

## Islam and Eco-Spirituality of the Merapi Society

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### Article History

Received: January 14, 2024

Revised: April 12, 2024

Accepted: June 29, 2024

**Keywords:** *Ecology, Merapi, Islam, Local Wisdom, Society*

### ABSTRACT

This study aims to prove that environmental balance results from an equal dialogue between humans and nature in the divine frame. In addition, the study will analyze how Islamic spirituality is integrated into the spiritual ecology of the Merapi community, which involves elements of God, nature, and humans in the context of environmental balance. This research is qualitative, using a grounded research method. This research mainly uses an ecological approach that includes anthropological aspects. The main source is data on the ecological wisdom of the Merapi people. Secondary sources are books, journals, and manuscripts on themes relevant to the research discussion. Collecting data through interviews, observations, and documentation. The findings are that spiritual ecology, manifested in the Merapi people's ecological wisdom, has a relationship with environmental balance. In a review of the spiritual ecology of the Merapi community, it can be stated that the more dominant the spiritual aspect of humans is, the more straight their life behavior is, *lurus*, *leres*, and *laras*. Several aspects interact with each other in the spiritual ecology of the Merapi community: Islamic spirituality, ecology, and local wisdom.

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### JURNAL INDO-ISLAMIKA

Published by Graduate School of UIN Syarif Hidayatullah Jakarta, Indonesia

### Please cite this article in APA Style as:

Khoiriyah, A., Mujib, A., Lubis, S., & Alamri, M.S.A. (2024). Islam and Eco-Spirituality of the Merapi Society. *Jurnal Indo-Islamika*, 14(1), (100-112). <https://doi.org/10.15408/jii.v14i1.39866>

## 1. INTRODUCTION

Today, spiritual ecology is one of the approaches taken in an effort to restore the balance of nature. Spiritual ecology is a spiritual response to the current ecological crisis, such as the threat of species extinction or loss of biodiversity, global warming, and human overconsumption. Vaughan-Lee explains the notion of spiritual ecology, "It is a developing field that joins ecology and environmentalism with the awareness of the sacred within creation" (Vaughan-Lee, 2022). This means that spiritual ecology contains several variables: ecology, environmentalism (Pachamama, 2023), awareness, sacredness, and spirituality. This is in line with the opinion expressed by Sponsel (Carspecken, 2017) and Bron Taylor (Taylor, 2001). The main principle in spiritual ecology is its efforts to overcome various ecological crises, from local to global. The core of spiritual ecology focuses on understanding the interdependence and unity of ecosystems. Spiritual ecology is not based on any religion or spiritual path but rather the primary acknowledgment of the sacred nature of all creation (Carspecken, 2017). Among others, discussions on spiritual ecology were expressed by Thomas Berry, Joanna Macy, Mary Evelyn Tucker, Wendell Berry, Thich Nhat Hanh, Vandana Shiva, and Llewellyn Vaughan-Lee.

Through ethnographic research on the people of south-central British Columbia, Blackstock seeks to explore and reveal the wisdom of traditional leaders about water in cultural and freshwater ecosystems. He emphasized that water has a soul. Indigenous peoples have exemplified the application of spiritual ecology (Arrows et al., 2010). Through the term ecopsychology, Roszak, T., Gomes, M. E., and Kanner, A. D. suggest that indigenous peoples are aware of living in balance with nature. This supports good emotional and spiritual health (T et al., 1995). Bron Taylor, through his research in exploring the sacredness of nature, calls spiritual practices towards the environment a dark green religion. He identified and discussed four kinds of dark green religion he encountered in North American Indigenous peoples 1) spiritual animism, 2) naturalistic animism, 3) gaia spirituality, and 4) gaia naturalism. According to Taylor, these spiritual practices have even replaced the traditional beliefs or religions of the local community (E.N & Bron, 2010).

Indonesia has a series of mountains. Being on the Pacific Ring of fire path, Indonesia is rich with volcanoes. In the context of biosystems, the Mount Merapi ecosystem greatly affects the ecology of the surrounding areas. From the beginning of the formation of community life, the people of Mount Merapi have interacted directly with the ecosystem of Mount Merapi. The people of the slopes of Mount Merapi have a philosophy of *Memayu Hayuning Bawana*, as the philosophy of life of the Javanese people, which was inherited hundreds of years ago. This philosophy has taken root along with the growth of society. *Memayu Hayuning Bawana* is a message to preserve nature. This is for the people of Merapi, who are embodied in building harmony between God, nature, and humans.

In their research, Yudhistira, Ulie Rakhmawati, and Kanopi Indonesia Foundation revealed two kinds of threats to the environment in the Merapi area: natural threats and threats caused by human activities. Natural threats are environmental damage caused by volcanic activity. Threats caused by human activities include sand mining and the transition of natural forests into fields and grass cultivation areas. As a result, water scarcity becomes the next problem the community feels. Several places were reported to experience drought, especially in the dry season, and many springs were missing or had reduced discharge. Water scarcity results from losing many water

sources in this area and destroying water catchment areas (Rakhmawati, 2008, p. 65). Thus, research on spiritual ecology is very important in the Merapi community.

## **2. METHODS**

This study, titled "Islam and Eco-Spirituality of the Merapi Society," adopts a grounded theory approach from a sociological perspective. It focuses on the living traditions of the Merapi society and its surroundings, which are rooted in Islam and ecological spirituality. Research subsections include cultural practices and beliefs shaping the identity of the Merapi community, environmental adaptations, and social structures. Study participants encompass diverse characteristics such as age groups, occupational backgrounds, and educational levels. Qualitative research methods are employed with longitudinal study designs and data triangulation, allowing researchers to delve into how this community builds and sustains its traditions in harmony with its natural environment.

## **3. RESULTS AND DISCUSSION**

### **3.1. Islam and Spirituality**

Krzysztof Kielkiewicz and Thomas Dalzell revealed that spirituality is the relationship between humans and the transcendent (Kielkiewicz, 2014). Ivo Jirásek defines spirituality as a symbol for the search for purpose in life, awareness of the depths of life, the breakdown of the ethical and aesthetic dimensions of the world, the desire for harmony, and the experience of transcendence (Jirásek, 2015). In line with Jirásek, Nadereh Memaryan, Maryam Rassouli, and Maryam Mehrabi explained the notion of spirituality as a path of transcendence to God. Their study describes several components of spirituality, including connectedness with God, connection with oneself, connection with others, and connection with nature (Memaryan et al., 2016).

For Ruth A. Tanyi, spirituality is a personal (subjective) search for the meaning and purpose of life. Spirituality allows a person to achieve an optimal state through joy, the forgiveness of oneself and others, awareness and acceptance of adversity and death, a sense of material and emotional well-being, and the ability to transcend conscious weaknesses. Tanyi also explained that spirituality includes its relationship with beliefs, values, and rituals that give meaning to life. He added that spirituality may or may not be related to religion (A. Tanyi, 2002).

Elkins, through his studies, formulated nine components of spirituality. The nine components include (1) transcendent dimension, (2) meaning and purpose of life, (3) life mission, (4) sacredness of life, (5) material values, (6) altruism, (7) idealism, (8) awareness of a high capacity for empathy, and (9) the fruit of spirituality (D. N., 1988). In addition, according to Carson, the components of spirituality are (1) trust and faith, (2) connectedness, (3) inner strength, and (4) peace (V.B, 1989), while according to Coward, are (1) meaning and purpose in life, (2) connectedness, (3) inner strength, (4) self-transcendence, and (5) trust (D.D, 1996).

Nima Ghorbani, P. J. Watson, Shiva G, and Zhuo Chen, in their research on 627 university students around Tehran, presented their findings that religious experience has a significant influence on the spirituality of a Muslim as indicated by the Experiential Religiousness Scale. In addition, Munawar Haque said that spirituality is at the core of a Muslim's religiosity (Haque,

2017). Islam as a religion is a means used to develop spirituality. The concept of spirituality in Islam is based on the principle of the realization of God or *ma'rifah*.

Seyyed Hossein Nasr defines Islamic spirituality as a relationship with Allah that affects self-esteem, sense of meaning, and connection with others and nature (Hossein Nasr, 1997). Paul R Powers mentions intention as the main parameter in every religious ritual. He mentions intention as a fundamental spiritual component in various rituals in Islam. Intention also strengthens the characterization of spirituality in religious practice in worshipping Allah SWT (R Powers, 2004). From this view, it can be understood that religious rituals for every Muslim are an integral part of Islamic spirituality.

Rabia Dasti and Aisha Sitwat, in developing multidimensional parameters of a Muslim's spirituality through their research, set out seven measurable manifestations and expressions, namely: (1) self-discipline, which leads to control in all daily activities such as eating, sleeping, talking, and anger management; (2) God consciousness or feeling connected to God, is the feeling of an intimate personal relationship with the Creator that inspires life with a sense of meaning, joy, and happiness; (3) The search for the Divine, the meaning and purpose of life, is a spiritual development activity carried out in the search for Divinity and to build meaning and purpose in one's life; (4) trust, (5) Morality, which includes honesty, keeping promises, courage, self-respect, generosity, steadfastness, forgiveness, patience and justice, (6) responsibilities and obligations for every Muslim, are responsibilities and duties that must be fulfilled. Ordered to a fellow Muslim in the capacity of their respective roles; and (7) Islamic practices, which are rituals in one's Islam (including fiqh) (Dasti & Sitwat, 2014).

B. Wiwoho revealed three principles in Islamic spirituality (sufism) that Ali Yafie has stated: clean, simple, and devoted. If these three principles are used as a basis for human action, then with cleanliness of the soul, heart, and intentions, a person can develop a simple lifestyle in the context of self-devotion for broad benefits. These three principles can also be implemented in life in the form of behavior that is not consumptive and does not exploit natural resources haphazardly. For this reason, natural resources can be appropriately managed, and conservation efforts are made to maintain environmental sustainability (Wiwoho, 2016). Meanwhile, Mohammad Ali Shomali formulated three main concepts in Islamic spirituality: love, gratitude, and humility (Shomali, 2010).

Based on the exposure related to Islam and spirituality shows that there is a relationship between the two elements. A religious person must have a spiritual soul that can build closeness to his God, fellow creatures, and also nature with the love he has.

### 3.2. Eco-Spirituality

According to Haeckel, as referred to by S.J. McNaughton and Larry. L, ecology is the study or science of the reciprocal relationship between organisms and their environment, both organic and inorganic (Raven & Berg, 2006). Meanwhile, Eugene P. Odum, the American father of modern ecology, explained that ecology is the totality or pattern of relationships between organisms and their environment (P. Odum, 1993). Thus, organisms and the environment become important components in ecology. Sonali Mohanty said that ecology is a scientific study of the interaction between organisms and the environment (organisms and environment). This understanding includes biotic and abiotic factors. In this case, ecology has organizational levels:

species, populations, communities, ecosystems, biomes, and biosphere. Mohanty also emphasized the importance of studying ecology through observation, experimentation, and modeling.

Vaughan-Lee explains that interdependence is intertwined within the entire ecosystem in spiritual ecology. Everything is interrelated, and interaction occurs. Holistic consciousness, according to Vaughan-Lee, is a unitary consciousness that sees the parts as a whole. Vaughan-Lee appreciates the views of indigenous peoples who recognize that all creation is sacred or sacred. This recognition affects how they treat everything outside of themselves. They realize that in all their daily activities, they interact with the living and the sacred. This belief is not born of a dogma, but instinct grows instinctively and becomes part of human DNA. For Vaughan-Lee, this view of sacredness or holiness is the key that connects humans to holistic consciousness (Vaughan-Lee, 2013). In addition, Fritjof Capra revealed that ecology and spirituality are fundamentally connected because deep ecological awareness is ultimately spiritual awareness.

There are several aspects of traditional spiritual ecology according to Grade, namely (1) kinship relations, (2) community, (3) values of ancestral teachings, (4) responsible actions towards the land, (5) the creatures that inhabit it, and (6) extended family or group that seems important. In practice, traditional spiritual ecology requires greater community involvement. It is a challenge to develop a strong social model in developing ecological awareness, given that not everyone has sufficient ecological awareness to continue to care for the earth with ethical principles that will continue to be developed. This spiritual ecology also involves the existence of a ritual and ceremonial process which is hereditary and routinely carried out in the traditions of indigenous peoples (Sall, 2007). The same thing was stated by Conrad P. Kottak, an American anthropologist who sparked ecological anthropology, which is the importance of cultural mediation in ecological processes. Thus, in this case, culture is not merely an epiphenomenal but also an adaptive tool. Furthermore, the formulated ecological anthropological study reveals how cultural beliefs and practices help humans adapt to their environment (P. Kottak, 1999).

Eco-spirituality teaches that God is present in all reality. In this view, human relations with God in the context of human relations with the entire cosmos place God as the Creator (Van Aken, 2012). Eco-spirituality reveals a deeper self-identification with the earth. Humanity and nature cannot be separated as in the modern scientific paradigm. Both humans and nature are sacred. In another study, spiritual ecology is closely related to ecological spirituality, as Eko Asmanto, A. Miftakhurrohmat, and Dwi Asmarawati proposed. They mention that there are four important components in ecological spirituality, namely (1) the source of the highest value and meaning, (2) the way to understand reality, (3) inner awareness, (4) and personal integration (Asmanto et al., 2016).

Merchants, through their studies, reveal several characteristics of spiritual ecology, among others, (1) the existence of transcendence, (2) sacredness, (3) the transformation of consciousness, (4) recognition of the practice of worship or worship (rituals), (5) partnership with nature, (6) connectedness, (7) unity of body and soul (Merchant, 2005). In line with Merchant's thoughts, Veronica Ray developed it into a note of reflection or contemplation of human relations with the earth and nature at large (Ray, 1997).

Fritjof Capra revealed that ecology and spirituality are basically connected because deep ecological awareness, in the end, is spiritual awareness. Transcendence in spiritual ecology means placing the existence of a Creator or Khaliq, or who is worshiped as the Ultimate Reality. Contrary to Pierre de Laplace's (Kartanegara, 2007) view in his *Celestial Mechanics (Le System de*

Mundo), which negates God in creation, the principle of transcendence refers to monotheism in Islam. Al-Quran surah al-Ikhlāṣ (112) verses 1-4 is often referred to as a letter of monotheism. As transcendent, God is described as not being likened to anything, and no one is equal to Him.

### 3.3. Merapi Community and Eco-Spirituality

Diversity for the people of Merapi is manifested in a belief that is accompanied by rituals. Indirectly, these traditional values strengthen the life beliefs of the local community. Every community group in the world has different traditions. According to MJ Maluleke, traditional cultural practices reflect the values and beliefs held by community members for a long period across generations (Joyce Maluleke, 2012). Various traditions still being carried out are then known as local community knowledge. Asih Sigit Padmanugraha explained that (indigenous knowledge) is systematic knowledge obtained by local people through accumulated experience, informal experimentation, and a deep understanding of the environment in a particular culture. Indigenous knowledge comes from ancestors who have evolved from years of experience and trial-error solving, passed down from generation to generation (Padmanugraha, 2010).

The people of Merapi also have local wisdom related to the environment and ecology. This community wisdom contains a view of how people should interact with nature. However, more than that, the wisdom of the people of Merapi also emphasizes how humans establish harmonious relationships with others and God. This is reflected in several traditions and rituals that have been going on for a long time. Some of the traditions and rituals include Labuhan Merapi, Sedekahan, Merti Dusun, Suran, Bakti Gunung, Bakti Alam, and Ruwat Tuk (Kliwon Suraksohargo Asihono (commonly called Mbah Asih), Kikis Wantoro, Yoko, Willy, Sitras, Ki Rekso Jiwo, and Amat Sukandar, personal communication, 2022). This ecological wisdom is closely related to spiritual ecology.

Javanese people, in general, including the people of Merapi, have a unique view of life, including the views of the people of Merapi about Mount Merapi. They view Merapi as a living being. One of the reasons they consider Merapi to be a living being is, as stated by Sumaryali. He views Merapi as a mountain containing natural elements, namely fire. From the view of the Javanese people, he know that there are four elements of nature, which are also found in humans as living beings: fire, water, earth, and air. Humans are said to be alive if the four elements of nature are still active in humans. If one of the elements of nature is lost in humans, then the human will die.

As a community, the Merapi people have traditions rooted in Javanese culture. Until now, most of the people of Merapi still maintain traditions that have been passed down from generation to generation in the form of rituals. Various rituals have become part of the local culture. Among the rituals carried out are intended to prevent the community from disasters that threaten at any time, namely volcanic eruptions. People believe that interaction with Mount Merapi is not interaction with inanimate objects but with supernatural forces. Mount Merapi is a space for alus creatures (unseen spirits). This belief has been the basis for the Labuhan Merapi ceremony. Labuhan Merapi is a ritual held officially by the Ngayogyakarta Hadiningrat Palace on every 30th Rajab (Javanese Calendar: Rejeb). Labuhan Merapi is led directly by Merapi's caretaker, Mas Lurah Kliwon Suraksohargo or Mbah Asih. Merapi's caretaker is mandated to give alms (sesajen). In his explanation to the *Republika Daily* after the harbor ceremony, Mas Lurah Kliwon Suraksohargo stated that Labuhan Merapi is a form of manifestation of gratitude to God and a

vehicle for asking for salvation. He also expressed his hope that this tradition could be preserved. Every village around Merapi does not carry out the Labuhan Merapi ceremony.

Eko Punto Hendro said that there has been a powerful myth in Javanese society. According to him, this is reflected in Javanese tradition or art and culture. He relates that from prehistoric times to Hindu-Buddhist times, such mountains have been sacred today (Hendro, 2018). This is different from Napsiah, who supports the cultural practices of the Merapi people by seeing that the connection with nature is well established. The growing myths related to Mount Merapi actually have a positive impact on nature conservation. The growing myths, such as not being allowed to graze in places that are considered haunted, are an effort by the community to be in harmony with the nature of Merapi. Napsiah further revealed that the mythology of the people of Merapi has a comprehensive meaning. Not only do they believe in supernatural things, but they also have their way of protecting the environment of Merapi (Napsiah, 2016).

Javanese society is widely known to have a high view of altruism or empathy for nature. During the reign of the king of Mataram, Sultan Agung, the basic concepts known as the philosophy of Tri Prasetya, *Hamemayu Hayuning Bawana*, Mangasah Mingising Budi, Mamasuh Malaning Bumi were summarized as a spirit in building harmonious interactions with fellow humans, the universe, and the Creator. *Hamemayu Hayuning Bawana* is maintaining harmony between the microcosm and macrocosm, Mangasah Mingising Budi means behavior based on nobility of mind, and Mamasuh Malaning Bumi is maintaining the harmony of the earth in all forms of interaction with various components in nature, so as to create balance. The Tri Prasetya philosophy is a form of integration between the concepts of the physical and spiritual worlds of the universe (Nugroho & Elviandri, 2012).

As one of the most active volcanoes in the world, Merapi often erupts or erupts. Rock, sand, and cold lava are materials produced from the eruption. The eruption of Merapi was carried to the rivers, such as the *Progo* River. The people of Dusun Gleyoran, Desa Sambeng, Borobudur District, located near the *Progo* River, view the results of the Merapi eruption as a blessing from God. The reason is that the Merapi material can provide economic value to the community. Out of gratitude to God, the people of Dusun Gleyoran carry out activities that have become a hereditary tradition, namely the *sedekah* ritual, *kedung winong*. *Kedung winong* is a kind of pond located around the *Progo* River. Due to Merapi's material, the *kedung* is now experiencing siltation. In addition to expressing gratitude to God, the meaning of the ritual *kedung winong* is a form of respect for nature and the environment. It is also an effort made by the community to preserve nature. For society, nature must be preserved because nature has become God's intermediary to provide sustenance. For this reason, the community strives for sustainable nature so that children and grandchildren will continue to get the benefits of nature as one of the provisions to fulfill their lives (A. Sukandar, personal communication, 2022).

A ritual that is hundreds of years old (since Wali Songo spread Islam in the Merapi area and its surroundings) is followed by people who use Merapi's materials for their livelihoods, such as seekers and stone crushers. Like the rituals or ceremonies held in the Merapi area, alms are also served in the *sedekah kedung winong*, such as tumpeng rice and side dishes. In addition, there are also market snacks served, offerings that will be floated, and *gunungan* produced by farmers (A. Sukandar, personal communication, 2022).

The alms ritual is currently the result of spiritual cultural syncretism, which has the characteristics of animism and dynamism with Islam. Therefore, in the alms ritual, a prayer is

also offered to God, whose reading is in accordance with the Islamic religion. The purpose of the prayer is for people to get safety, smooth sustenance, and His protection. Even the ritual was accompanied by the beat of the Selawatan Pitutur group, which sang prayer songs. Some of the ritual activities include the sprinkling of roses on the banks of the river, throwing offerings, the seizure of alms cones and market snacks by the ritual participants, and the residents' struggle for the mountains of produce. From these activities, the rituals are carried out as a form of respect for humans with nature and gratitude to God, and as a medium for interaction among community members. This is because, with this ritual, the community works together, gathers, and works together, which in the end can strengthen the ties of brotherhood between them (A. Sukandar, personal communication, 2022).

Rituals performed by the people of Merapi are one of the characteristics that exist in spiritual ecology. Carolyn Merchant stated that this ritual is not intended to replace social action but as a preparation for carrying out the action. He also added that rituals can foster respect for nature, encouraging people to carry out social actions (Merchant, 2005). What the Merchant stated is very much in line with what the people of Merapi do through their rituals. The ritual for the people of Merapi is a form of respect for nature as well as a symbolic form of their gratitude to nature and God.

In addition, the concern of the people of Merapi can be seen when caring for water. They realize that water is vital to human life; therefore, its existence must be cared for. To keep the springs good, they routinely perform the ruwat tuk ritual (K. R. Jiwo, personal communication, 2022). Ruwat tuk, which the people of Merapi carry out, is also carried out by other communities in Indonesia. For example, by the people of Kampung Sukadaya, Subang, West Java, as stated by Ahmad Taufiq. He explained that in Sukadaya Village, there is local wisdom, which is the community's effort to preserve the environment, namely maintaining springs. In addition, the community also makes efforts to preserve community forests and maintain environmental cleanliness in the spirit of cooperation (Taufiq, 2014). Everything these people do is a reflection of their environmental awareness. The form of environmental awareness of the Merapi community can be seen from the clear water flowing in the river and the thick trees in the Merapi area (M. Asih, personal communication, 2022). However, public awareness that has been proven to create environmental sustainability is faced with external challenges that prioritize economic and material (money) aspects, for example, the existence of heavy equipment that dredges Merapi's sand.

In some communities, the *tutup ngisor* merapi tradition, on a tree where flowers or offerings are placed, the community does not cut it down. The community respects it. Trees that do not have flowers are only considered wild trees that are not protected, while if there are flowers, they are considered protected. The myth was created by the old people from ancient times, while the young people just imitate it. Likewise for tree offerings (Sitras, personal communication, 2022). This picture suggests that the beliefs that are built involve non-physical realities and positively impact the sustainability of trees.

Yoko also explained that large trees are considered a kind of guard, so they are durable because people do not dare to cut them down. Or for those who want to be cut down by a special ritual again. Likewise, awareness has been awakened for those who cut down because it is followed by the act of planting again (Yoko, personal communication, 2022). Likewise, according



to Mbah Asih, when a resident cuts down one tree, it is followed by planting ten trees (M. Asih, personal communication, 2022).

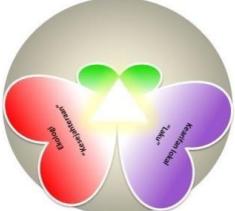
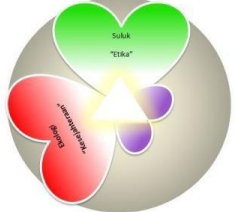
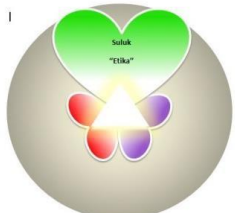
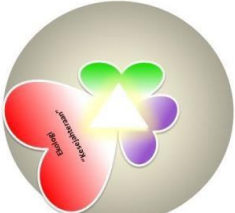
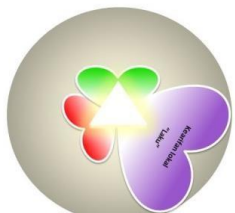
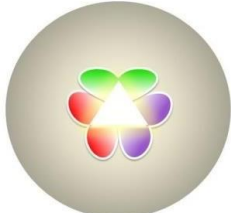
As for the tree that is given offerings, Amat Sukandar explained that it was the people's way of respecting the tree and not worshiping it. With respect, trees are not cut down so that their sustainability is maintained. Trees become a medium in nature conservation through rituals (A. Sukandar, personal communication, 2022). As stated by Sitras, the various rituals of the Merapi people are a form of *merteni alam*, or greeting nature. The offerings on the tree are also a form of greeting nature. People realize that trees are also living things that provide benefits for life, for example, the existence of trees so that there is oxygen. The context of *merteni* or greeting nature, according to Sitras, can restrain the rate of destruction of nature (forests). The form of natural damage in question is the felling of old trees.

In this study, eight diagrams were produced that describe the form of interaction of Islamic aspects (*suluk*), ecology, and local wisdom, which are summarized in the triangular theory of Islamic spiritual ecology, dual aspects of Islamic spiritual ecology, mono aspect of Islamic spiritual ecology, and non-aspect of Islamic spiritual of ecology. The triangular theory of Islamic spiritual ecology is an interaction diagram with three aspects; the dual aspect of Islamic spiritual ecology is an interaction diagram with two aspects; the many aspects of Islamic spiritual ecology is an interaction diagram with one aspect, and the non-aspect of Islamic spiritual ecology is an interaction diagram with no aspect involved.

**Table 1.** *Islamic, ecological, and spiritual interaction diagram*

Patterns and Terms	Explanation
	<p>There is an integration between Islam, ecology, and local wisdom. Ecology creates prosperity in society through ritual activities. The community also understands what is good and bad, as well as moral rights and obligations.</p>
<p data-bbox="408 1406 660 1435">Islamic Spiritual Ecology</p> <p data-bbox="464 1659 603 1682">Acculturation</p>	<p>This type is a combination of aspects of Islamic behavior and local wisdom. There is no question of welfare in it. There is a relationship between ritual activities and values about good and bad and moral rights and obligations.</p>

Table 1 continued...

Patterns and Terms	Explanation
 <p data-bbox="443 633 624 665">Ecology Spiritual</p>	<p data-bbox="847 407 1350 488">This type is a combination of ecology and local wisdom. It also includes questions about welfare and a series of ritual activities.</p>
 <p data-bbox="475 889 584 920">Ecosufism</p>	<p data-bbox="847 660 1286 797">This type is a combination of aspects of Laku Islamic and ecology. There are ethics or values about what is good and bad and about moral rights and obligations that go hand in hand with welfare.</p>
 <p data-bbox="501 1142 564 1173">Suluk</p>	<p data-bbox="847 913 1350 994">This type only consists of aspects of Laku Islam in which there is ethics. Not related to welfare or a series of ritual activities.</p>
 <p data-bbox="464 1395 608 1426">Deep Ecology</p>	<p data-bbox="847 1167 1350 1281">This type only consists of ecological aspects. The characteristics of this type only focus on well-being. Not related to the value system that questions what is good and bad or a series of ritual activities.</p>
 <p data-bbox="464 1648 600 1680">Local culture</p>	<p data-bbox="847 1420 1350 1556">This type only consists of aspects of local wisdom. The characteristics of this type only focus on a series of symbolic ritual activities in the form of behavior. It is not related to the value system that questions what is good and bad, as well as welfare.</p>
	<p data-bbox="847 1675 1350 1789">This type does not find any components, including Islam, ecology, and local wisdom. Automatically it is not related to interactions, both ethics, welfare, and forms of behavior</p>

## CONCLUSION

This research concludes that environmental balance is the result of an equal dialogue between humans and nature in the divine frame. This is evidenced by several rituals performed by the people of Merapi to preserve the natural environment. They consider nature a living creature loved by God whose existence must be respected, like other living creatures. For this reason, in the ritual, they give offerings hold a feast. This is done based on gratitude to God, who created nature for life. Therefore, the spiritual aspect is increasingly dominant in humans, making their life behavior straight, *leres*, and *laras*. Straight life behavior means that humans, in all their actions, are not separated from the transcendent divine aspect. This attitude guides humans in their actions to do the right thing and not destroy nature (*leres*). With that, humans can live in harmony (*laras*) with each other and with the nature they inhabit.

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