

Environmental Stewardship Crisis in Eco-Pastoral Studies

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ABSTRACT

The aim of this research is to examine ecology from a pastoral perspective. The methodology used in this research is the phenomenological method. Using this method, researchers examine natural damage from a pastoral perspective. Saving the environment will turn the center of human life upside down. The life of faith is moving from being centered on humans, centered on religious institutions, and now ecology is the center of attention. Ecological theology coupled with ecofeminism is a blessing for the environment. This theology brings enlightenment, liberation, and healing. Enlightening, liberating and healing in a pastoral perspective.

Keywords: eco-theology; eco-pastoral; crisis

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I. INTRODUCTION

The ecological crisis that has an impact on the (biotic) environment can still be overcome, if humanity still cares. Concern is manifested by actively contributing to managing/managing the environment. The environmental crisis is a reality of life today. massive forest fires in Riau; farmers are increasingly having trouble getting fresh water fish in the river, it tastes delicious but is already extinct; the water is getting polluted; the air is getting polluted. That's just a small part of the impact of the ecological crisis. Of course there is still more worse. "In the 2000s, the world will lose approximately 35,000 types of vegetables and animals. Currently, approximately 1.78 billion people lack clean water." (Sukanto, 2000) It can be predicted

that sixty two (62) species of bananas on the African continent as a staple food have experienced little by little extinction. Other animal and plant species certainly suffer the same fate. Certainly not only in Africa but also across the continent.

The environmental downturn has spread globally. But the general tendency of humanity is to act as if nothing crucial matters. Many people are willing to sacrifice for their children, parents, or lover. But is there anyone who wants to sacrifice for the Earth? Sacrificing for the Earth which is experiencing a severe ecological crisis (Raharjo, 1996). Are there still humans who care about the Earth which continues to be mercilessly exploited? Are there still people who want to sacrifice for their own environment? The sacrifice in question is

like a mother sacrificing for her baby, she gives her own life so that the baby can live. Mercy is a value that transcends differences in ethnicity, religion, and race (Armstrong: 2013). Even beyond being. Mercy is the impulse to practice love without the tendency to get something in return. Mercy apart from blind obedience (legalistic) and show of piety (hypocrite). Mercy is a reflection of the authenticity of a person who is aware of God's mercy and the relay of His love for fellow creatures as brothers and sisters.

The wailing of the Earth is almost inaudible due to deep suffering, *great pain*, dying. Nature still smiles even though her misery has reached its lowest point. Indeed nature has the vital power to heal itself, but the massive use of technology has crippled it, even worse than that. Abraham van de Beek, (2003) a doctor of theology and doctor of biology revealed the suffering of the environment. Through electrode and chemical analysis, scientists can capture the plight of plants and animals.

Earth is experiencing extreme suffering. Earth needs empathy from humanity. Who has deigned to touch the Earth with means of liberation? Free the Earth from oppression. The earth needs real action, no matter how small, that is sustainable. For the sake of the Earth, small actions are not ignored or looked down upon, but are appreciated. Indeed, isn't life often saved by small acts of love done

faithfully? However, in addition to that, humanity should be moved by compassion to do great, revolutionary deeds from an eco-theological perspective, so that the Earth's suffering is lessened and its healing is gradually recovering. Are there still humans who are willing to sacrifice themselves even to their last breath like Jesus, or die martyrs like Dietrich Bonhoeffer (1906-1945) for the life of others (creation)? This requires a paradigm shift in *mindset*. Jesus is already in the midst of present reality, so the reality of life is the business or responsibility of every believer.

II. METHODS

This research is a qualitative research with a phenomenological approach. Phenomenological studies assume that every individual experiences phenomena with all his awareness. In other words, phenomenological studies aim to explore the subject's most in-depth understanding of experience in an event (Hasbiansyah, 2008). Referring to what Husserl actually said, namely the existence of awareness of the truth itself as phenomenologists tend to question the truth and untruth of what Husserl called the transcendental phenomenological era (Salim: 2006).

III. DISCUSSION AND RESULTS

New Theology: Loving the World

In the effort to theology of ecology from a pastoral perspective, mythology

becomes important, as has been proven above. Ecological theology coupled with ecofeminism is a blessing for the environment. This theology brings enlightenment, liberation, and help to see what cannot (or does not want to) see so far from the perspective of masculinity. Eco-theology helps people to be aware of the "blind spot" within themselves, so that the crucial impact of exploitation on the environment is no longer dark, but clearly visible. Exploitative crucial impact on the environment found a solution in ecofeminism. Feminist ecology enlightens the world of theology that nature as a living environment is not to be exploited, but to be cared for, cared for, loved, protected, and preserved. In addition, they are willing to sacrifice for the earth. The sacrifice in question is like a mother sacrificing for her baby, she gives her own life so that the baby can live. This is how they do theology in a new way, care about crucial ecological issues. Historically, since the 18th century, Westerners have been influenced by the Enlightenment (*'Aufklärung/enlightenment'*, Fajar Budi) but they have lost their feelings about environmental suffering. (Sunarko, 2008). However, Asian people who are very close to nature, perhaps are still relatively able to perceive the woes of the environment. Having theology in a new way certainly realizes this paradigmatic reality. Having theology in a new way, according to FX Hadisumarta, (Hadisumarta, 2008) starts

from self-concern for the state of the earth in which we live. Hadisumarta further said that social ecology, economic ecology, peace ecology, moral ecology, direct and indirect theological ecology are all interconnected, mutually influencing, interdependent. (Hadisumrt, 2008) Because everything is organically connected. Loving the world in a cosmic, creation-centered, feminist spirituality is urgent today (Kyun, 1990). Celebrate life and the goodness of life. Not otherwise exploit nature. Life is lived with joy not with tension; Life is lived actively rather than passively; moving forward rather than stuttering. Gather together in solidarity. Solidarity with humanity in the cosmos, including: animals, plants, water, earth and air, as well as a Sabbath to nature. The biosphere also needs rest to recover its energy.

Healing Theology

For a broader pastoral practice, namely eco-pastoral (ecological pastoral), I was inspired by the writings of Gerrit Singgih on "theology of salvation and theology of healing..." and Banawiratma on empowering the poor from an environmental perspective. (Singgih, 2002). In my opinion, healing theology must be expanded from being human-centered to the environment as a healing center. Because the healing of the earth cannot happen in a short time, everyone is responsive to the environment. All people globally must be

aware of the ecological crisis, then share the burden of overcoming it without waiting for others to start conservation efforts. Everyone immediately started (and continues) to do what they can for the future of the Earth, even if they are not yet connected/joined by a network of partners. Healing is an integral part of salvation. Preserving the environment as part of God's work of salvation is the responsibility of believers. Church programs that touch and even carry the JPIC (Justice, Peace, Integrity of Creation) program are a necessity of faith.

Environmental Management: An Eco-Theological Perspective

a. Go Green movement

Indeed, concern for JPIC as a necessity of faith still exists. One of the massive movements or real acts of love carried out by the government for the sake of the Earth recently is 'Go Green'. Good deeds certainly deserve to be appreciated and continued. The movement towards going green, driven by the government and the TNI (Indonesian National Armed Forces), is indeed not unappreciated, in fact it is highly appreciated. However, the TNI should show its willingness to truly sacrifice for the sake of environmental protection. For the sake of the safety of Mother Earth, the archipelago, everyone needs to care and play an active role in a

sustainable manner. Through participatory research in Tarutung, the movement mentioned above still tends to be ritualistic. Tree seeds have indeed been planted a lot. And there are many people who have participated in planting trees. But does anyone still care and make sure how many seeds grow well? After planting the trees, photos of state leaders, military or religious leaders were held in the mass media and in public spaces. Then it's done, and so on. Is our love for the Earth just simple and *selfish*? Nature, the environment, water, plants and air instead of being saved could unknowingly make it even more miserable. Plant seeds which are the children of plant mothers are tormented by their growth because there is no further *nurture action*. Humans who are the brothers and sisters of these plant children should act like *babysitting*. Plants have been secretly providing oxygen to humans. That means plants have provided something very valuable to humans for their survival.

Are we not moved with compassion for plants? So far, humans have enjoyed water and air as well as crops (read: land). Don't we (ummah, people) feel indebted to them? Exploitation will hasten the destruction of planet earth and vice versa a spirituality of "sharing" will save it. Spirituality of "sharing" presupposes mutual care in God's

"family-creation". Realizing and living our relationship with God and human relationship with the cosmos in its totality. Living church and ecology in a new way with eco-spirituality. (Tinambunan, 2007).

b. Earth Organisms: Flora and Fauna

Not a few of the world's flora have suffered misery due to human activity. In fact, not only injured, but experienced an untimely death. Forest fires and massive logging of trees without significant reforestation efforts are very clear examples. Fauna also has the same tragic fate. God ordered (order) that humans do not kill! Even if humans do not kill fellow humans but humans kill fellow creatures, is that not an act of murder? In the end it also causes the death of man himself slowly? Allowing the ecosystem to be disrupted and even the food chain to be cut off due to human activity is an act without ecological love. And can cause weapons to eat sir. Therefore, apart from being a suicide, it is a grave sin. Sins against the environment, against the brothers flora, sister fauna, and water and air sisters. Communication and close relations with other creations need to be revived. They are not objects but brothers and sisters who need communication and intimacy from humans. In that case, Leonardo Boff proposes a life that is not only cosmic mental but a cosmic spiritual life. A life that is not based on strength or

instinct or instrumental or usability reasons, but a life based on a communication and close relationship with other creatures because of creation. the other is also a sign of God's own presence. (Sunarko and A. Eddy Kristiyanto 2008).

Earth is an organism. Norman C. Abel even said, "Earth is the mother of plants and animals and our mother too". (Abel 2000) Even the Earth is like our own mother. The earth and all its ecosystems are interrelated as are the veins, blood, nerves, breath, and metabolic systems of the human body. The earth lives, breathes, "communicates" and "praises to the Creator". He also has limitations as human beings. The reality of the earth is to give, to give love, but it also longs for and needs the touch of human love. Earth yearns for mercy from humanity. And, according to Meister Eckhart, mercy is the fullness of spiritual maturity." (Fox 1980). Mercy is not in self but in political and ecological actions.

c. Sharing and Turning On Each Other

Our calling as new humans is to follow Jesus. According to Dietrich Bonhoeffer, following Jesus means doing what Jesus did, so that Jesus really becomes the center of reality. If God does healing, we should also imitate God's actions. God is seen as a carrier of healing. "I am the Lord, who heals you" (Exodus 15:26). The context here is God who

restores the state of thirsty people by bringing them to a water source.” (Singgih, 2005). God is the Healer for His people. Then, together with God, man becomes a healer for the environment. Continuation of life on earth is the responsibility of humans who have been assigned by the Creator, humans become stewards of life on earth. The principle is parenting or maintenance (Singgih 2011). Do not dominate in the sense of exploiting the earth in an all-out manner, not killing each other, but giving each other life. Seeking concrete pastoral actions. Some concrete pastoral steps can also be realized (Sunarko & A. Eddy Kristianto 2008) *First*, care for and maintain the integrity of creation. Caring for and caring for creation is part of the mission of the Church today. In addition, seek various breakthroughs, such as green environment programs, commitment to a simple but healthy lifestyle, reduction of irrelevant waste. *Second*, the study and deepening of traditional wisdom. Traditional religions also have this idea of the intrinsic sacredness of the universe. *Third*, efforts to build a network of cooperation Collaborate with all people of good will and on a global scale. The church can make environmental issues become important and urgent problems, as a moral-social problem and a responsibility of faith. In my opinion, preachers can also raise issues of ecological theology (eco-

theology) through thematic sermons. The position and function of sermons or rhetoric is still strategic in the 21st century. Today, concern for the sea, air, forests, forest animals, all plant species, and so on is not only the responsibility of one State or one government. Everything has become an issue in global scope. This reality demands commitment from everyone. Everyone is called to share for the future of the earth.

Earth Needs Us

Committed to the Value of Compassion

The values that are carried and really deserve to be fought for through this writing are the values of mercy and the value of sacrifice. Compassion for nature or the environment. Nature has channeled life for humans and now it's our turn to love nature as a "giver of life", mothers, friends, brothers and sisters, or our own family. Nature or rather the Earth is not *an extended family* but our *nuclear family* (humankind). Earth has shared its own life. Earth is our own Mother, who gave her life so that we live. From the bottom of our hearts, we should be indebted to the Earth, which has been exploited without mercy. And, if we are willing to sacrifice for our family members, then the Earth is one that requires that sacrifice. Nature must be saved because its salvation is also the salvation of mankind. Nature's future is our future. Loving nature as we love our own mother or

family. *The mind set* must be changed, from a dualist mindset that considers humans more important than nature to a mindset that considers humans and nature to be equal, dignified. Nature is not only materialist, but also spiritualist. Nature and humans are both signs of the presence of the Divine.

Because the damage to the earth was so severe, evolutionary restoration was no longer sufficient. For the sake of the future of the Earth, all creatures, and humans, Earth's healing must be carried out immediately, globally together, and sustainably. Everyone shows their love for the Earth in a big or small role. Towards a revolutionary change! Once again, is there still a human who is willing to sacrifice as desperately as Jesus, or to die a martyr like Dietrich Bonhoeffer for the future of life on this Earth? Keep fighting even if you have to die a martyr for the Earth, who is willing? Thus, the Church or believers can still testify by chanting the confession that this universe is a stage of praise to the Lord God. All creatures praise God because all of us came from Him for Him, will return to Him! Hi creatures, praise God with our Mother, Mother Earth!

Educating the People

The “Go Green” movement is a curative attitude that must be supported. However, it needs to be supplemented with eco-pastoral or ecological caring attitudes every day and do it faithfully. Continuing

personal, domestic and institutional responsibilities, for example: educating people through public service advertisements in public spaces as well as via radio and television broadcasts. Putting stickers concerned about the water crisis in toilets, public spaces including at airports is also an educational act. Apart from that, creative saving of electricity and water in each household, planting fruit trees in the yard of the house, not littering, processing domestically organic waste, using environmentally friendly electronic devices, and joining neighbors who have started recycling programs. Apart from educating people, churches and Christian institutions can also carry out advocacy and hold (a kind of) MoU with related agencies (for example receiving trash cans from the Sanitation and City Planning Office; receiving reforestation tree seedlings from the Forestry Service). And, on a large scale, they can work together with Environmental Concern agencies abroad. For the latter, of course the Church (other Christian religious institutions) and the State can be very confident in negotiating with them because our bargaining position is very high. It is clear that the conservation of Indonesia's forests as the lungs of the world is a shared responsibility.

Learning from Artists: Sharing care

Related to efforts to educate people/society, artists are often better able

to express environmental suffering. Artists take on the role of ecotheologists. They see what is invisible through the masculine lens. They are also responsive, concerned and work for "communion with nature". There are two expressions that deserve attention, namely: *First*, "tree exhaust" near the Railway bridge in Kotabaru, Yogyakarta. *Second*, the wall painting "wayang characters are negotiating the sale of earth" on one of the pillars of the flyover in Lempuyangan. The wayang characters are depicted wearing shoes. In this second example, nature or the earth is not seen from the spiritual side, but only seen from the material side.

IV. CONCLUSION

For contextual pastoral praxis, namely eco-pastoral (ecological pastoral), in my opinion, healing theology must be expanded from being human-centered to the environment as the center of healing. Because the earth's healing cannot happen in a short time, it takes people who are faithfully committed, even though the numbers are not many. Isn't this life saved by a few faithful people? Continuing the action of ecological concern driven by a spirit of compassion for the Earth. For this reason, healing spirituality and social analysis (ansos) complement each other towards sustainable work.

Healing is an integral part of salvation. Preserving the environment as

part of God's work of salvation is the responsibility of believers. Saving the environment will turn the center of human life upside down. The life of faith is moving from being centered on humans, centered on religious institutions, and now ecology is the center of attention. Ecological theology coupled with ecofeminism is a blessing for the environment. This theology brings enlightenment, liberation, and healing. Enlightening, liberating and healing in a pastoral perspective.

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