

## Islamic-Hindu Ecotheology in Maintaining the Sustainability of Nature in Taman Nasional Bromo Tengger-Semeru (TNBTS)

Asep Rahmatullah<sup>1\*</sup>, Moch. Tohiri Habib<sup>2</sup>

<sup>1,2</sup> Universitas Islam Internasional Darullughah Wadda'wah, Pasuruan, Indonesia

<sup>1</sup>[aseprahmatullah@uiidalwa.ac.id](mailto:aseprahmatullah@uiidalwa.ac.id), <sup>2</sup>[thohiry@gmail.com](mailto:thohiry@gmail.com)

\*Correspondence

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### Abstract

As a scientific discipline, ecotheology is important to practice in everyday life. The research tries to photograph Islamic-Hindu ecotheology in preserving nature in the Bromo Tengger Semeru national park. This research aims to explore the role of religious ethics in maintaining natural sustainability. This research uses a qualitative-descriptive method. This research concludes, first, that the formation of Islamic-Hindu ecotheology is actually more tied to cultural factors that are strongly attached to the Tengger tribe. Second, maximizing the potential of ecotheology in relation to protecting nature and the surrounding/supporting environment of TNBTS because in this case, both Islam and Hinduism as the majority religions in the communities around TNBTS have the same enthusiasm and concern for nature and the environment. Third, the Islamic-Hindu Ecotheology model in maintaining natural sustainability in TNBTS is more of a model of integrating religion with local culture. The contribution of this research lies in the affirmation of an ecotheological model that harmonizes local culture and religious values as an optimal effort in nature conservation in TNBTS, providing new insights into the integration of spirituality and tradition in the context of environmental sustainability.

**Keywords:** *Ecotheology, Sustainability, TNBTS*

### INTRODUCTION

This study will examine Islamic-Hindu ecotheology<sup>1</sup> in preserving nature in Taman Nasional Bromo Tengger-Semeru (hereinafter referred to as TNBTS), precisely in Tosari, Pasuruan, East Java. This is interesting to do because TNBTS is one of the national parks with quite a large number of visitors every day. Even visitors will increase sharply on holidays and certain moments such as local religious ceremonies, jazz festivals, or local government events. With such a large number of tourist visits, unknowingly it will also affect the existing cultural values and ultimately will also damage TNBTS. Both damage to the natural environment and local culture. In addition,

<sup>1</sup> In short, ecotheology, which is understood as an effort to reveal the theological basis of the relationship between humans, nature, and the cosmos, can be used as a spirit to protect the cosmos; see Celia Deane-Drummond, *The Ethics of Nature*, New Dimensions to Religious Ethics (Malden, MA: Blackwell Pub, 2004), xii.

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naturally, the number of residents living in the TNBTS area is increasing due to marriage or other factors. With the increase in local residents and visitors coming to TNBTS, the sustainability of TNBTS nature is under threat.

Statistical data shows that throughout 2019, the number of tourists visiting TNBTS reached 690,831, with details: 669,442 domestic tourists and the remaining 21,409 foreign tourists. Of that number, non-tax state revenue (PNBP) reached IDR 22.86 billion. From the many tourists visiting, the area is inseparable from the hustle and bustle of vehicles, especially motorbikes, which are the main vehicles. It is recorded that when the holiday peak has been reached, thousands of motorbikes pass by emitting thick smoke. Not only motorbikes, but also Jeep vehicles totaling 1,416, also contribute a lot of pollution. In fact, the impact of carbon monoxide emitted from vehicle exhaust will inhibit plant growth.<sup>2</sup> This condition is certainly very dangerous for the sustainability of TNBTS in particular and the global climate in general.

In addition, there are certain individuals in the community who also use land in the TNBTS area illegally.<sup>3</sup> This action is quite dangerous for the TNBTS area itself. The TNBTS area will become narrower; the naturalness and freshness of the air will decrease. Even in the long term, not only will the problem concern nature, but it will also lead to quite serious socio-economic problems. Many people will lose their jobs, or their income will decrease because visitors will decrease/be quiet. Furthermore, if a person/community loses their livelihood, it is not impossible that crime will increase.

Ecotheology itself has been a long-standing discussion among intellectuals, such as the research of Fahmi et al.,<sup>4</sup> Afandi et al.,<sup>5</sup> Sadiqa and Rafi,<sup>6</sup> and several other researchers. Some of the researchers mentioned are quite focused on writing about ecotheology. Numerous scholars have also written extensively on ecotheology from various religious perspectives. It is important to address all of these problems through Islamic-Hindu ecotheology. Here are some of the main reasons, including:

*Firstly*, the majority of the population of TNBTS are Hindu and Muslim. According to statistical data quoted by the Central Statistics Agency of Pasuruan Regency, Hinduism is 12,320 or around 66.6%, Islam is 6,032 or around 32.6%, Protestant Christianity is 134 or around 0.72%, and Catholicism and Buddhism are each

<sup>2</sup> Retno Hemawati, "Sepanjang 2019 Pengunjung Bromo Tembus 690 Ribu Orang," n.d., <https://mediaindonesia.com/>.

<sup>3</sup> Wimmy Haliim, "Dinamika Implementasi Kebijakan Konservasi Lahan Taman Nasional Bromo Tengger Semeru," *Jurnal Borneo Administrator: Media Pengembangan Paradigma Dan Gaya Baru Manajemen Pemerintahan Daerah* 14, no. 1 (April 1, 2018): 54, <https://doi.org/10.24258/jba.v14i1.327>.

<sup>4</sup> Much Maftuhul Fahmi, Eko Suprayitno, and Aunur Rofiq, "Sustainable Development and 'Deep Ecology' Seyyed Hossein Nasr" (4th Annual International Conference on Language, Literature and Media (AICOLLIM 2022), Atlantis Press, 2023), 514–22, [https://doi.org/10.2991/978-2-38476-002-2\\_49](https://doi.org/10.2991/978-2-38476-002-2_49).

<sup>5</sup> Yuyun Affandi et al., "Da'wah Qur'aniyah Based on Environmental Conversation: Revitalizing Spiritual Capital Ecotheology, Environmentally Friendly, Gender Responsive," *Pertanika Journal of Social Sciences and Humanities* 30 (March 7, 2022): 159–70, <https://doi.org/10.47836/pjssh.30.1.09>.

<sup>6</sup> Ulfat Sadiqa and Dr Amt ul Rafi, "Environmental Degradation and Interfaith Efforts: A Contemporary Discourse of Islam and Hinduism," *Al-Qamar*, September 30, 2022, 51–70, <https://doi.org/10.53762/alqamar.05.03.e04>.

0 or 0%.<sup>7</sup> With the large number of Hindu and Islamic religions if empowered properly, the problems in TNBTS can be resolved quickly. The ethical values of Islam and Hinduism can be used as an ethical spirit to maintain TNBTS. Because both Islam and Hinduism are rich in ethical values.

*Secondly*, Islam and Hinduism practiced by the TNBTS community are more Sufi-cultural in nature. This makes it easier to dialogue about value ideas that can be applied to solve environmental problems in TNBTS. In Islam itself, ethical values can be found in the Sufism tradition. In Indonesia itself, the Sufism tradition is strong enough to influence the characteristics of Indonesian society, including in viewing the environment.<sup>8</sup> In the context of Hinduism, this is also the case. Hinduism is rich in ethical values and a philosophy of life. Hinduism teaches its adherents three basic principles, namely philosophy as capital for achieving the truth of the essence of life, ceremonies full of natural symbols as a guide to life and good ethics towards humans, nature and God.<sup>9</sup> The ethical character of both Islam and Hinduism can be used as a spirit for improving the natural and social environment of the TNBTS community.

*Thirdly*, the local culture in the TNBTS community is familiar with the local religious dimension. This local culture can be used as an infrastructure to prevent damage to TNBTS. Local culture that has been deeply rooted in the lives of the TNBTS community is rich in ethical values. One of these ethical values is the five loyalties. An ethical value that is held tightly in everyday life, the five loyalties are, first, setya budaya, meaning they must uphold the nature of obedience, perseverance, and an independent attitude. Second, setya wacana, meaning they must be loyal to what is said. Third, setya semaya, meaning they must keep their promises. Fourth, setya laksana, meaning they must have obedience and obedience. Fifth, setya mitra, meaning they must be loyal friends.<sup>10</sup> This concept of developing local culture is very good in the context of nature conservation. Moreover, rural communities are generally bound by deeply rooted traditional values. These values will be the people's guide in relation to interaction with nature.

Meanwhile, the trend of ecotheology studies in developing research is focused on four main studies.

*Firstly*, Ecotheology seen from a theological perspective can be found in Shahid's

<sup>7</sup> "Badan Pusat Statistik Kabupaten Pasuruan," accessed July 1, 2023, <https://pasuruankab.bps.go.id/statictable/2020/05/27/385/jumlah-penduduk-menurut-kecamatan-dan-agama-yang-dianut-di-kabupaten-pasuruan-2019.html>.

<sup>8</sup> Ida Munfarida, "Relevansi Nilai-Nilai Tasawuf Bagi Pengembangan Etika Lingkungan Hidup," *Indonesian Journal of Islamic Theology and Philosophy* 2, no. 1 (July 20, 2020): 22–23, <https://doi.org/10.24042/ijitp.v2i1.3901>.

<sup>9</sup> A.A Gede Wiranata, "Etika Hindu Dalam Kehidupan," *Widya Katambung* 11, no. 1 (June 30, 2020): 1, <https://doi.org/10.33363/wk.v1i1.498>.

<sup>10</sup> Ahmad Marzuki Ahmad Marzuki, "Nilai Pendidikan Islam Dalam Tradisi Unan-Unan Masyarakat Suku Tengger," *Jurnal Al-Murabbi* 1, no. 2 (2016): 223.

research.,<sup>11</sup> Akhlak,<sup>12</sup> Azisi et al.,<sup>13</sup> Dahlan and Asrul,<sup>14</sup> Rakhmat et al.,<sup>15</sup> Several studies conducted by previous researchers have concluded that there is theological legitimacy in maintaining ecology.<sup>16</sup> Meanwhile, Rahmat, concluded that in the Qur'an, humans are stated as khalifah fil ardi, not to control nature blindly, but humans have the responsibility to care for it. While the last two researchers see the legitimacy of the Qur'an and Hadith about the obligation of humans to protect from environmental pollution (plastic)<sup>17</sup> and explains water that is oriented towards three main functions, namely the social function as shared ownership, the ecological function as shared survival and the conservation function as part of maintaining nature.<sup>18</sup> If we refer to this research, theological legitimacy actually strengthens how important it is to protect ecology.

The same thing can be found in Hindu theology. According to Gupta's research,<sup>19</sup> in Hindu belief also explains how the ecological sustainability maintenance model. More specifically, according to Gaduh, nature in theology is not something separate from God, but nature is perceived as the existence of God itself.<sup>20</sup> In another research, Gaduh and Harsananda concluded that in Hindu religious theology, especially in the Lontar Sri Purana Tattwa, God is depicted as a figure who controls the entire universe. Hindu theological teachings place the profession of farmer as a medium to get closer to God.<sup>21</sup> These data, both from an Islamic and Hindu theological perspective, show how strongly both religions pay attention to theological aspects.

*Secondly*, ecotheology from a pedagogical perspective, both practical and

<sup>11</sup> Ahmad Shahid, "Moral Kekhalifahan Manusia Dalam Al-Qur'an Menurut Teori Ecotheology Islam: Studi Tafsir Tematik," *Jurnal Perspektif* 4, no. 2 (December 21, 2020): 82, <https://doi.org/10.15575/jp.v4i2.80>.

<sup>12</sup> Sayed Akhlaq, "Introducing a Comparative Ecotheology: Islamic Concept of Basmalah and Luther's Commentary on the Ten Commandments," *Consensus* 41, no. 1 (May 25, 2020), <https://doi.org/10.51644/GDDC5183>.

<sup>13</sup> Ali Mursyid Azisi et al., "Islam And Ecotheology (A Study of the Message of the Qur'an to Preserve Environmental Wisdom)," *Al-Afkar, Journal For Islamic Studies* 6, no. 3 (June 18, 2023): 933–48, <https://doi.org/10.31943/afkarjournal.v6i3.542>.

<sup>14</sup> Achmad Dahlan and Asrul Asrul, "Eco-Theology of Water from the Perspective of Hadith: Thematic Study of Al-Mā' Term," *Jurnal Ushuluddin* 30, no. 1 (August 16, 2022): 63–75, <https://doi.org/10.24014/jush.v30i1.17100>.

<sup>15</sup> Aulia Rakhmat, "Islamic Ecotheology: Understanding The Concept Of Khalifah And The Ethical Responsibility Of The Environment," *Academic Journal of Islamic Principles and Philosophy* 3, no. 1 (June 30, 2022): 1, <https://doi.org/10.22515/ajipp.v3i1.5104>.

<sup>16</sup> Shahid, "Moral Kekhalifahan Manusia Dalam Al-Qur'an Menurut Teori Ecotheology Islam," 103.

<sup>17</sup> Azisi et al., "Islam And Ecotheology (A Study of the Message of the Qur'an to Preserve Environmental Wisdom)," 934.

<sup>18</sup> Dahlan and Asrul, "Eco-Theology of Water from the Perspective of Hadith," 64.

<sup>19</sup> Ravi M. Gupta, "Battling Serpents, Marrying Trees: Towards an Ecotheology of the Bhāgavata Purāṇa," *Journal of Dharma Studies* 4, no. 1 (April 1, 2021): 29–37, <https://doi.org/10.1007/s42240-021-00097-z>.

<sup>20</sup> Acyutananda Wayan Gaduh, "Tumpek Bubuh Dalam Perspektif Teo-Ekologi Hindu," *Sphatika: Jurnal Teologi* 11, no. 2 (September 25, 2020): 154, <https://doi.org/10.25078/sp.v11i2.1777>.

<sup>21</sup> Acyutananda Wayan Gaduh and Hari Harsananda, "Teo-Ekologi Hindu Dalam Teks Lontar Sri Purana Tatwa," *Kamaya: Jurnal Ilmu Agama* 4, no. 3 (October 1, 2021): 427, <https://doi.org/10.37329/kamaya.v4i3.1408>.

theoretical. In this perspective, it can be found in the research of Mahzumi et al.,<sup>22</sup> Abadi et al.<sup>23</sup> Quddus,<sup>24</sup> Widiyanto et al.,<sup>25</sup> and other researchers. Mahzumi et al. studied a figure from a pesantren named Noer Nasroh Hadiningrat. In his research, Mahzumi wanted to analyze how an educational figure has the ecological awareness to take concrete actions. In his research, Mahzumi concluded that the ecological concept that was initiated, believed, and practiced was the result of the subject's religious reflection on the oratorical sources of the Islamic community and combined with traditional awareness. Because that awareness then gave birth to the idea of a forestry school in which he studied and practiced theory into real action by carrying out reforestation and environmental conservation.<sup>26</sup>

*Thirdly*, ecotheology is studied from a historical perspective. Not many researchers have conducted this study. In a specific search conducted by researchers, only 1 researcher explicitly wrote historical perspective ecotheology, namely Mehmet.<sup>27</sup> In his historical study, according to Mehmet, Islamic-Christian ecotheology studies have actually been carried out for a long time. For a long time, both in the traditions of Islamic and Christian teachings, concern for nature has been highly recommended. Even in the holy books of both religions, the command to protect the environment is very clear.<sup>28</sup> The command to maintain ecology in the holy books of both religions is still carried out by the adherents of both religions. This historical fact is also actually a theological value because it comes from the holy books of each religion.

*Fourthly*, ecotheology is studied from a socio-cultural perspective, research can be found in Zahid's research,<sup>29</sup> Wijisen and Anshori,<sup>30</sup> Brontowiyono,<sup>31</sup> Soraya<sup>32</sup>

<sup>22</sup> Fikri Mahzumi, Suhermanto Suhermanto, and Iffah Iffah, "The Forest Warrior Of Walisongo Islamic Boarding School Tuban: Supporting Students as Ecotheology Based Forest Conservator," *ULUL ALBAB Jurnal Studi Islam* 20, no. 1 (June 25, 2019): 47, <https://doi.org/10.18860/ua.v20i1.5585>.

<sup>23</sup> Mansurni Abadi et al., "The Ecotheological Movement Among The Muslim Youngers Generation In Indonesia: Case Studies Eco Deen And Green Cadre Of Muhammadiyah," *Asian People Journal (APJ)* 5, no. 2 (October 31, 2022): 179, <https://doi.org/10.37231/apj.2022.5.2.473>.

<sup>24</sup> Abdul Quddus, "Eco-Pesantren As The Panacea For Global Climate Change: Lessons From Nurul Haramain Nw Lombok Islamic Boarding School Indonesia," *Jurnal Tatsqif* 18, no. 2 (November 15, 2020): 111, <https://doi.org/10.20414/jtq.v18i2.2741>.

<sup>25</sup> Ahmad Arif Widiyanto et al., "Practising Eco-Theology: Pesantren and Green Education in Narmada Lombok, Nusa Tenggara Barat (NTB), Indonesia" (1st Lawang Sewu International Symposium on Humanities and Social Sciences 2022 (LEWIS 2022), Atlantis Press, 2023), 118, [https://doi.org/10.2991/978-2-38476-078-7\\_14](https://doi.org/10.2991/978-2-38476-078-7_14).

<sup>26</sup> mahzumi, Suhermanto, And Iffah, "The Forest Warrior Of Walisongo Islamic Boarding School Tuban," 1.

<sup>27</sup> Abuzer Mehmet, "History of Christian-Muslim Eco-Theology," *Tanazur* 4, no. 1 (June 23, 2023): 106.

<sup>28</sup> Mehmet, 107.

<sup>29</sup> A Zahid, "Ecotheology: The Basic Values Of Indonesian Islamic Student Movement (PMII)" 30, no. 1 (2021): 81.

<sup>30</sup> Frans Wijisen and Ahmad Anfan Anshori, "Eco-Theology in Indonesian Islam: Ideas on Stewardship among Muhammadiyah Members," *Journal of Government and Civil Society* 7, no. 1 (May 1, 2023): 109, <https://doi.org/10.31000/jgcs.v7i1.7303>.

<sup>31</sup> Widodo Brontowiyono, "Actualization Of Javanese Ecoculture And Islamic Ecotheology Towards Sustainable Development," *Indonesian Journal of Interdisciplinary Islamic Studies (IJIIS)*, September 20, 2019, 67, <https://doi.org/10.20885/ijiis.vol3.iss1.art4>.

<sup>32</sup> Ahna Soraya, "Tradisi Reresik Sendang Masyarakat Wonosoco Dalam Perspektif Ecotheology Islam," *FIKRAH* 7, no. 2 (December 31, 2019): 391, <https://doi.org/10.21043/fikrah.v7i2.6487>.

Yogantara et al.,<sup>33</sup> Gaduh<sup>34</sup> and other researchers. The interesting thing about some of the research above is the research written by Ahna Soaraya. In her research, she concluded that in the tradition of *eresik Sendang* (cleaning and maintaining the springs in the village) besides being part of a form of gratitude to Allah with all Islamic events, at the same time its implementation is still part of the Hindu tradition.<sup>35</sup> This shows that in many cases of culture, the values of religious teachings can unite in space. Culture that is rooted in society can be a bridge that unites different religions. But still, this unification is in the context of culture, not the unification of religious worship.

Of the four developing trends of ecotheology studies, researchers believe that there is still “empty space” for research. The “empty space” in this research does not mean that no one has studied it at all, but the “empty space” in question is that the research still allows for development from other perspectives. The “empty space” according to researchers is in the area of ecotheology studies from a socio-cultural perspective. Therefore, in this case, researchers will study Islamic-Hindu ecotheology in maintaining the sustainability of Nature in Taman Nasional Bromo Tengger-Semeru (TNBTS). Several previous researchers, in the context of socio-cultural ecotheology, have not studied Islamic-Hindu ecology within a cultural framework.

## METHOD

This Islamic-Hindu ecotheology research is a natural field research using a qualitative approach. This research approach was chosen because the researcher will explore and develop an understanding of the Islamic-Hindu ecotheology phenomenon in relation to protecting the environment in TNBTS. Meanwhile, the design of this research is a case study. This research took place in the Tosari sub-district, precisely in Tosari Village. Because Tosari Village is one of the buffer villages of TNBTS. Meanwhile, there are two sources of data in this study. The first is the primary source, namely in the form of interviews and observations with traditional and religious leaders; the secondary source is in the form of interviews with the Tosari village community. Data collection techniques in qualitative research are carried out circularly. Therefore, in collecting this data, the researcher used four techniques, namely, (1) in-depth interviews, (2) participant observation, and (3) documentation.

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<sup>33</sup> I Wayan Lali Yogantara, I Nyoman Adiputra, and I Wayan Wastawa, “Forest Conservation In The Tenganan Pegringsingan Traditional Village Manggis District, Karangasem Regency (Ecotheology Study),” 2021, 32.

<sup>34</sup> Acyutananda Wayan Gaduh, “Keberadaan Pura Ulun Suwi Subak Tegal Pada Alih Fungsi Lahan Pertanian Di Kelurahan Kerobokan Kaja Kecamatan Kuta Utara Kabupaten Badung (Kajian Teo-Ekologi Hindu),” *Pangkaja: Jurnal Agama Hindu* 23, no. 1 (December 7, 2020): 86–87, <https://doi.org/10.25078/pkj.v23i1.1910>.

<sup>35</sup> Soraya, “Tradisi Reresik Sendang Masyarakat Wonosoco Dalam Perspektif Ecotheology Islam,” 391.

## RESULTS AND DISCUSSION

### **The Formation of the Islamic-Hindu Ecotheology Concept in Maintaining Natural Sustainability in Taman Nasional Bromo Tengger-Semeru (TNBTS)**

Based on the results of interviews and observations in the field, there are several important things that researchers found in relation to the concept of Islamic-Hindu ecotheology in preserving the nature of TNBTS. Based on statements from local religious and traditional leaders, ecotheology was formed because of the ethical values of religion that taught about preserving nature and the environment. Here, the term preserving the natural environment has actually become a habit of the local community that has been passed down from generation to generation since long ago. When the community embraced Islam, the tradition of preserving the natural environment was maintained. Islam itself also teaches about the obligation of its people to preserve nature. We also know *hablum minallah*, *hablum minannas*, and *hablum minal alam*. Relationship with Allah, relationship with humans, and relationship with nature.<sup>36</sup>

According to the explanation from Ustad Basori above, the formation of ecotheology actually stems from a tradition that has been passed down from generation to generation to preserve nature. In the Tengger tribe community, nature is an important part of their lives. This awareness grows because the Tengger tribe is an identity that is inherent in the entire community there. All the customary rules that have been passed down from generation to generation, they will continue to maintain. The peak is when their traditional ceremonies from various different religions will still come. Because, as explained earlier, they are bound and united by the identity of the Tengger tribe.

Research conducted by Achmad Zurohman et al. confirms that all traditional ceremonies that have taken place in the Tengger area since ancient times have been followed by the entire Tengger Tribe community, including people who are not Hindus. This is done as a form of respect for other religions that have been instilled since ancient times and are still applied today. The preservation of customs and culture in the Tengger Tribe community is the success of strategic communication between religious leaders (religion), traditional leaders (traditional shamans), the government, and the Tengger Tribe community. Efforts to preserve the customs and culture of the Tengger Tribe, as well as minimize conflicts between beliefs in the implementation of customs and culture of the Tengger Tribe, religious leaders emphasize egalitarian communication, meaning that communication is carried out by emphasizing equality and equality among fellow Tengger Tribe members.<sup>37</sup> Based on the research findings above, there are two keywords for why the Tengger tribe is able to bind itself into one tribal identity despite different religions, namely, first, they are bound by the Tengger tribal identity with full awareness, and second, each religious figure egalitarianly becomes a liaison of different identities.

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<sup>36</sup> Ustadz Basori, Islamic Religious Figures, Tosari, 24 Desember 2024

<sup>37</sup> Achmad Zurohman, Babul Bahrudin, and Fina Risqiyah, "Nilai Budaya Lokal Pada Upacara Kasada Dalam Upaya Pelestarian Kebudayaan Masyarakat Suku Tengger Desa Ngadisari Kecamatan Sukapura Kabupaten Probolinggo," *Pendekar: Jurnal Pendidikan Berkarakter* 5, no. 1 (April 19, 2022): 31, <https://doi.org/10.31764/pendekar.v5i1.8363>.

The two keywords above in relation to maintaining the sustainability of nature around TNBTS then become strong. In addition, the role of religion, which also has an ethical spirit in maintaining the environment, further strengthens public awareness in maintaining nature and the environment of TNBTS. In this context, religion and culture work together and prioritize each other in maintaining the sustainability of nature. However, it must be admitted that the local culture (Tengger culture) is the earliest in awareness of maintaining nature and the environment. This is as conveyed by a traditional figure, known as a *dukun pandita*, Mr. Eko Warnoto or Mr. Keto, whom the researcher interviewed:

The preservation of nature in the Tengger region including in the national park is actually the strongest influence of the culture itself. Tengger traditional ceremonies have many values related to the preservation of nature, preservation and safety in general. So starting from routine events every month, yearly and 5 years, there are many. especially every year, the ones that are commonly known to outsiders are *Yadnya Kasada*, *Yadnya Karo*, both of which are held once a year. If once every 5 years there is a ceremony called the *unen-unen* ceremony. it is also done together.<sup>38</sup>

Furthermore, according to Mr. Keto, the success of the Tengger community in preserving nature is also the role of local traditional leaders who are very strong. Traditional elders play an important role in reminding and directing their citizens to continue to adhere to ancestral traditions. With the maximum role of traditional leaders, culture including the preservation of nature in the Tengger region is maintained. Traditional leaders play an important role [in maintaining Tengger traditions). One of their duties is only to direct their traditional citizens, even though the Bromo Tengger Semeri National Park is a government area, it is still subject to the customary regulations that apply in Tengger. For example, yesterday there was a *megeng kepitu* ceremony. TNBTS is subject to Tengger traditional regulations for the safety of humans or residents around Tengger.<sup>39</sup>

From this data, researchers can draw a common thread that the formation of Islamic-Hindu ecotheology in maintaining the sustainability of nature in TNBTS was inspired by the customs and culture of Tengger that have been rooted for a long time. Not only rooted for a long time, but the tradition also binds the entire Tengger tribe who then also have heterogeneous religions. As is known, the religions that came to the Tengger community, whether Islam, Christianity, Hinduism, Buddhism or other religions, occurred later. In other words, the formation of Islamic-Hindu ecotheology in maintaining the sustainability of nature in TNBTS did not start from the values of religious teachings first, but the teachings of tradition and culture first. Furthermore, religions that have ethical values and the spirit of preserving nature and the surrounding environment become supporters of existing traditional values.

Referring to the theory of symbolic interaction, the formation of Islamic-Hindu ecotheology in maintaining the sustainability of nature in TNBTS can be explained

<sup>38</sup> Eko Warnoto, *Hindu Religious Figures and Tengger Traditional Figures*, December 24, 2023

<sup>39</sup> Eko Warnoto, *Hindu Religious Figures and Tengger Traditional Figures*, December 24, 2023

clearly. Symbolic interaction itself is based on three main concepts, namely mind, self, and society.

First, Mind, this is the first foothold for someone who communicates with themselves. This means that before someone speaks outside, they will talk to themselves. Furthermore, the mind that Mead means is the way a person's conversation works with themselves. Thoughts arise and develop from the way social works are integral components of the social process. Mead views the mind pragmatically, namely, the mind involves the way the mind works that leads to solving problems.<sup>40</sup> In the context of environmental sustainability, if we refer to Mead's Mind, it means that the mind of a person (Tengger citizen) who cares about the natural environment is rooted in his/her view, which is inspired by social interactions that require a beautiful natural environment. Slowly but surely, awareness is formed; moreover, communally, the Tengger community believes that tradition is a teaching that binds itself.

Second, self, Based on Mead's view, a person has two sides, namely self and social side (person). Personal character can be influenced by regulations, values, and local customary norms where a person is located and learned through social interactions that occur in the traditions of that community. When people respond to things that happen in the community environment, at that time they are applying something called attitude.<sup>41</sup> If this concept is drawn in relation to the preservation of nature by the Tengger tribe, it can be understood that the awareness of the surrounding community in preserving the environment is also influenced by local customs, which have indeed upheld existing traditions from the beginning. One of these traditions is preserving nature.

Third, society, in the concept of symbolic interaction, the network of relationships that are built places a person to be actively involved in society because of that they work together.<sup>42</sup> Based on this concept in relation to Islamic-Hindu ecotheology in TNBTS, a person's actions are always linked to the mind (thoughts) and will also be communicated to oneself (self) and also translated into society (society).

### **Maximizing the Potential of Islamic-Hindu Ecotheology in Maintaining Natural Sustainability in Taman Nasional Bromo Tengger-Semeru (TNBTS)**

As a social order that has been formed (although the community does not use the name ecotheology), ecotheology has the potential to be developed both in the context of preserving nature, culture, and tourism activities. In the context of preserving nature, for example, the potential for maximizing ecotheology becomes very important and easy to do. Because actually in a person's religiosity there are ethical values that are taught. These ethical values can move religious people to do good things in general and specifically regarding the preservation of nature.

<sup>40</sup> Abd Sattaril Haq, "Islam Dan Adat Dalam Tradisi Perkawinan Masyarakat Suku Bugis: Analisis Interaksionisme Simbolik," *AL-HUKAMA: The Indonesian Journal of Islamic Family Law* 10, no. 2 (2020): 335, <https://doi.org/10.15642/alhukama.2020.10.2.349-371>.

<sup>41</sup> Haq, 355.

<sup>42</sup> Firman Katon and Ulfa Yuniati, "Fenomena Cashless Society Dalam Pandemi Covid-19 (Kajian Interaksi Simbolik Pada Generasi Milenial)," *Journal Signal* 8, no. 2 (August 26, 2020): 142–43, <https://doi.org/10.33603/signal.v8i2.3490>.

In the context of the TNBTS buffer village, namely Tosari Village, which is the locus of this research, maximizing the potential of ecotheology is carried out by involving all components of religious people and all Tengger Tribe members in traditional ceremonies, especially traditional ceremonies, namely the *Yadnya Kasada* ceremony and the *Karo* ceremony.

In maximizing this potential, usually through the *Yadnya Kasada* ceremony and the *Karo* ceremony. The *Kasada* Ceremony is a ceremony of offerings to Sang Hyang Widhi and the ancestors, which is held every *Kasada* Month on the 14th day of the traditional Hindu Tengger calendar. This traditional ceremony is held at Pura Luhur Poten, right at the foot of Mount Bromo, at midnight until early morning. While the *Karo* ceremony aims to be a form of gratitude to God Almighty for the creation of Joko Seger and Roro Anteng as the Ancestors of Bromo and their 25 descendants.<sup>43</sup>

Furthermore, Mr. Eko Warnoto said:

“Actually, the *Yadnya Kasada* ceremony and the *Karo* ceremony do not directly discuss nature conservation. But in it there are values related to nature conservation, such as earth alms. The concept of earth alms is to remind humans of the importance of maintaining the balance of the natural environment. Then the role of religions here is to help because the existing traditions are so strongly attached. Any religion in Tengger usually helps to make all existing traditional activities a success.”

Based on Mr. Eko's statement, it can be said that one of the maximizations of ecotheology is by blending religious communities in the activities of indigenous communities so that their religion can also play a role in helping even if only a little. The process of blending religious communities with activities in Tengger makes the assimilation process continue to this day. Quoting the writings of Akhmad Siddiq and Mutamakkin Billa Cultural assimilation certainly cannot be separated from the process of interaction, identification, and social identity.<sup>44</sup> In the context of maximizing the potential of ecotheology in the Tengger tribe, the process of interaction, identification and social identity is still ongoing. The process of the process is ongoing, because religion is indeed helpful, not the main actor. But it is not said that religion does not have a role in this context, religion also has a very important role.

From the internal religion itself, maximizing the potential of ecotheology because Islam and Hinduism that developed in the Tengger community are very moderate. Both religions develop more concepts of ethical living. In Islamic teachings it is known as Sufism. Sufi Islam that is developed will generally be tolerant of both other religions and the developing culture. According to research conducted by Endah Wahyuningsih and Mukari on Sufi values and religious harmony, it was concluded that Sufi values that

<sup>43</sup> Eko Warnoto, Hindu Religious Figures and Tengger Traditional Figures, December 24, 2023

<sup>44</sup> Akhmad Siddiq and Mutamakkin Billa, “Tionghoa Muslim Di Madura: Asimilasi Budaya Dan Interaksi Sosial,” *Jurnal Sosiologi Agama* 17, no. 1 (June 30, 2023): 89, <https://doi.org/10.14421/jsa.2023.171-06>.

influence society will make society more tolerant in religious harmony.<sup>45</sup> Especially in Javanese society, religious differences are very common and are considered natural, and coincidentally, the Tengger tribe is on the island of Java, which automatically has Javanese cultural influences in it.

In the teachings of Hinduism itself (the majority religion of the Tengger tribe), there is the term *Tri Hita Karana*, understood as a concept of a balanced life between devotion to God (*prajapati*), serving all mankind (*praja*), and loving the natural environment (*kamadhuk*).<sup>46</sup> This concept is what makes Hindu society also have concern for nature. Furthermore, according to the book *Reg Weda*, III.51.5 describes “*Indraya dyava osadhir utapo rayim raksanti jirayo vanani*,” which means protect the sources of natural wealth such as the atmosphere, plants and medicinal plants, rivers, water sources, and wilderness forests.”<sup>47</sup> The teachings of Hinduism have an influence on the Tengger tribe who faithfully protect their nature.

This teaching is actually in line with the traditions and beliefs of the Tengger tribe, as stated by Mr. Eko Warnoto regarding environmental preservation.

“If in the custom there is a separate environmental preservation program and this is reflected in our teachings. Namely there are three teachings related to environmental preservation. First, *Parahyangan*: a teaching that provides guidance for its adherents to maintain a harmonious relationship between humans and their creator which is manifested in the form of obedience to the teachings of their religion. Second, *pawongan*, namely a teaching that requires people to establish harmonious relationships with other humans with the belief that humans cannot live alone but they still need other people. and other people do not have to be the same in their beliefs or religion, but it could be that harmony occurs between Hindus and Muslims between Hindus and other people or Muslims with other people. The third is *palemahan*, namely establishing harmony with nature or the surrounding environment in the form of humans must preserve and maintain the environment around them.”<sup>48</sup>

Furthermore, in Hindu teachings, namely in *Yajurveda XXX. 1* it is stated *Isvasyam idam sarvam jagat*. This means that the entire universe is the sthana of God. This means that there is no part of this universe without the presence of God.” This *Yajurveda* mantra is also repeated in the *Isoupanisad I.1* mantra<sup>49</sup> with this doctrine, Hindus have the belief that destroying nature is the same as hurting God. This concept

<sup>45</sup> Endah Wahyuningsih and Mukari, “Nilai-Nilai Sufistik Islam Nusantara Dalam Terciptanya Kerukunan Umat Beragama: Tinjauan Nilai Sufistik dalam Tradisi Unduh-Unduh di Mojowarno Jombang,” *Peradaban Journal of Religion and Society* 2, no. 1 (January 28, 2023): 42, <https://doi.org/10.59001/pjrs.v2i1.49>.

<sup>46</sup> I. Made Purana, “Pelaksanaan Tri Hita Karana Dalam Kehidupan Umat Hindu,” *Widya Accarya* 5, no. 1 (March 1, 2016): 74–75, <https://doi.org/10.46650/wa.5.1.237.%p>.

<sup>47</sup> Ketut Bali Sastrawan and I. Made Ariasa Giri, “Pelestarian Lingkungan Menurut Ajaran Agama Hindu di Pura Ulun Danu Tamblingan,” *VIDYA SAMHITA: Jurnal Penelitian Agama* 8, no. 1 (April 30, 2022): 22, <https://doi.org/10.25078/vs.v8i1.848>.

<sup>48</sup> Eko Warnoto, Hindu Religious Figures and Tengger Traditional Figures, December 24, 2023

<sup>49</sup> Sastrawan and Giri, “Pelestarian Lingkungan Menurut Ajaran Agama Hindu di Pura Ulun Danu Tamblingan,” 22.

also applies and is believed by the Tengger tribe who inhabit TNBTS. This concept is also in line with the traditions that have developed in the Tengger tribe, so it is clear that both tradition and religion have the same view regarding their support for nature.

This is also reinforced by an interview with Mr. Eko Warnoto, according to him:

“Hinduism and customs are actually the same. Both go hand in hand. When for example there is a traditional event, it cannot be separated from Hindu elements because what is carried out in the ritual is the same. For example, the *Yadnya Kasada* celebration. Although this event is an ancestral or ancestral event, in Hinduism there are also similar events, for example, 5 days before the *Yadnya Kasada* celebration there is an event called the *Matur pioning* or *semening* ceremony, which is an event carried out by Hindus specifically. Then there is also a ceremony in the form or ritual of taking water for the *Yadnya Kasada* ceremony called the Tirta mandate ceremony. So it can be said that traditional celebrations and Hindu celebrations go hand in hand because what is in custom is also in Hinduism. And vice versa, the two cannot be separated.”<sup>50</sup>

Another thing, in the context of maximizing the potential of Islamic-Hindu ecotheology in maintaining the sustainability of nature in TNBTS is close cooperation between the government, religious leaders, and traditional leaders. This information was conveyed by Ustadz Basori and Pak Eko Warnoto.

In various activities in the national park, religious figures and traditional figures are always involved. Because even though it is a national park activity, it still cannot be separated from the Tengger tribe. The Tengger tribe has rules that must be obeyed by all components. When all figures are involved, then in addition to being harmonious, they also avoid unwanted things, because the ceremony for the Tengger tribe is very sacred.<sup>51</sup>

Referring to Durkheim’s opinion as quoted by Aditya Firhand Rinaldi Adam, sacred things are always considered the greatest, most powerful and respected. While the profane is a part of everyday life that is ordinary.<sup>52</sup> The sacred values believed by the Tengger tribe ultimately preserve nature. Sacred values are also identical to “magical” values that are believed to have bad consequences for anyone who damages a place/site or anything considered sacred. Based on the explanation above, the maximization of the potential of Islamic-Hindu ecotheology in maintaining the sustainability of the TNBTS nature is carried out in two ways. First, through the involvement of religious values in traditional ceremonies, which also happen to be used as tourism events. Second, the involvement of religious figures, traditional figures, and government figures makes the concept of Islamic-Hindu ecotheology in maintaining the sustainability of the TNBTS nature even stronger. The strength of these two components makes Islamic-Hindu

<sup>50</sup> Eko Warnoto, Hindu Religious Figures and Tengger Traditional Figures, December 24, 2023

<sup>51</sup> Eko Warnoto, Hindu Religious Figures and Tengger Traditional Figures, December 24, 2023

<sup>52</sup> Aditya Firhand Rinaldi Adam and Liana Corry, “Upacara Adat Yadnya Kasada Kecamatan Tosari Kabupaten Pasuruan Tahun 2000-2019: Studi Tentang Dinamika Kebudayaan Rohani Di Era Modern,” *Avatara* 10 (2020): 3.

ecotheology very optimal.

### **Islamic-Hindu Ecotheology Model in Maintaining Natural Sustainability in Taman Nasional Bromo Tengger-Semeru (TNBTS)**

In the Big Indonesian Dictionary (KBBI), a model is defined as a pattern (example, reference, variety) of something that will be made or produced.<sup>53</sup> From this definition, researchers prefer models as references. Thus, the Islamic-Hindu ecotheology model in maintaining the sustainability of Nature is a reference from something that will produce a variety/unique pattern. This unique pattern is what then becomes a new finding (novelty) in this research. To find the model intended in this research, researchers explored the data obtained from interviews, field observations and documentation. The data was then discussed by researchers with the main theory used in Chapter II. In addition, the two research focuses at the beginning, researchers also used to find a model that would be a novelty in this research.

In more detail, to find the Islamic-Hindu ecotheology model in maintaining the sustainability of Nature, there are two important things to explore. The two things are:

*Firstly*, the role of religion in the context of preserving the nature of TNBTS. As explained in the previous explanation, the role of religion in the context of preserving nature in TNBTS becomes very important even though its central role is local customs. Religion that has ethical values is helpful and strengthens the tradition of preserving nature in TNBTS. The power of religion in morals and ethics can be used as an important part of preserving nature in TNBTS. More technically and philosophically, religion has the power to bind its adherents. On the other hand, religion also requires its adherents to protect nature and the environment. A person who destroys the environment is considered sinful, and vice versa, a person who protects the environment will receive a reward from God Almighty. A faithful servant will certainly try to protect nature and the environment because that is God's command.

In Hindu theology. According to Ravi M. Gupta's research,<sup>54</sup> in Hindu belief also explains how the ecological sustainability maintenance model. More specifically, according to Acyutananda Wayan Gaduh, nature in theology is not something separate from God, but nature is perceived as the existence of God itself.<sup>55</sup> In another research, Acyutananda Wayan Gaduh and Hari Harsananda concluded that in Hindu religious theology, especially in the Lontar Sri Purana Tattwa, God is depicted as a figure who controls the entire universe. Hindu theological teachings place the profession of farmer as a medium to get closer to God.<sup>56</sup> These data, both from an Islamic and Hindu theological perspective, show how strongly both religions pay attention to theological aspects.

In Islam, it is known as *Fiqh Biah* (Environmental Fiqh), a fiqh constructed from classical fiqh and made into a separate fiqh by KH. Ali Yafi. Departing from the maqasid

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<sup>53</sup> KBBI Online

<sup>54</sup> Gupta, "Battling Serpents, Marrying Trees."

<sup>55</sup> Gaduh, "Tumpek Bubuh Dalam Perspektif Teo-Ekologi Hindu," 154.

<sup>56</sup> Gaduh and Harsananda, "Teo-Ekologi Hindu Dalam Teks Lontar Sri Purana Tatwa," 427.

sharia, the five main components of life (*al-daruriyyat* or *al-kulliyat al-khams*) must be maintained properly by all mankind. The five components are *hifz al-nafs* (protection of the soul), *hifz al-'aql* (protecting the mind), *hifz al-mal* (protecting property), *hifz al-nasl* (protecting descendants), and *hifz al-din* (protecting religion). Yafie added that one of the crucial principles in the five components is *hifz al-bi'ah* (protecting the environment). This is the result of his *ijtihad* in preserving ecology, namely the balance of the relationship between humans and their natural surroundings. Yafie concluded that the law of protecting and preserving the environment is obligatory (*fardhu kifayah*) which will be accounted for in this world and the hereafter.<sup>57</sup> If we look at the idea of KH Ali Yafi who places environmental fiqh (Fiqh Biah) as a separate part of *al-kulliyat al-khams* or an addition to *al-kulliyat al-khams*, it shows how important the environment is in Islam.

*Secondly*, the role of Customs in the context of preserving the nature of TNBTS. In this case, the role of customs is very central because the customs that are carried out to this day are the initial customs that are maintained from generation to generation. In terms of initial preservation, customs cannot be separated. Customs have a higher position than religion in the Tengger tribe community in TNBTS. There are many traditional ceremonies that, when viewed from a philosophical perspective, are rich in values for preserving nature. Moreover, customs in the context of the Tengger tribe also have binding values. Even though the Tengger tribe is Muslim, Christian, or any other religion, at the moment of customary activities (traditional ceremonies), they will still be present as part of the Tengger tribe.

If viewed from the perspective of symbolic interaction theory, Herbert Blumer emphasized that symbolic interaction has three main premises, namely, first, humans do something based on the meaning received. Second, these meanings are continuously improved and refined in the process of interaction. Third, these meanings in their development experience shift depending on the reader's interpretation of the object.<sup>58</sup> If this theory is applied to explain the position of customs in relation to the preservation of nature and the environment around TNBTS, then first, the community in the Tengger tribe, when carrying out activities (for example, traditional ceremonies), is followed by all Tengger people because they believe that the activity has meaning for them. The meanings in question vary; they can be different from one another. But in general, they have a kind of inner peace after carrying out and following the series of traditional ceremonies.

Furthermore, related to this meaning in its development, it will experience refinement, modification, and other processes that aim to be better than before. Whether realized or not in this process, intense interaction will make the meaning try to continue to be perfected. The interaction of the Tengger tribe community with the outside

<sup>57</sup> Ahmad Lailatus Sibyan and Muhammad Wafi Abdillah, "Actualization Of Ali Yafie's Ecological Fiqh In The Dynamics Of Indonesian Muslim Thought," *Al'Adalah* 26, no. 1 (August 31, 2023): 89, <https://doi.org/10.35719/aladalah.v26i1.351>.

<sup>58</sup> Hasan Baharun and Intania Intania, "Interaksi Simbolik Dan Imaji Religious Dalam Membangun Citra Pondok Pesantren Nurul Jadid," *Atthulab: Islamic Religion Teaching and Learning Journal* 5, no. 1 (April 23, 2020): 75–76, <https://doi.org/10.15575/ath.v5i1.7317>.

community gradually influences the Tengger community itself, including the interaction of various religions in the Tengger community. In this process, refinement continues to occur without being realized and without stopping. It remains how the customary rules carry out the adaptive and accommodating process to the interaction process that is realized or not will affect the customs that apply to the Tengger tribe.

More than that, the perspective of symbolic interaction theory, if the two processes have been passed through, will be a third process, namely how the meanings in their development experience a shift depending on the reader's interpretation of the object. Furthermore, in Herbert Blumer's symbolic interactionism, communication through meaningful symbols can analyze interactions between individuals. Humans take action against something with the assumption of the symbolic interval that the thing has in the form of objects, words, or gestures that have meaning for them, where the thing in question can be an artificial and natural phenomenon, a person's actions, and everything that deserves to be interpreted.<sup>59</sup> Furthermore, the meaning is institutionalized, and so on. Thus, the existence of customs that apply ("institutionalized") is actually a fairly long process until today, which is known by the Tengger tribe. What applies to various customs with various attributes is a long process that is always in the process of becoming "perfect," even though the process of change is not realized.

From the explanation above, it can be concluded that the Islamic-Hindu ecotheology model in maintaining sustainability in TNBTS is the model of harmony between local culture and religion. Where local culture occupies a strategic position and religion helps culture provide ethical values that further strengthen the position of culture/customs in relation to maintaining the sustainability of nature in the TNBTS area.

## CONCLUSION

The formation of the concept of Islamic-Hindu ecotheology in maintaining the sustainability of nature in TNBTS through the participation of Muslim and Hindu communities in traditional Tengger tribal events. In addition, the formation of ecotheology actually stems from a tradition that has been passed down from generation to generation to maintain the sustainability of nature. In the Tengger tribal community, nature is an important part of their lives. This awareness grows because the Tengger tribe is an identity that is inherent in the entire community there. All customary rules that have been passed down from generation to generation, they will continue to maintain. The peak is when their traditional ceremonies from various different religions will still come. Because, as explained earlier, they are bound and united by the identity of the Tengger tribe.

Maximizing the potential of Islamic-Hindu ecotheology in maintaining the sustainability of nature in TNBTS is done in two ways. First, through the involvement of Islamic and Hindu religious values in traditional Tengger tribal ceremonies, which also

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<sup>59</sup> Dwiwangga Sang Nalendra Hadi, Wiryono Raharjo, and R. Azizah, "Interaksionisme Simbolik Dalam Genius Loci Kawasan Pecinan Sebagai Potensi Wisata Budaya Dan Maknanya Bagi Kota Magelang," *Jurnal Analisa Sosiologi* 11, no. 2 (2022): 255–56.

happen to be usually used as a tourism event. The involvement of religious figures, traditional figures, and government figures makes the ecotheology concept of Islam-Hinduism in maintaining the sustainability of nature in TNBTS even stronger. In addition, the presence of religious figures, traditional figures, and government figures strengthens harmony, and this is the main capital in maximizing the potential of ecotheology. The Islamic-Hindu ecotheology model in maintaining the sustainability of nature in TNBTS is the harmony model of local culture and religion. Where local culture occupies a strategic position and religion helps culture provide ethical values that further strengthen the position of local culture/customs in relation to maintaining the sustainability of nature in the TNBTS area. Local culture that has been passed down from generation to generation gets support from religious ethical values so that this harmony ultimately strengthens the sustainability of nature in TNBTS.

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