



The Urgency of Interreligious Ecotheological Praxis to Protect the Earth and the Vulnerable

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ABSTRACT

Interreligious ecotheological praxis is urgent and most needed as a real form of dialogue between science and religions to overcome the increasingly severe current ecological crisis. This paper focuses on interreligious ecotheological praxis to maintain the integrity of creation and environmental sustainability. The aim is to explain the meaning of interreligious ecotheological praxis and its urgency in protecting the Earth and the vulnerable. To achieve this goal, this study qualitatively examines the grassroots practice of caring for the Earth and the vulnerable by Muslims, Catholics, and *Sedulur Sikep* in Pati and Rembang Regencies, Central Java, Indonesia. The results provide a new reference on interreligious ecotheological praxis for the Earth care movement, especially from the perspective of Islam, Catholicism, and *Sedulur Sikep*. This work suggests everyone move together in facing and overcoming the ecological crisis that befell the Earth and defending as well as protecting the vulnerable people most affected by environmental destruction.

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I. INTRODUCTION

Teachings on environmental preservation and the integrity of creation in Islamic, Catholic, and local wisdom from the *Sedulur Sikep* community as indigenous belief can synergize into interreligious ecotheological praxis. However, academically, there are no experts and scholars who have researched the topic. In fact, the interreligious ecotheological praxis to protect the Earth, our common home, is very important and urgent in the present and the future when we face an increasingly severe environmental ecological crisis [1], [2].

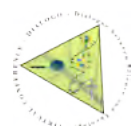
This paper will demonstrate the urgency of interreligious ecotheology praxis through a study based on real experiences struggling with the people of the Pati and Rembang, Central Java, Indonesia to maintain the integrity of creation and environmental sustainability. It is called interreligious because the struggle involves various religious communities, especially Muslims, Catholics, and indigenous beliefs represented by the *Sedulur Sikep* community [3]. The praxis is carried out to maintain the integrity of creation and the preservation of the environment according to the theological teachings of each religion to protect the Earth. The praxis becomes ecotheological because it is the actualization and contextualization of theological teachings that are caring and environmentally friendly. So, what is meant by interreligious ecotheological praxis is a joint movement of all people, regardless of religion and belief, in accordance with their respective theological teachings to maintain the integrity of creation and environmental sustainability.

Considering that the ecological crisis can only be overcome together, including interfaith cooperation, the praxis of interreligious ecotheology is very

important to be studied academically. This study is a theological reflection of the experience involved in the ecotheological struggle between the three religions and beliefs (Islam, Catholicism, and *Sedulur Sikep*) in Pati and Rembang. It is hoped that this reflection will inspire a movement to preserve the integrity of creation and preserve the environment everywhere in the future. Thus, the effectiveness and positive impact of this research will make efforts to care for the Earth stronger and more realized. The more widely this research is published, the more people will benefit from it.

While experience proves the positive impact of this idea at the grassroots level as well as at the public policy level, scientific studies on this subject are still very limited. Therefore, of course, this study will enrich the dialogue between science and religion, especially about the urgency of interreligious ecotheological praxis for the care of the Earth and the vulnerable.

After this introduction, in order to understand the meaning of interreligious ecotheology praxis, first of all, the teachings, doctrines, and perspectives on caring for the Earth in Islam, Catholicism, and the *Sedulur Sikep* community as one of the representations of the original religions, namely *Agama Adam* ("Adam Religion"), will be discussed. Next, in the second part, I will explain the praxis of interreligious ecotheology as a basic concept and its praxis. In the third part, I give examples of grassroots experiences of interreligious ecotheology praxis in Pati and Rembang, Central Java, Indonesia. This work concludes with a closing remark to emphasize the urgency of interreligious ecotheological praxis in caring for the Earth and the vulnerable.



II. TEACHINGS, DOCTRINES, AND PERSPECTIVES ON CARE FOR THE EARTH IN ISLAM, CATHOLIC, AND SEDULUR SIKEP

The task of caring for Earth as our common home is the responsibility of all religions. All religions and beliefs teach the importance of caring for the Earth and protecting the vulnerable. How does interreligious ecotheology praxis get a foundation in religious teachings, doctrines, and perspectives, especially in Islam, the catholic church, and the religious principles of the *Sedulur Sikep* community as indigenous beliefs? To answer this question, this section describes the basic idea of caring for the Earth and the vulnerable according to the three religions that are the subject of this research. The three religions are Islam, Catholicism, and “Adam Religion”. “Adam Religion” is an indigenous religion that is lived by the *Sedulur Sikep* community.

A. Islamic Teaching on Caring for the Earth

Islam teaches that all things originate from God Almighty, Holy and Infinite, Omnipresent and Omniscient, All-Merciful and Love, Supreme Creator and Supreme Sustainer. God is the Creator of the universe. The sun, the Earth, and everything in it - the oceans, land, plants, animals, and humans are God’s creations. The essence of Islamic teachings regarding the importance of maintaining the integrity of creation and environmental sustainability refers to the text of the Qur’an, for example in QS 14:19; QS 21:16; QS 22:18; and QS 62:1). Allah created humans in privilege as caliphs on earth (Qur’an 6:165) [4].

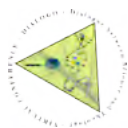
According to the Holy Qur’an, the ultimate purpose of God’s law is a common good for all creatures. Very clearly, the Holy Qur’an states:

“God created humankind, taught him to speak well. The Sun and Moon were circulated according to calculations, and plants and trees were both submissive (to Him). And the heavens have lifted him, and he made a balance, lest you destroy the balance, and establish the balance justly, and do not reduce the balance’ (QS 55:3-9).

Besides being sourced from the Holy Quran, the teachings of Islam to take care of the Earth are also being conveyed through the Hadith of the Prophet Muhammad. Some Hadiths about it can be mentioned, for example in *Misykat Al-Masabih*, it’s said, “Whoever processes the desolate lands, he will be rewarded. And whenever there is an animal that eats from the land, he will be rewarded” [5, 221]. He also appointed, “This Earth is green and beautiful, and God has appointed you as his representative to keep the Earth. He saw how you performed your duty” (HR Muslim) [6]. The Prophet Muhammad also said, “Whosoever plants a tree, and nurses it well until the tree is large and productive, he will receive a reward in the hereafter” (HR Bukhari and Muslim) [7].

Thus, Islamic teachings about maintaining the integrity of creation and environmental sustainability are very clear. This is also what underlies the attitude of Muslims in caring for the Earth. Based on my field research, Muslim leaders such as *Kiai Haji* (ulema) Mustofa Bisri (familiarily called Gus Mus) and *Kiai Haji* Ubaidillah Achmad (Gus Ubaid) in Rembang; or from *Kiai Haji* Budi Harjono Al-Jawi (familiarily called *Kiai Budi*) and *Kiai Haji* Nurriil Arifin (Gus Nurriil) in Semarang. They not only taught based on verses from the Qur’an about the integrity of creation and environmental sustainability but were also present in the field and greeted the struggles of the community both in Pati and in Rembang as well as in Semarang [8].

The American-Iranian scholar, Professor



Seyyed Hossein Nasr has inspired many generations of Muslims to consider the inherent ecological sensibility of a Muslim perspective.

According to Nasr, the ecological crisis is the heaviest manifestation of the tragic western deviations of the sacred and traditional form of civilization that until now became the universal norm [9]. According to Hancock, Nasr has articulated Islamic environmentalism and interpreted the environmental crisis as a spiritual crisis in humans. Man is a channel of grace to Nature. The environmental crisis causes the desacralization of nature. It is important to renew our relationship with the divine, which will then lead to a change in our relationship with nature [10].

Therefore, there is no doubt that Islamic teachings are rich in principles and values that can ensure environmental sustainability. In particular, related to the ecological problems of global warming and weather changes, Islam is not only the teachings of the doctrine but also established various movements and communities that seriously addressed the issue.

B. Catholic Doctrine on Caring for the Earth

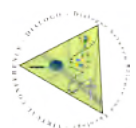
Just as in Islamic teachings, the doctrine on environmental and ecological issues is not new, as well as in the Catholic Church. In the doctrine of the Catholic Church, the teaching of caring for the environment is explicitly mentioned in the Scriptures. The doctrine of the Catholic Church affirms that everything in this world is the work of God. All of his creations are great. "God saw that everything he created was very good" (Genesis 1:31). Humanity was created in His image (Genesis 2:27; see also Genesis 2:7). To humans, God gave the responsibility to care for and use nature as He pleased (Genesis 2:15). Even though human's sin

against God's will, God continues to entrust humans to take care of the Earth (Genesis 9:2-3).

Furthermore, the Bible also teaches that the salvation of the world takes place in the form of peace, harmony, and redemption through Jesus Christ (Colossians 1:2). The foundation of it all is God's love for the world and mankind (John 3:16). As quoted by Antony J Kelly CSSR, St. Thomas Aquinas in *Summa Contra Summa Gentiles* wrote, "The universe did not emerge as the result of arbitrary omnipotence, as a show of power or a desire for self-affirmation. love. The love of God is the fundamental driving force in all created things" [11, 43]. According to Catholic teaching, based on the Scriptures, of course, in Jesus Christ, the world's way to God and God's way to Earth was realized. That is why, "The Word became flesh and dwelt among us, and we have seen his glory" (John 1:14).

Besides being sourced from the Scriptures, Catholic teachings on the care of Creation integrity and environmental sustainability are also founded on the teachings of the Popes as leaders of the Catholic Church throughout the world. Concern for the Earth in the era of the ecological crisis began to be realized and taught abundantly by Pope Paul VI, John Paul II, Benedict XVI, and Pope Francis [12].

Meanwhile, particularly, Pope Francis has published an encyclical with a focus on environmental, and ecological justice for the poor as well as the Earth due to the ecological crisis. The title of the encyclical is *Laudato Si': On Care for the Earth, Our Common Home* [13]. It was published publicly on June 18, 2015, but has been signed by Pope Francis on May 24, 2015. Since its publication, this encyclical affects many parties in caring for the Earth, our common home. One of the important themes is to be performed interreligious cooperation to take care of the Earth, our



common home.

In his encyclical *Laudato Si'*, Pope Francis abundantly provides Catholics and all people without discrimination a set of teachings and perspectives on the importance of caring for the Earth and the protection of the vulnerable. *Laudato Si'* has summarized the entire journey of the Catholic Church's teaching on the environment. There is no other way to be able to take good care of the Earth and bring about positive results except by working with everyone, including interfaith people. Anyone can change and move forward to practice the ecotheological spirit of interreligious believers in their daily life in an attitude of mutual respect and love for one another [14].

The Catholic Church's doctrine on the environment and the integrity of creation are in line with the teaching of Islam. In principle, both Islam and Catholicism teach the importance of caring for the Earth, preserving the environment, and the integrity of creation. What about the local teachings and wisdom of the *Sedulur Sikep* community? The following sections will examine it.

C. *Sedulur Sikep's Perspective on Caring for the Earth*

Sedulur Sikep is an indigenous community living in the mountainous areas of North Kendeng, particularly in Blora, Pati, and Rembang; part of the Province of Central Java, Indonesia. However, the *Sedulur Sikep* community also grows and develops in Kudus Regency, Central Java, even though Kudus is not included in the mountainous area of North Kendeng. However, a number of *Sedulur Sikep* in Kudus have close family ties with *Sedulur Sikep* members in Pati and Blora.

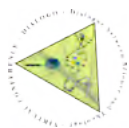
The existence of the *Sedulur Sikep* community, which is now known as the

indigenous community, began in 1890 in Randublatung, Blora, Central Java. Their spirit of life was inspired by Samin Surosentiko (1859-1914) who founded this community as a form of resistance to Dutch colonialism [15]- [17]. The main purpose of their movement is to protect their agricultural land. Samin Surosentiko passed down teachings for the care of the Earth which were formulated in Javanese as follows. "Janjining manungsa gesang wonten donya punika dados utusaning Pangeran, sageda amewahi asringing Jagad, but Sadarmi nglampahi" (The promise of humans-being living in this world is to be messengers of God so that they can maintain the beauty of the Earth, which is lived faithfully) [18].

They live the spirituality of the indigenous religion, namely *Agama Adam* ("Adam Religion"). Their most important teachings are closely related to nature, land, and home. These teachings are lived through their commitment to protect the Earth and work as farmers. For them, in every inch of Earth, in their homes, and in the universe, an unreachable "God" is present and worshipped [19].

Sourced from the "Adam Religion" spirit as the indigenous religion, the *Sedulur Sikep* community views the Earth as a figure of Mother (Ibu Pertiwi). Earth has provided them with a livelihood from the land, water, agricultural crops, and plantations. That is why, their most important commitment is to care for, protect and defend the Earth. No one and for any reason may exploit, ruin, and destroy it.

The basic orientation of the *Sedulur Sikep* is to maintain the integrity of creation and environmental sustainability by employing farming, gardening, and nurturing animals. This basic orientation is closely related to the perspective of "Adam Religion" which teaches that "*Lemah padha nduwe, banyu padha nduwe, ing ngendi wae Earth is hated,*



and the sky is angaupi, iku kabeh nuwuhake tanggung jawab ngrungkebi Ibu Bumi, peduli lingkungan, lan peduli alam” (Land, nature, and water is common property, on Earth, under the auspices of the sky. That is why it is the human responsibility to take care of Mother Earth, care for the environment, and care for nature) [20].

III. INTERRELIGIOUS ECOTHEOLOGICAL PRAXIS TO CARE FOR THE EARTH AND THE VULNERABLE

Teachings, doctrines, and perspectives on caring for the Earth and the vulnerable as studied in the previous section are very relevant and significant for studying interreligious ecotheological praxis as happened in Pati and Rembang. However, before delving deeper into the interreligious ecotheological praxis, it is important to first understand the concept of interreligious ecotheology.

A. Basic Concept of Interreligious Ecotheology

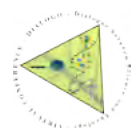
The basic concept of interreligious ecotheology is a long process of responding by religions to the ecological crisis that befell the Earth and has a negative impact on the vulnerable. Facing the ecological crisis and trying to overcome it requires an interreligious perspective because the ecological crisis is related to human responsibility to God [21]. Responding to the ecological crisis requires reflection on various religious traditions [22]. The demand to face the ecological crisis together by all religions makes ecotheology also develop in the interreligious realm.

Referring to the ideas of Felix Wilfred, the ecological crisis challenges religions to develop an interreligious ecotheology [23]. According to Wilfred, in facing the ecological crisis, it is necessary and important to see the relationship of

religions, including indigenous religions, as an opportunity to rethink theology and change a new perspective on Earth in interreligious cooperation. From here, the concept of interreligious ecotheology was developed. Referring to the best sources of traditions and teachings from each religion and belief, interreligious ecotheology offers a transformation of awareness, attitudes, and new praxis in relation to the Earth and the protection of the vulnerable. The concept of interreligious ecotheology underlies the space and opportunity to unite religions into a meaningful dialogue about God, humanity, and the environment. [24], [25].

The concept of interreligious ecotheology itself is constructed through a process of intensive dialogue, cooperation, and mutual learning from each other's religious traditions for the sake of the safety of the Earth and humankind, especially by prioritizing the most vulnerable. The main reason is that religions are responsible for negative attitudes towards nature. Religions have even become ideological partners that have an impact on exploitative behavior towards the Earth and harm the vulnerable [26].

The basic concept of interreligious ecotheology includes at least five elements. First, is the emergence of awareness in religions about the importance of changing paradigms in building relationships with God, humans, and Earth, regardless of their tainted history. Second, this shift presupposes that each religious tradition critically examines its own belief system, worldview, and values to see the extent to which they are responsible for the ecological crisis. Third, religions and beliefs themselves are connected to each other to help each other care for the Earth. Fourth, from this interrelation and interdependence flows an attitude of empathetic compassion for all beings and



a deep sense of solidarity among human beings, especially those who are most vulnerable. Fifth, it is important that the joint efforts of religions to respond to the ecological crisis, each draws the best from the source of its traditions and theological teachings to care for the Earth and protect humanity [27].

B. *Interreligious Ecotheological Praxis*

More than just a concept, interreligious ecotheology demands embodiment in action as interreligious ecotheology praxis. The concept of interreligious ecotheology as praxis is manifested in joint involvement in caring for the Earth and protecting the vulnerable. Amid the increasingly severe ecological crisis, the praxis of interreligious ecotheology to care for the Earth and the vulnerable is most urgent and needed. In fact, the ecological crisis due to the destruction of the ecosystem at the same time causes the wounds of social injustice. The ecological crisis is not only an environmental injustice but also social injustice. That is why interreligious ecotheology leads to involvement in realizing social justice [28].

Praxis of interreligious ecotheology is characterized by actions and behavior of non-violence and compassion. This attitude should be the way humans approach nature in their daily lives. Through this praxis, everyone's concern, regardless of religion and belief, towards the Earth which is being hit by an ecological crisis in accordance with their respective theological foundations is fought for and realized. This concern is intended to protect and care for nature for the realization of justice, the integrity of creation, and the preservation of the environment. With this praxis, all religious traditions do not distance themselves from but respond to the ecological crisis for the sake of caring for the Earth and the vulnerable [29].

For the maximum realization of interreligious ecotheological praxis, it is important to reflect on anti-ecological human behavior such as. This behavior is seen in consumptive, exploitative, reckless, and aggressive behavior full of violence that destroys the Earth and endangers the lives of the poor. As part of the praxis of interreligious ecotheology, anti-ecological behavior should be transformed into ecological behavior which is also marked by new ways of thinking about life, society, and human relationships with Earth and each other [30].

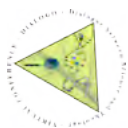
In interreligious ecotheological praxis, all human beings, regardless of religion and belief, should express an attitude of empathetic compassion for all beings and a deep sense of solidarity with the Earth and among human beings, especially those who are most vulnerable. How can this practice be realized in reality? The following section examines interreligious ecotheological praxis as has occurred in Pati and Rembang.

IV. INTERRELIGIOUS ECOTHEOLOGICAL PRAXIS IN THE CONTEXT OF PATI AND REMBANG

In order to understand the interreligious ecotheological praxis in Pati and Rembang, this section examines three main points. First, a discussion of the context of the problems. Second, is the study of the common struggle to deal with problems that threaten the preservation of the Earth and efforts to defend the vulnerable. The third is an analysis of the problem and the struggle of the *Sedulur Sikep* and farmer community in Pati and Rembang as the interreligious ecotheological praxis.

A. *Context of the Problems*

The context of the problems that triggered the emergence of interreligious ecotheological praxis in Pati and Rembang



is closely related to their struggle against cement factories in these areas. This problem began in 2006 until the time this paper was written. In 2009, *Sedulur Sikep* Sukolilo and their supporters succeeded in stopping the plan to build a cement factory, i.e., PT. Semen Gresik in Kedumulyo, Sukolilo, Pati [31].

Meanwhile, the struggle of *Sedulur Sikep* and the farmers also won their struggle based on PK Decision Number 99 PK/TUN/2016, dated October 5, 2016, unanimously in the case Number 99 PK/TUN/2017 concerning Environmental Permits for Mining Activities in Rembang Regency to the Court Semarang State Administration. Furthermore, President Joko Widodo mandated through the Presidential Chief of Staff Decree Number 2 of 2017 concerning the Implementation of Strategic Environmental Studies (SES) for the Policy for the Sustainable Utilization and Management of the Kendeng Mountains. SES stated that the North Kendeng mountains are a protected area as a Karst Landscape Area (KLA) with Groundwater Basin (GB). Therefore, according to the results of the SES and the decision of the Supreme Court's Review of Decisions, mining practices in the North Kendeng mountains should be stopped because empirical evidence in Rembang shows the certainty of environmental degradation and even social injustice in the Rembang zone as KLA [32].

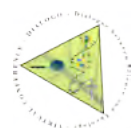
Now, the main problem is that despite the community's struggle to win at the formal legal level, the cement factory still operates in Rembang. The *Sedulur Sikep* (as an indigenous community) and the farmer community (most of them Muslims) in Pati and Rembang have carried out a movement against the cement factory to be built in Pati and Rembang, as part of the areas where they live, live, and thrive. The plan to establish a cement factory by *Sedulur*

Sikep and the local farming community is considered a threat to the environment and their livelihoods. Their movement against the plan to establish a cement factory in their area is based on their awareness and concern that their area, which is called the North Kendeng Mountains area, is a natural resource that must be preserved, protected, and preserved for the wider interest; not to be exploited for economic interests or sustainable development with greater harm than economic benefits for present and future generations [33].

They rejected the cement factory for three reasons. First, their area is academically recognized as a Karst Landscape Area (KLA). That is why they are responsible for maintaining and protecting them from being exploited by mining. *Sedulur Sikep* understands that KLA has positive values for the community, animals, and plants that help meet the basic needs of the community. For *Sedulur Sikep* and the farmer community, these values are far greater for the benefit of many people, than just fulfilling development through the techno-industrial cement factory which will have an impact on environmental damage and losses for the poor and future generations. For them, the existence of a cement factory is a threat [34].

Second, as a KLA, their area has a Groundwater Basin (GB) which is a water resource that is the basic need of the local community, farmers, animals, and plants in the area. The existence of GB which contains large underground springs is very beneficial for the lives of the wider community [35].

Third, *Sedulur Sikep* and the farmer community rejected the cement factory in Pati and Rembang because this area is part of the limestone mountain area which is also a teak forest area, and a tourism area. In the area, there are even cultural historical sites in the form of hundreds of caves and



ancient sites. For example, in Pati, there are at least 97 caves. In Rembang there are 76 caves. A number of these caves are even in the storage of water reservoirs that remain abundant even in the long dry season [36].

As already mentioned, the struggle of *Sedulur Sikep* and the farming communities in Pati and Rembang in rejecting the cement factory in the area won from a formal legal perspective. Although the plan to build a cement factory in Pati can be stopped, the cement factory in Rembang is still running. The corporations and authorities involved in the construction of the cement factory in Rembang disobeyed the formal legal decision that won the people, namely *Sedulur Sikep*, the farming community, and the activists who fought with them in rejecting the cement factory in Rembang. It is in this context that the urgency of interreligious ecotheological praxis for the care of the Earth and the protection of the vulnerable can be placed.

B. *Interreligious Ecotheological Movement to Care for the Earth and the Vulnerable*

In the cases that occurred in Pati and Rembang, there were a number of interfaith activities that worked together to accompany the struggle of *Sedulur Sikep* and the farming community who rejected the cement factory for the sake of caring for the Earth and the vulnerable. In this regard, I have reviewed a number of works of literature that examine the involvement of interreligious activists with *Sedulur Sikep* and farmers in the mountainous area of North Kendeng in order to preserve the environment and its integrity of creation [37].

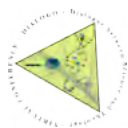
Now, in this study, I focus on interreligious ecotheological praxis for caring for the Earth and the vulnerable. First of all, their movement is based on their awareness and concern that their area is a

natural resource that must be preserved, protected, and preserved for the wider interest; not to be exploited for economic interests or sustainable development with greater harm than economic benefits for present and future generations [38]. Then, this awareness is manifested in a commitment to protect the Earth and the vulnerable. This awareness is manifested in the commitment to protect the Earth and the vulnerable through interreligious movements. More than simply rejecting the existence of a cement factory that threatens their lives and the lives of the farmers, they move to preserve the environment and the integrity of creation.

In the end, their movement can be read as an interreligious ecotheological movement for two reasons. First, those who are involved in efforts to save the environment and the integrity of creation come from various religious communities and beliefs. At least, they come from the *Sedulur Sikep* community as part of their indigenous religion, i.e., “Adam Religion”, from Muslims, and from Catholics. At least, that’s what I found in my field research in Pati and Rembang. Second, they move and struggle to care for the Earth and defend the vulnerable according to the teachings of their respective religions. It turns out that in terms of caring for the Earth and caring for the vulnerable, their teachings have something in common.

C. *Eco-Movement as An Interreligious Ecotheological Praxis*

In this study, I offer a new analysis of the involvement of cooperation and collaboration between *Sedulur Sikep*, farmers, and activists who are directly or indirectly involved in the movement to protect the North Kendeng mountains as an interreligious ecotheological praxis. Moreover, among the activists who sided



with and were involved in their movement were a number of religious figures, especially from Islam and Catholicism. At least, in my interviews with two great figures from Islam, i.e., KH Mustofa Bisri (Gus Mus), and from Catholicism, i.e., Ignatius Cardinal Suharyo, about the movement to save the North Kendeng mountains, they provided a theological basis on caring for the Earth and protecting the vulnerable.

The environmental care movement, which I call an eco-movement, is characterized by interreligious cooperation, precisely because of the involvement, presence, and alignment of a number of interreligious figures and leaders, especially Islam and Catholicism [39]-[42]. Both *Sedulur Sikep*, Muslim farmers, and especially interreligious figures from Islam and Catholicism, base the eco-movement on theological principles to protect the Earth and the vulnerable. As suggested by Wilfred, the joint efforts of religions to respond to the ecological crisis, each taking the best from the sources of its traditions and theological teachings to care for the Earth and the vulnerable are manifested in eco-movements in Pati and Rembang. Thus, the eco-movement becomes an interreligious ecotheological praxis.

It is undeniable that the eco-movement to preserve the mountains of North Kendeng is carried out in openness and cooperation with everyone, regardless of religion and belief. In fact, they also base their eco-movement on the principles of faith in accordance with their respective religions and beliefs. The principles of the teachings of the faith become the theological foundation that is environmentally friendly and cares for others who are suffering from the ecological crisis. Right here, the eco-movement in Pati and Rembang is an interreligious ecotheological praxis for caring for the Earth and the vulnerable.

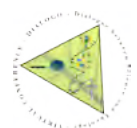
CONCLUDING REMARKS : URGENCY OF INTERRELIGIOUS ECO THEOLOGICAL PRAxis TO CARE FOR THE EARTH AND THE VULNERABLE

What should be concluded with the study of interreligious ecotheological praxis for caring for the Earth and the vulnerable? First, it is undeniable that interreligious ecotheological praxis has urgency and is needed now and in the future for the care of the Earth and the protection of the vulnerable. The reason is that nowadays it is increasingly realized how the ecological crisis that befell the Earth and has a bad impact on the vulnerable demands the collective movement of all people, regardless of religion and belief. Its goal is to care for the Earth, our common home, and protect the vulnerable most affected by the crisis.

Second, in the context of eco-movement in Pati and Rembang, the support and presence of religious leaders who cannot be staying silent to respond to problems in that place are very important. This data further strengthens the urgency of interreligious ecotheological praxis for the care of the Earth and the vulnerable.

Third, the urgency is in line with the teachings, doctrines, and perspectives of religions and beliefs which basically teach the importance of caring for the Earth and the vulnerable, especially amid the current ecological crisis. This study refers to Islam and Catholicism as well as the belief of Adam Religion as one of the indigenous religions. The power of the teachings of the three communities is getting stronger in synergy with all other religions that have teachings about caring for the Earth and protecting the vulnerable. Thus, the urgency of interreligious ecotheological praxis can be further supported by all religions and other beliefs.

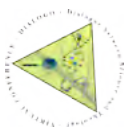
Fourth, amid the increasingly severe ecological crisis with various impacts that



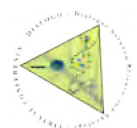
must be borne by the vulnerable, caring for the Earth is a moral imperative. This is the moral reason for the urgency of interreligious ecotheological praxis for the care of the Earth and the vulnerable. All human beings, regardless of religion and belief, cannot but must move together to engage in this praxis.

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