not be harmed, eat and drink, be burdened beyond their capacity, and be treated well.¹⁰ Therefore, both the Qur'an and hadith assert that exploitative activities carried out by humans cause the ecological crisis.

⁸ Muh. Syamsudin, "Krisis Ekologi Global Dalam Perspektif Islam [Global Ecological Crisis in Islamic Perspective]," *Jurnal Sosiologi Reflektif* 11, no. 2 (2017): 83–105, <https://doi.org/10.14421/jsr.v11i2.1353>.

⁹ Muhadi Zainuddin, "Teologi Bencana Dalam Al-Qur'an [Disaster Theology in the Qur'an]," *Unisia* 35, no. 78 (2013): 45–60, <https://doi.org/10.20885/unisia.vol35.iss78.art5>.

¹⁰ Ahmad Zumaro, "Ekoteologi Islam (Studi Konsep Pelestarian Lingkungan Dalam Hadis Nabi Saw)" (Undergraduate thesis, Yogyakarta, UIN Sunan Kalijaga Yogyakarta, 2020), <https://digilib.uin-suka.ac.id/id/eprint/40406/>.

Response of Christianity to the Ecological Crisis

Christianity is one of the religions that is concerned about theological studies. The ecological crisis currently engulfing humans is nothing but closely related to human activities that do not follow religious teachings. One of the teachings of Christianity is to protect nature. According to Ngahu, the loss of the harmonious relationship between humans and nature is caused by human sins. Sinful acts have disrupted the harmony of all beings. The damage is evident in the human condition which mysteriously and radically opposes the purpose of human creation. The purpose of human creation is to glorify God through the task of managing and serving, namely to govern and maintain nature freely and responsibly. However, humans have abused their freedom and responsibility for their interests.¹¹

One assumes that the freedom given by God to manage nature encourages the emergence of exploitative behaviour against nature. However, this opinion is rejected by some Christian theologians. They argue that God gives life to everything. The position and relationship between God, humans, and nature exist in the concept of the trinity. This Christian view becomes the doctrine of faith. The principle used is God as the Creator of all things, while humans are the representatives of God who are allowed to manage nature wisely.¹² Humans are indeed given the authority to use natural resources to

¹¹ Silva S. Thesalonika Ngahu, "Mendamaikan Umat Manusia Dengan Alam: Kajian Ekoteologi 28 Kejadian 1: 26-28 [Reconciling Mankind with Nature: An Ecotheological Study 28 Genesis 1:26-28]," *Jurnal Teologi Kristen* 2, no. 2 (2020): 77–88, <https://doi.org/10.36270/pengarah.v2i2.28>.

¹² Gilang Ramadhan, "Krisis Ekologi Perspektif Islam Dan Kristen Di Indonesia [The Ecological Crisis of Islamic and Christian Perspectives in Indonesia]" (Undergraduate thesis, Jakarta, UIN Syarif Hidayatullah, 2019), <https://repository.uinjkt.ac.id/dspace/handle/123456789/46581>.

meet their needs, but humans must also continue to preserve nature by using natural resources.¹³

In line with that, Silva S. Thesalonika Ngahu quotes the World Council of Churches (WCC)'s expression that humankind was created in the image of God, commanded to bear fruit and multiply, to rule over other creations; but man disobeyed God and fell into sin. This one-sided interpretation causes the rest of the Bible to be read solely as the history of humanity's salvation. This interpretation also supports exploitative attitudes and practices concerning other creatures and damages the environment of many species.¹⁴

The views of Islam and Christianity regarding the ecological crisis are the same. These heavenly religions believe that nature's destruction is caused by human behaviour that is believed to arise from the human mind. Therefore, Islam and Christianity respond to the ecological crisis by presenting the concept of theo-ecology as part of the affirmation of faith in God. According to Ngahu, God is the guardian and initiator of the new paradigm that prioritises ecological justice.¹⁵ In addition, environmental preservation is one way to glorify all of God's creations. In Islam and Christianity, humans are caliphs assigned to cultivate the earth and be a blessing to nature.

In general, Christian environmental theology explains that preserving nature manifests faith in God. Preserving nature is the same as implementing faith. In the context of the ecological crisis, both Islam and Christianity present environmental ethics as a formulation derived from environmental theology and a guide for their followers

¹³ Devi Idiah Astuti, "Lingkungan dalam Perspektif Teologi Islam Dan Kristen." Laporan Skripsi, Fakultas Ushuluddun Adab dan Humaniora, IAIN Purwokerto, 2020.

¹⁴ Ngahu, "Mendamaikan Umat Manusia Dengan Alam: Kajian Ekoteologi 28 Kejadian 1: 26-28 [Reconciling Mankind with Nature: An Ecotheological Study 28 Genesis 1:26-28]."

¹⁵ Ngahu.

in understanding the ecological crisis and protecting the environment.¹⁶

According to Katu, the ecological crisis is an ethical issue. In this case, he views that the church needs to echo the enforcement of ecological justice in church pulpits. The enforcement of justice is given to humans, and it needs to be felt by all creations. Therefore, theo-ecology becomes a guide for the church in carrying out God's mission, which refers to the Book of Genesis 1:27-28 in creating and bringing peace and harmony with God's other creations. The enforcement of justice to nature keeps humans from arbitrarily taking exploitative actions against nature for their benefits.¹⁷

Katu also emphasises that the issue of eschatological ethics is no less critical in Christian ethics. Eschatology is a concept of salvation in Christianity that includes the spiritual dimension of salvation and material salvation.¹⁸ Therefore, salvation is not only addressed to the human spirit but also to all orders of creation.

In addition, an interesting response from Christianity is to dialogue theo-ecology with local wisdom as a force in nature conservation. For example, the *Sasi Humah Koin* tradition in Fena Waekose, Buru Island, contains instrumental values in nature conservation efforts.¹⁹ Local wisdom needs to be in dialogue with religious teachings. Dandirwalu et al. emphasise that local wisdom is not contrary to Christian theology. On the other hand, the

¹⁶ Ramadhan, "Krisis Ekologi Perspektif Islam Dan Kristen Di Indonesia [The Ecological Crisis of Islamic and Christian Perspectives in Indonesia]."

¹⁷ Jefri Hina Remi Katu, "Teologi Ekologi : Suatu Isu Etika Menuju Eskatologi Kristen [Ecological Theology: An Ethical Issue Towards Christian Eschatology]," *Caraka: Jurnal Teologi Biblika Dan Praktika* 1, no. 1 (2020): 65–85, <https://doi.org/10.46348/car.v1i1.12>.

¹⁸ Katu.

¹⁹ Resa Dandirwalu, J. B. Banawiratma, and Daniel K. Listijabudy, "Berteologi Kontekstual Dari Sasi Humah Koin Di Fena Waekose – Pulau Buru [Contextual Theology from Sasi Humah Coin in Fena Waekose – Pulau Buru]," *DUNAMIS: Jurnal Teologi Dan Pendidikan Kristiani* 5, no. 2 (2021): 408–25, <https://doi.org/10.30648/dun.v5i2.502>.

congregation must be open to exploring the meaning of local wisdom. Local wisdom can lead the congregation to theological reflection, which results in contextual theology.²⁰

Singgih also emphasises that dialogue on ecological issues with local wisdom is necessary for overcoming ecological damages. In the Indonesian context, Christians can respond to White's thesis by having a dialogue with local understandings of the immanence of the Divine to deal with ecological damage together.²¹ Singgih also emphasises that all religions are responsible for ecological damages. Therefore, all religions are also responsible for stopping and restoring ecological damages.²²

Response of Hinduism to the Ecological Crisis

The increase of human activities to meet their daily needs tends to cause damage to natural resources and decrease biodiversity. The declining quality of the environment has caused various countries worldwide to start making policies and regulations to monitor the use of natural resources so as not to damage the environment. In this case, Hinduism can contribute to solving this crisis whose stakes are none other than environmental sustainability. Basic concepts such as *Rta*, *Yadnya*, *Rwa Bhineda*, *Bhuana Agung*, *Bhuana Alit*, and *Tri Hita Karana* are a conceptual framework that has been able to regulate the reciprocal relationship between humans and the environment so that the quality of the environment can be maintained. In general, this

²⁰ Dandirwalu, Banawiratma, and Listijabudy.

²¹ Emanuel Gerrit Singgih, "Agama Dan Kerusakan Ekologi: Mempertimbangkan 'Tesis White' Dalam Konteks Indonesia [Religion and Ecological Damage: Considering the 'White Thesis' in the Indonesian Context]," *GEMA TEOLOGIKA: Jurnal Teologi Kontekstual Dan Filsafat Keilahan* 5, no. 2 (2020): 113–36, <https://doi.org/10.21460/gema.2020.52.614>.

²² Singgih.

conceptual framework has become the provision of Hindu society to interact in harmony with the environment.²³

Puspawan says that ecology in Hinduism exists in several books, most notably the Atharva Veda Mandala XII on Prtvi Sukta. The books, for example, mention ecology and its relationship with the ideal human attitude towards the universe. If we look further, the relationship between humans and nature or the environment, especially with the universe, can be explained in the Rg Veda I.1.9, which states “*Sa nah piteva sunave, 'gne agarno bhava, Sucasvanah svastaye*, - Let us approach you easily, like a father to his child; May you always be with us.” And the Atharva Veda XII.1.12 states: “*Mata Bhumih putro'ham prtviyah* - Earth is my mother and I am her child.”

Furthermore, Puspawan says that Hindus think that the universe is their parent, the sky is the father, while the earth is their mother. From here, the term “mother nature” appears. This is in line with what Donder describes that human beings have four mothers from birth: mother who give birth, Mother Nature (earth), cow mother, and mother *acarya*.²⁴ Therefore, humans must take care of the miniature as they care for their father and mother.

The explanation confirms that not only does Islam and Christianity have a positive response to the ecological crisis, but Hinduism also pays attention to the issue. Based on the teachings of Hindu theo-ecology, nature and its contents are not only created, but are bodies of God himself.²⁵ As an educational process, Hinduism not only educates people to always maintain a harmonious relationship

²³ Dewa Ketut Hendra Puspawan, “Memahami Ekologi Hindu Melalui Ajaran Tri Hitha Karana [Understanding Hindu Ecology Through the Teachings of Tri Hitha Karana],” *Jurnal Sanjivani* 9, no. 1 (2018): 62–69, <http://dx.doi.org/10.25078/sjf.v9i1.1613>.

²⁴ Puspawan.

²⁵ Acyutananda Wayan Gaduh, “Tumpek Bubuh Dalam Perspektif Teo-Ekologi Hindu [Tumpek Bubuh in Hindu Theo-Ecological Perspective],” *Sphatika: Jurnal Teologi* 11, no. 12 (2010): 154–67, <https://ejournal.ihdn.ac.id/index.php/Sphatika/article/download/1777/1389>.

with Idha Sang Hyang Widhi / the Almighty God, but also educates people to always care and protect the environment or nature so that it is not damaged. Hindu ecology is one of the teachings of Hinduism about environmental conservation.

In many studies on ecology from the Hindu perspective, some teachings and rituals have philosophical values very close to environmental preservation, namely to maintain the balance of the ecosystem. Among these teachings are *Rta*, *Yadnya*, *Danu Ktih*, *Rwa Bhineda*, and *Tri Hita Karana*.

***Rta* Brings to the Importance of Protecting the Environment**

According to Suweta, *Rta* is a concept of faith that cannot be separated from nature. Natural phenomena and laws control humans at every stage in their lives. Natural law is God's law that can be seen and experienced by humans. In Hinduism, the form of natural law is called *dharma* which is relative to human experience and therefore regulates human behaviour to achieve happiness in life in the world.

Rta in Hinduism is the basis for the teachings of *karma phala* that everything in this world is the consequences of every action. The teachings of *Rta* regulate the consequences of human actions. Therefore, nature as a place of human life must be preserved. If humans destroy nature, humans are destroying their place of life. To destroy a place to live is to plunge oneself into the abyss of destruction.²⁶ In his study, Dewa Ketut Hendra Puspawan mentions that the obligation of Hindus to keep the environment in harmony

²⁶ I Made Suweta, "Rekonstruksi Nilai Teo-Ekologi Hindu Pada Pemujaan Pura Ulun Danu Di Bali [Reconstruction of Hindu Theo-Ecological Values in Worshipping Ulun Danu Temple in Bali]," *Genta Hredaya: Media Informasi Ilmiah Jurusan Brahma Widya STAHN Mpu Kuturan Singaraja...* 2, no. 1 (2020): 1–16, <https://stahnmpukuturan.ac.id/jurnal/index.php/genta/article/viewFile/142/135>.

exists in the Atharwaveda Book (XII:1), namely *satya, rta, diksa, tapa, brahma and yajna*. This teaching is about to uphold the earth.²⁷

Yadnya Restores Environmental Harmony

The essence of the relationship between humans and nature is when there is a harmonious, balanced situation between the elements in nature and the elements possessed by humans. This balance is always maintained, and one way to do it is to do *yadnya*.²⁸

Yadnya is a form of human gratitude to God who has created this universe with *yadnya*. God gives something in abundance to living beings without ever thinking about what He expects from the results of his creation. Behaviour (*karma*) gives birth to *yadnya*, from *yadnya* is born rain that gives life to plants. Plants provide food for living things, and from the food the living things survive. This is a natural cycle that was realised by the ancestors of the Hindu community, especially those living around lakes in Bali. With such awareness, places at the centre of the life cycle are considered by the Hindus as sacred areas. To maintain these places they build sacred places.²⁹

Danu Kertih Restores the Sanctity of Lake Water

I Ketut Wiana says that maintaining freshwater sources on land such as springs, lakes, rivers, and other water sources is done by holding sacred religious ceremonies in the lake.³⁰ One of them is the

²⁷ Puspawan, “Memahami Ekologi Hindu Melalui Ajaran Tri Hitha Karana [Understanding Hindu Ecology Through the Teachings of Tri Hitha Karana].”

²⁸ Puspawan.

²⁹ Suweta, “Rekonstruksi Nilai Teo-Ekologi Hindu Pada Pemujaan Pura Ulun Danu Di Bali [Reconstruction of Hindu Theo-Ecological Values in Worshipping Ulun Danu Temple in Bali].”

³⁰ I Ketut Wiana, “‘Sad Kertih’: Sastra Agama, Filosofi, Dan Aktualisasinya [‘Sad Kertih’: Religious Literature, Philosophy, and Its Actualization],” *Bali Membangun: Jurnal Bappeda Litbang*, 1, no. 3 (2018): 159–159, <https://doi.org/10.51172/jbmb.v1i3.29>.

Danu Kertih ceremony at Ulun Danu Temple, Bali. The ceremony has philosophical values, including protecting the environment.

One form of the Hindu response to the environmental crisis is by holding a Danu Kertih ceremony held at Ulun Danu Temple. The ritual embodies Hindu respect for the lake as the centre of the source of freshwater. From the absorption of the lake, springs emerge both from the surface and below and flow into rivers.³¹

***Rwa Bhineda* Creates Balance in Nature**

Rwa Bhineda is the philosophical teaching of the Balinese people. It is a teaching that states that there are two qualities in the world, namely good and evil, positive and negative, inseparable and always related.³² According to Suweta, *Rwa Bhineda* gave birth to an idea about the sacred and impure. Humans begin to place something sacred in a place that they deem suitable to make a holy place sacred and keep it from dirty things.

Hindus realise that God is present in sacred media. Therefore, everything symbolizing a part of God will always be purified by Hindus. Sacred buildings, statues, trees, and purified springs will always be protected from dirt to remain holy. By maintaining their holiness, Hindus hope God will always be there and give His grace to people.³³

³¹ Suweta, "Rekonstruksi Nilai Teo-Ekologi Hindu Pada Pemujaan Pura Ulun Danu Di Bali [Reconstruction of Hindu Theo-Ecological Values in Worshipping Ulun Danu Temple in Bali]."

³² I Made Dwi Susila Adnyana, *Tato Radjah Dalam Perspektif Hindu Menjawab Pertanyaan Negatif Masyarakat Tentang Tato [Radjah Tattoos in Hindu Perspective Answering Society's Negative Questions About Tattoos]* (Bali, Indonesia: Nilacakra Publishing House, 2018).

³³ Suweta, "Rekonstruksi Nilai Teo-Ekologi Hindu Pada Pemujaan Pura Ulun Danu Di Bali [Reconstruction of Hindu Theo-Ecological Values in Worshipping Ulun Danu Temple in Bali]."

***Tri Hita Karana* Creates Universal Harmony**

The fundamental essence of *Tri Hita Karana* contains the understanding that the three causes of welfare are rooted in the harmonious relationship between humans and their God, humans and their natural environment, and humans and each other. By applying this philosophy, it is hoped that it can replace the modern view of life that prioritises individualism and materialism. Therefore, we will look at Hindu ecology in the text of *Adi Parwa*.³⁴ Therefore, welfare cannot be obtained if the relationship between humans, God, and the environment is not good. Humans will not benefit from nature.

Tri Hitha Karana comes from Sanskrit, namely *Tri* means three, *Hitha* means happiness, and *Karana* means cause. *Tri Hitha Karana* is three causes and ethical values that humans must obey to obtain the happiness of the “*jagadhita*” world. The concept of *Tri Hitha Karana* is an ethical definition that is closely related to ecological values as the basic concept of the Balinese life order.

Tri Hitha Karana consists of three parts: *parhyangan*, *pawongan* and *pelemahan*. First, *parhyangan*, which is the first part of the concept of *Tri Hitha Karana*, contains the reciprocal relationship between humans and the Creator. Second, *pawongan* contains the reciprocal relationship between humans and humans. The concept states that humans (social beings) need the help of other humans in every activity carried out by themselves. Third, *palemahan*, the last part of the *Tri Hitha Karana* concept, contains the reciprocal relationship between humans and their environment. Their relationship occurs because humans are the centre of the universe system. Humans and their interests are considered the most decisive in the order of ecosystems.

³⁴ Ida Bagus Subrahmaniam Saitya, “Ekologi Hindu Dalam Teks Ādi Parwa [Hindu Ecology in the Ādi Parwa Text],” *Sphatika: Jurnal Teologi* 10, no. 2 (2020): 140–140, <https://doi.org/10.25078/sp.v10i2.1550>.

In line with that, Saitya, in his study on Hindu Ecology in the Adiparwa Text, says that ecology is the relationship between living things and their environment. In Hinduism, the relationship between humans and their environment is called *Tri Hita Karana*, which consists of *Parhyangan* (human relations with God), *Pawongan* (human relations with humans), and *Palemahan* (human relations with nature). Furthermore, according to Saitya, Ādiparwa text teaches us to preserve and protect the environment, as shown by the characters Naga Takṣaka who is the guardian of the air, Bāsuki the guardian of the oceans, and Anantabhoga the guardian of the earth. The three dragons symbolise that humans have to preserve the environment so that the lives of living things become harmonious.³⁵

In addition, the Hindu tradition has the concept of *Karang Paumahan*, namely one of the primary needs of humans. According to Maslow, humans need a house as an instrument to meet the need for security. In line with Maslow's opinion, the local Balinese text, *Asta Bhumi*, contains procedures to choose a yard and arrange the yard's location to avoid bad luck with the wrong yard location. The *Bhama Kertih* text also contains *upakara* facilities to neutralise the negative impact of a bad yard. In addition, there is a procedure to determine the location of the exit (*Pamedal*) of a house based on the cardinal directions. With this method, it is hoped that people will have a perfect yard based on *Sekala* and *Niskala*.³⁶

Response of Buddhism to the Ecological Crisis

Buddhism also responds to the ecological crisis through its theology. However, studies on ecology from the Buddhist perspective

³⁵ Saitya.

³⁶ Hari Harsananda and Anak Agung Ayu Alit Widyawati, "Karang Paumahan Perspektif Ekologi Hindu [Paumahan Reef in Hindu Ecological Perspective]," *Jurnal Spathika* 2, no. 2 (2019): 22–29, <https://doi.org/10.25078/sp.v10i2.1549>.

are still scarce. The authors hardly found articles related to Buddhism and ecology on *Google Scholar*, except articles written by Mugiyo. According to Mugiyo, the maintenance of ecosystems in Buddhism emphasises preserving the environment. Regarding preserving the environment that brings beauty (aesthetics), the *Dhammapada-Khuddhaka Nikāya*, verse 49, states: "Just as a beetle collects honey from flowers without destroying their color or smell, so should a wise person wander from village to village."³⁷

Furthermore, Mugiyo expresses that preserving nature is an aesthetic form. The Buddha, he says, emphasises in the *Vinaya Pitaka* that a monk is not allowed to damage grains and pollute water and plants with impurities, such as saliva, urine, and feces. Furthermore, it is forbidden to cut down trees, do farming, and start a fire while cooking.

Mugiyo's study confirms that environmental sustainability gets serious attention even in Buddhism. The prohibition of cutting down trees, destroying plants, and polluting water is a Buddhist response to the ecological crisis experienced by humans. However, Mugiyo's article indicates that the obligation to protect the environment is only for the *Bhikku*/monks (Buddhist experts). Therefore, there needs to be an in-depth study of all humans' obligations to protect the environment.

Response of Confucianism the Ecological Crisis

The authors has not obtained a study that focuses on Confucian ecology. In the authors' search on *Google Scholar*, there was no single

³⁷ Mugiyo, "Nyadran Kali Dalam Perspektif Buddhisme (Studi Kasus Pada Masyarakat Umat Buddha Di Desa Kalimanggis, Kaloran, Kabupaten Temanggung) [Nyadran Kali in a Buddhist Perspective (Case Study on Buddhist Community in Kalimanggis Village, Kaloran, Temanggung Regency)]," *Sabbhata Yatra : Jurnal Pariwisata Dan Budaya* 1, no. 1 (2020): 45–59, <https://doi.org/10.53565/sabbhatayatra.v1i1.146>.

article on ecology from the Confucian perspective. However, according to Lalu, Confucianism and Buddhism are moral religions. In other words, Confucianism would also cover this issue.³⁸ So, the Confucian religion also teaches love and compassion not only for humans but also for nature.

CONCLUSION

Based on the problem formulation, the authors conclude that all religions (Islam, Christianity, Hinduism, Buddhism, and Confucianism) teach the values of ecological preservation and the compassion of their people to be responsible for ecological crises. In particular, religions outside of Islam, namely Christianity, Hinduism, Buddhism, and Confucianism, respond to the ecological crisis as follows: First, Christianity responds to the ecological crisis through the theo-ecological concept as part of the affirmation of faith in God. In addition, the teaching of environmental conservation in Christianity glorifies all of God's creations. Second, Hinduism responds to the ecological crisis through its five teachings: *Rta*, *Yadnya*, *Danu Ktih*, *Rwa Bhineda*, and *Tri Hita Karana*, including *parhyangan pawongan* and *weakening*. Third, Buddhism responds to environmental conservation with its teachings that emphasise the importance of beauty (aesthetics), as found in *the Dhammapada-Khuddhaka Nikāya*. Fourth, Confucianism responds to the ecological crisis with its moral teachings, one of which is protecting the environment.

³⁸ Yosef Lalu, *Makna Hidup Dalam Terang Iman Katolik: Manusia Menggumuli Makna Hidupnya [The Meaning of Life in the Light of the Catholic Faith: Man Struggles for the Meaning of His Life]* (Yogyakarta, Indonesia: Kanisius, 2010).

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