



Javanese Cosmology and Its Ecological Message: Local Wisdom for The Global Ecological Crisis

Evi Ariyani¹, Junaidi¹, Seno Aris Sasmito¹

¹Faculty of Sharia, Raden Mas Said State Islamic University Surakarta

*Corresponding author's email: evi.ariyani@staff.uisaid.ac.id

Abstract

The global ecological crisis, characterized by climate change, exploitation of natural resources, and ecological inequality, has given rise to the need for alternative paradigms derived from local wisdom. One potential source of ecological values is Javanese cosmology. In various studies, Javanese cosmology is understood as a worldview that places humans in a harmonious cosmic order with nature and God. Cultural practices such as slametan, sedekah bumi, and nyadran reflect local ecological ethics based on spirituality and social responsibility. However, these studies still focus on ritualistic aspects and have not been explicitly linked to contemporary ecophilosophical theory or as a conceptual proposal for addressing the global ecological crisis. Thus, there is a research gap in understanding local cosmology as an alternative ecological epistemology. The research problem formulation proposed in this study is: how can the structure of Javanese cosmology be interpreted as an ecological message, and to what extent is its relevance to global ecological challenges? The research method uses a qualitative-ethnographic approach and literature review. The theoretical framework used includes ecophilosophy (Naess, Capra), Clifford's symbolic theory, Geertz, as well as postcolonial studies of local knowledge. Initial results indicate that Javanese cosmology offers principles of ecological harmony and reciprocity that are relevant to the principles of sustainable development based on local culture.

Keywords: Javanese Cosmology, Ecophilosophy, Local Wisdom, Ecological Crisis, Local Knowledge

Introduction

The current global ecological crisis has prompted a re-examination of a more sustainable and equitable development paradigm. Environmental damage, climate change, and the loss of biodiversity demonstrate that modern approaches based on anthropocentrism and resource exploitation have failed to ensure the Earth's sustainability. In this context, various thinkers have begun to rediscover local cosmological and spiritual values that have been marginalized. The cosmology of traditional societies, particularly Javanese, embraces a view that positions humans

as part of a universe that is spiritually and ecologically interconnected. In Javanese tradition, the concept of harmony between humans, nature, and God is central to daily life. Practices such as *slametan* (sacred offerings), *sedekah bumi* (earth offerings), and *nyadran* (nature offerings) are not only cultural manifestations but also contain profound ecological messages. Values such as *rukun* (harmony), *sumeleh* (sumeleh), and *manunggaling kawula lan Gusti* (unity of the people and God) demonstrate how Javanese society places the importance of cosmic balance as part of its ethical life. Unfortunately, this epistemological heritage is being eroded by modernization and development projects that fail to consider local wisdom. Most environmental policies remain based on a hegemonic technocratic and political-economic approach, not a cosmological one. (ACHMAD, 2018; Alfian et al., 2024; Koentjaraningrat, 1984; Pamungkas et al., n.d.)



Figure 1: Javanese traditions and cosmology (*Infographic of Javanese Traditions that are World Famous to this Day*, tt)

Previous research has extensively discussed Javanese cosmology from an anthropological or historical perspective, but few have explicitly positioned this cosmology as an alternative ecological epistemology in the context of the global environmental crisis. Meanwhile, ecophilosophical studies such as those developed by Arne Naess and Fritjof Capra offer a theoretical framework for viewing the human-nature relationship holistically, but very few studies link it to local narratives from the non-Western world, particularly Java. Therefore, there is an important gap to be filled in efforts to decolonize contemporary ecological discourse. (Capra , 2003; Capra & Luisi, 2014) Another gap is the minimal articulation of how local cosmologies can serve as a conceptual basis for developing a sustainable development paradigm. Development, which has been defined within a global economic framework, tends to



ignore the cultural and spiritual dimensions of local communities. Therefore, an approach that combines local cosmologies, ecophilosophy, and postcolonial critique is crucial for formulating a new, more contextual and inclusive paradigm.

This research offers novelty by positioning Javanese cosmology not merely as a cultural heritage but as a form of ecological epistemology relevant to addressing contemporary environmental challenges. In this case, local cosmology is read through the lens of ecophilosophy and postcolonialism theories, in order to uncover resistance to hegemonic global narratives and open up space for knowledge models based on local wisdom. Furthermore, this research emphasizes that local wisdom is not only a local solution to local problems, but has universal values that can be transformed into contributions to global development that are ecologically and spiritually just. Thus, local cosmology becomes a counter-epistemology. *Epistemology*) against the dominance of modern Western knowledge, which has long been considered universal. The urgency of this research lies in the urgent need to formulate an alternative development paradigm that is more sustainable and contextual. Amid the global environmental crisis, an approach based on local cosmology can become an ethical and spiritual foundation that encourages changes in human perspectives and lifestyles towards nature. This is important considering that the ecological crisis is not only a technical issue, but also a crisis of values and relationships. (Geertz , 1976; Nurziana & Firdaus, 2025)

Furthermore, this research is crucial as an effort to decolonize knowledge and empower local intellectual heritage as part of global solutions. By establishing local cosmologies as autonomous and valid intellectual subjects, this study contributes to strengthening the position of Global South epistemologies in the global knowledge dialogue. In research, there needs to be previous studies to ensure that this study is very important, so there are several articles that are interesting and should be taken into consideration to see whether this study has any particularly interesting characteristics, including:

The first is research conducted by Onok Y Pamungkas et al with the title Javanese cosmology: Symbolic transformation of names in Javanese. This study examines onomastics in the tetralogy of novels by Ki Padmasusastra (hereinafter referred to as TNKP). The main perspective is the meaning of Javanese cosmology. Qualitative methods are used as research guidelines. The primary data are four Javanese novels. Hermeneutic techniques and content analysis are applied to the analysis strategy. The results of the study indicate that onomastics in TNKP is a symbol of Javanese cosmology. This Javanese cosmological element has transformed onomastics through three things: the novel's title, character names, and location names. The onomastic symbolization is implicit because it is wrapped in the aesthetics of literary language. The name structure in each onomastic subsection does not have a clear meaning because the name element is intended to mean 'other'. The name has an explicit function, namely as a hypertextual fragment of symbols that go beyond the structure of narrative texts. An important



implication of this study is that onomastics can encourage the transdisciplinary aspect of religion in international theology in the study of narrative texts. Javanese cosmological transformation can be reflected in various cultural aspects, including novels. TNKP is a cross-disciplinary meeting: fiction, linguistics, mysticism, social, cultural, and philosophical, which contributes to further theological studies. (Pamungkas et al., tt) The difference between this study and the study conducted by the author is that the author's study focuses on the Cosmology of Javanese Society and its Ecological Message (Local Wisdom for the Global Ecological Crisis).

The second is research conducted by Shinta Nurziana et al. with the research title The Concept of Divinity in Javanese Mysticism: Viewing the Universe as a Manifestation of God This study provides information related to the concept of divinity in Javanese mysticism, which views the relationship between God, nature, and humans as a harmonious and interconnected unity. In the Javanese worldview, God is understood as a transcendent entity and an immanent manifestation in every aspect of life and the universe. This study aims to analyze the Javanese understanding of God in the context of Javanese mysticism by exploring the symbols, myths, and cultural practices associated with these beliefs. The approach used in this article is library research, by reviewing various classical and contemporary literature relevant to divinity in Javanese tradition. The research findings indicate that in Javanese mysticism, the universe is perceived as a manifestation of God, which is reflected in the principle of balance between the microcosm (humans) and the macrocosm (the universe). This perspective underscores the importance of harmony between humans, nature, and God, which is realized through various rituals and traditions, such as slametan and nyadran. The concept of manunggaling kawula gusti (the union of servants with God) is at the core of Javanese spiritual teachings, which emphasize the values of simplicity, wisdom, and devotion to God through a life in harmony with nature. This study also highlights the relevance of the concept of divinity in Javanese mysticism in the modern context amidst the ecological crisis and spiritual disorientation. By emphasizing the importance of maintaining balance between humans and nature, this concept provides a philosophical foundation for the development of environmental ethics and sustainability. The understanding of God in Javanese mysticism not only enriches the study of local spirituality but also shows the relevance of the concept of divinity in Javanese mysticism in responding to modern challenges by prioritizing the values of simplicity, harmony, and respect for nature as a form of worship. (Nurziana & Firdaus, 2025) . The difference between this study and the study conducted by the author is that the author's study focuses on the Cosmology of Javanese Society and its Ecological Message (Local Wisdom for the Global Ecological Crisis).

The third is research conducted by Ubaidillah et al with the research title Interrelation of Religion and Culture in Gunung Tradition Cosmology: Islamic and Javanese The perspectives of this study provide information related to Philosophically, the science of the Qur'an about mountains is interpreted as a local awareness system in the form of spiritual communication in the gunung tradition of Javanese society. The concept of mountains in the Qur'an is scientific



evidence (kauniyah) of the Oneness of God, as the Javanese interpret it as the concept of Gusti Manunggal. This dialectical relationship can be traced through the meaning of mountain cosmology in the Qur'an and Javanese philosophy from the perspective of the interrelation between religion and culture. This study aims to explain mountains from a scientific perspective of the Qur'an with its various functions, which philosophically have a strong connection in the ritual gunung traditions of Garabek, Tumpeng, Slametan, and Sekaten as the embodiment of monotheism in Central Java or Panjang-jimat in West Java. The method used is a thematic interpretation study with a descriptive narrative approach. Research on the cosmology of mountains or gunung in the perspective of Islam and Javanese culture found that (1) Gunung is a form of symbolic communication that functions as a glue for ordinary people on the one hand and at the same time spiritually. (2) Gunung is a universal system that influences the lives of Javanese people in fulfilling their living needs within an ecosystem function. (3) The gunung tradition serves as a medium for prayer, gratitude as a form of prayer, safety, and peace, as well as a medium for the spread of Islam. It can be concluded that the relationship between Islam and Javanese culture is a unique and unified characteristic of Islam in expressing theological and ecological awareness. (Ubaidillah & Marpuah, 2021) The difference between this study and the study conducted by the author is that the author's study focuses on the Cosmology of Javanese Society and its Ecological Message (Local Wisdom for the Global Ecological Crisis).

Fourth is research conducted by Nurma Chandrasari et al. with the research title Cultural da'wah approach to environmental conservation on the local wisdom of Javanese communities, Indonesia. This article conveys information related to this study, which investigates the integration of Javanese cultural wisdom into Islamic da'wah as a contextual and strategic approach to promoting environmental conservation. Rooted in interpretive and thematic analysis, this research explores how customary practices such as rituals, symbols, oral proverbs, sacred sites, and artistic expressions encode ecological values that align with key Islamic principles, including khilāfah (stewardship), māzān (cosmic balance), and syukr (gratitude). Cultural elements such as sedekah bumi (earth offerings), nyadran (nature offerings), ancestral forests, and batik motifs are examined not only as folklore but also as vehicles of moral and ecological meaning, capable of being reinterpreted through an Islamic ethical framework. This study highlights how these traditions, when practiced respectfully and theologically, can serve as effective platforms for spiritually grounded and environmentally responsive da'wah. While acknowledging the dialectical tensions between religion and tradition, such as issues of syncretism, doctrinal rigidity, and generational shift, the findings suggest that cultural da'wah encourages a participatory and empathetic model of Islamic outreach. This model encourages ethical reflection, strengthens community cohesion, and revitalizes environmental management in a way that aligns with local cosmology and the teachings of the Qur'an. Thus, this study contributes to the development of discourse on Islamic environmentalism by emphasizing the



relevance of cultural resilience and local wisdom in shaping a more inclusive, sustainable, and spiritually rooted approach to ecological ethics and da'wah practices. (Chandrasari et al., 2025) The difference between this study and the author's study is that the author's study focuses on Javanese Society Cosmology and its Ecological Message (Local Wisdom for the Global Ecological Crisis).

The fifth is research conducted by Muhammad Alfian et al. with the title Cosmology of Native Indonesian Religions in Facing Contemporary Times: A Study of Sundanese Javanese Religion in this article provides information related to the reality of modernity that gives rise to various complexities that are sometimes detrimental to humanity, has revived local religions that do have their own cosmology, which is seen as the savior of the world. The main focus of this research is cosmology in the teachings of Sundanese Religion, exploring the sources of ethics, views on the afterlife, and environmental ethics. The Seren Taun ceremony, as part of local cultural wisdom, is the center of attention in understanding the meaning of the ritual and the symbolic meaning of the Paseban building. The results provide a deep understanding of the administrative and discriminatory challenges faced by Sunda Wiwitan adherents and their efforts to maintain their existence and beliefs. This research also reveals the relationship between traditional arts, especially Gemyung art, and expressions of Sundanese cosmology. Overall, this research contributes to the understanding of religion and spirituality in Indonesia while highlighting the social, political, and administrative issues faced by certain religious groups. (Alfian et al., 2024) The difference between this study and the study conducted by the author is that the author's study focuses on the Cosmology of Javanese Society and its Ecological Message (Local Wisdom for the Global Ecological Crisis).

Of the five articles above, the study of Javanese Cosmology and its Ecological Message (Local Wisdom for the Global Ecological Crisis) is still relatively unexplored and does not specifically focus on the study of local wisdom as a basis for addressing the ecological crisis. This is where this study is crucial.

Research Methods

This research is a library study (Miles & Huberman, 1992; Moleong, 2007; Rofiah & Bungin, 2021). This qualitative-descriptive research (Geertz, 1976) aims to explore Javanese cosmology and the ecological messages it contains as a contribution of local wisdom in responding to the global ecological crisis. The literature study was conducted by collecting, classifying, and analyzing various relevant written sources, including books, scientific journal articles, ethnographic works, and historical-cultural documents that contain the worldview of Javanese society. The main focus was directed at texts that discuss the structure of Javanese cosmology, cultural symbolism, and ritual practices as a reflection of ecological awareness. The analysis process was carried out using a content analysis approach. Analysis), which is interpretive and critical. The theoretical framework used includes ecophilosophy (Arne Naess



and Fritjof Capra) (Capra & Luisi, 2014) as the main perspective in assessing the ecological relevance of Javanese cosmology, as well as Clifford's symbolic-cultural theory Geertz, to interpret the symbolic meanings and values within Javanese cultural practices. Furthermore, a postcolonial approach is used to examine the position of local knowledge within a global discourse that tends to be hegemonic and technocratic. Through this method, this research seeks to construct a conceptual mapping of Javanese cosmology as an alternative form of ecological epistemology that can contribute to culture-based sustainable development.

Discussion

Javanese Cosmology and Its Ecological Message: Local Wisdom for The Global Ecological Crisis)

In this study, the author divides it into three important discussions: *first*, Javanese Cosmology: A View of Life in Unity with Nature, *second*, Ecological Wisdom in Javanese Cultural Traditions and Rituals, and *third*, Local Cosmology as Ecological Epistemology: An Offer for a World in Crisis.

a) Javanese Cosmology: A View of Life at One with Nature

Javanese cosmology is a comprehensive system of knowledge and outlook on life concerning the universe and humanity's place within it. More than just myth or folklore, this cosmology encompasses a value system that shapes our perspective on existence, life, and the order of nature. Javanese people believe that life proceeds in a harmonious cycle between living beings, nature, and supernatural forces. Everything in the universe has a position, function, and an unbroken spiritual connection. (Naess & Næss , 1990) This underpins human actions to always maintain harmony with the environment. The structure of the cosmos in the Javanese view is divided into three main layers: the upper realm (kahyangan), the middle realm (marcapada), and the lower realm (alamul lelembut). The upper realm is the abode of gods and ancestral spirits, a sacred and sublime place. The middle realm is the human world, where real life takes place. The lower realm is the space for spirits, supernatural beings, and hidden forces that continue to impact daily life. The three are not absolutely separate, but interconnected and influence each other. Therefore, humans are seen as creatures tasked with maintaining balance between these dimensions. (Capra & Luisi, 2014)

The concept of *manunggaling kawula lan Gusti* is one of the core principles of Javanese cosmology. This teaching states that humans (kawula) must be at one with the will of God (Gusti) in their spiritual attitudes and practices. In practice, this value emphasizes the importance of human ethical and spiritual awareness in maintaining a harmonious relationship not only with God but also with the universe. (Pamungkas, 2023) When humans live in accordance with the will of the cosmos, a peaceful order of life is *created*. *Karta Raharja* is a peaceful, just, and



prosperous society. Values such as *rukun* (living peacefully and without conflict), *sumeleh* (surrendering to the will of nature and God), and *tata tentrem* (order and tranquility in life) are implicit ecological ethics adopted by Javanese society. In this context, protecting forests, not damaging the land, respecting rivers, and performing rituals as a form of respect for nature are part of moral and spiritual obligations. For Javanese society, nature is not an object to be controlled, but rather a sacred entity that must be respected. (Koentjaraningrat, 1984).

In Islamic tradition, the relationship between humans and nature also has a strong theological basis. In the Qur'an, Surah Al-A'raf, verse 56, it is emphasized:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ
"And do not cause damage on the face of the earth, after Allah has repaired it, and pray to Him with fear and hope. Indeed, Allah's mercy is very close to those who do good." (Surah Al-A'raf Verse 56, tt)

This verse emphasizes that humans must not damage nature, which has been created and repaired by God. This is in line with the principle of Javanese cosmology, which positions humans as guardians of balance, not absolute rulers over nature. Javanese cosmology is also seen in ecologically oriented ritual practices, such as *earth almsgiving*, *village cleansing*, and *nyadran*. These rituals contain symbolic meaning as a form of gratitude and respect for nature and as a means of establishing social and spiritual harmony. In each ritual, the community is reminded of the importance of maintaining the natural order to prevent disasters or imbalances. This is a form of "cultural ecological ethics" that has developed from generation to generation and strengthens ecological relations collectively. (Koentjaraningrat, 1984) However, in the modern era, many of these values have begun to be marginalized by an exploitative development paradigm. When the relationship between humans and nature is separated mechanistically, and spiritual values are replaced by market logic, an ecological crisis becomes inevitable. In this context, Javanese cosmology can be a source of alternative reflection on how humans position themselves in the universe, not as rulers, but as part of the web of life. (Retnowati et al., 2014) Thus, Javanese cosmology is not only culturally valuable but also offers a philosophical and spiritual foundation for building a more sustainable ecological paradigm. Combining local cosmologies such as this with contemporary environmental philosophy approaches can enrich global ecological discourse and address the epistemic gap between local knowledge and modern science.

b) Ecological Wisdom in Javanese Cultural Traditions and Rituals,

Javanese cultural traditions and rituals are not merely meaning of celebration or traditional heritage, but are profound expressions of the spiritual and ecological values that



develop within their cosmological structure. Practices such as *slametan*, *sedekah bumi*, and *nyadran* represent symbolic interactions between humans and nature, framed by a collective awareness of the importance of cosmic balance. In agrarian societies, these rituals serve as expressions of gratitude and a request for nature to continue providing life with sufficient rain, fertile soil, and abundant harvests. *Slametan*, for example, is a small ceremony performed collectively to pray for safety and harmony, not only for the individual but also for the surrounding environment. The food served comes from the earth's produce, symbolizing the reciprocal relationship between humans and nature. Similarly, *sedekah bumi* is an annual ritual expressing gratitude to the earth for agricultural produce. This event is usually held in rice fields, forests, or sacred sites, demonstrating the community's recognition that nature has a spirit and sacred value that deserves respect. (Capra, 2003; Koentjaraningrat, 1984)

The practice of *Nyadran* involves visiting ancestral graves and paying respect to their spiritual heritage and the land on which they lived. This tradition honors the ecological history of families and villages, connecting the past, present, and future ecologically and spiritually. All of these practices represent a *local ecological ethic* that teaches balance, simplicity, and respect for the cycles of nature. When analyzed using ecophilosophical theory as proposed by Arne Naess and Fritjof Capra, these rituals can be interpreted as the embodiment of the principle of *deep ecology*, namely the view that all living things have intrinsic value and are interdependent in the web of life. In addition, according to Clifford Geertz, cultural practices such as these contain a system of symbols that reflect the community's deep belief in the order of the universe. Thus, Javanese cultural practices can be interpreted as a form of spiritually based ecological sustainability. (Capra , 2003; Geertz , 1976; Naess & Naess , 1990)

In the context of the literature review, the method used is the collection and analysis of texts from various anthropological, ecophilosophical, and local studies of Javanese culture. This approach allows researchers to understand these practices not merely as customs, but as cultural constructions containing ecological and theological values that can be relevant to current environmental challenges. The literature review also serves to critique how these local values are often ignored in contemporary environmental policy discourse that tends to be technocratic. (Koentjaraningrat, 1984; "(PDF) Ecological Politeness on Sedekah Bumi Ceremony in Merapi Mountainside," tt) In Islam, the relationship between humans and nature is also regulated within a theological and ethical framework. One verse that shares a similar spirit with these traditions is QS. Ar-Rum: 41:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾



“Corruption has appeared on land and in the sea because of what the hands of men have earned; Allah desires that they may taste a part of that which they have done, in order that they may return (to the right path).” (Surah Ar-Rum Verse 41 , tt)

This verse warns that if humans do not maintain balance with nature, ecological damage is inevitable. These values align with local traditions, such as *the earth offering*, which symbolically emphasizes human responsibility for the preservation of the earth. However, in the modern era, the meaning of these rituals has begun to shift. Commercialization, secularization, and urbanization have eroded the spiritual and ecological values they contain. This is where the importance of revitalizing local wisdom values lies in addressing global ecological challenges. Integrating local ecological wisdom with sustainable development policies can provide contextual solutions with strong cultural roots. (*Local Wisdom- Based Environmental Management Policy in Indonesia: Challenges and Implementation | Journal of Law, Environmental and Justice*, tt)

Thus, cultural practices such as *slametan*, *sedekah bumi*, and *nyadran* are not merely traditions, but rather forms of cultural resistance to the exploitative paradigm that currently dominates the relationship between humans and nature. The ecological wisdom of the Javanese people is a source of ecological ethics that is rooted, living, and has transformative power in building harmony between humans, nature, and the Divine.

c) **Local Cosmology as Ecological Epistemology: An Offer for a World in Crisis**

In the face of the increasingly worrying global ecological crisis of climate change, biodiversity loss, and environmental degradation, the modern scientific paradigm is often seen as failing to address the spiritual and cultural roots of humanity's relationship with nature. In response, there has been a push to explore alternative epistemologies born from local wisdom. Javanese cosmology, as a knowledge system that places humans in harmony with the universe and the Divine, offers an ecocentric perspective that can broaden the horizons of contemporary ecological ethics. (Capra, 2003; Koentjaraningrat, 1984; *Maintaining the Javanese View of Life amidst the Onslaught of Modernization*, tt; Naess & Næss, 1990) Javanese cosmology is not merely a mythology, but an epistemic structure that lives in cultural practices, language, and social values. Concepts such as *manunggaling kawula lan Gusti* and the principle of harmony between the upper realm (kahyangan), the middle (human realm), and the lower (spirit realm) illustrate a cosmic integration that rejects the subject-object dichotomy. This is in line with the *deep ecology* of Arne Naess, who emphasized the intrinsic value of all life forms and the deep interconnectedness of ecological entities.

Fritjof Capra, in a systemic and *holistic framework of science*, also emphasizes the importance of viewing the world as a network of interdependent and dynamic relationships. In



this context, Javanese cosmology reflects an ecological understanding based on spiritual relationships and natural cycles, which has been tested in cultural practices such as *slametan* or *sedekah bumi*. Values such as *rukun*, *sumeleh*, and *tata tentrem* are not only social teachings, but also ecological ethics that reject the excessive exploitation of nature. (ACHMAD, 2018; Capra, 2003; Koentjaraningrat, 1984; "OFFERINGS RITUAL AS A REPRESENTATION OF CULTURAL ECOLOGY IN JAVANESE SOCIETY Ritual Offerings as a Representation of Cultural Ecology in Javanese Society | Request PDF," 2025) Postcolonial approaches also help dismantle the dominance of Western epistemology that ignores the voice of local knowledge. Theories from Vandana Shiva and Boaventura de Sousa Santos open up space for a plurality of knowledge (epistemologies) of the South, including Javanese cosmology, which has long been sidelined in development discourse. Amidst the dominance of global capitalism, which reduces nature to a commodity, local cosmologies offer critiques and alternatives based on ecological spirituality. Within the framework of sustainable development, Javanese cosmology offers a crucial contribution: a way of life that respects the limits, cycles, and regularities of nature. It seeks not endless growth, but harmony and balance. This offers a valuable opportunity to redesign a development paradigm that is more ecological, equitable, and contextual. Local cosmology is not nostalgia for the past, but a source of inspiration for a sustainable future. As Allah says in Surah Ar-Rum, verse 41:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ
يَرْجِعُونَ ﴿٤١﴾

"Corruption has appeared on land and in the sea because of what the hands of men have earned; Allah desires that they may taste a part of that which they have done, in order that they may return (to the right path)." (Surah Ar-Rum Verse 41 , tt)

This verse emphasizes that the ecological crisis is the result of the destruction of humanity's ethical relationship with nature, and local wisdom, such as Javanese cosmology, can be a way to restore this harmony.

Analysis

The above shows that Javanese cosmology is a form of integrated life view between humans, nature, and God. In the cosmic structure of Javanese society, the upper realm (*kahyangan*), middle realm (*marcapada*), and lower realm (*alam arwah*) contain the meaning of harmonious spiritual and ecological relationships. The principle of *manunggaling kawula lan Gusti* becomes an ethical foundation that encourages humans to behave *sumeleh*, *harmoniously*, and live in a

peaceful order, reflecting a deep awareness of human position as part of the cosmic order. In the context of Islam, the teachings of the Qur'an on balance (QS. Al-A'raf: 56) show the harmony of values with Javanese cosmological concepts, strengthening the position of this local wisdom as a life view that prioritizes the sustainability of the universe. Ecological wisdom in cultural practices such as slametan, nyadran, and sedekah bumi reflects the implementation of Javanese cosmological values in social life. These practices are not only spiritual rites, but also forms of community-based ecological ethics. Slametan, for example, symbolizes efforts to harmonize the elements of life with the surrounding environment, while sedekah bumi (earth offerings) conveys respect for the land as the source of life. These practices demonstrate that Javanese society has an environmental preservation system based on collective and spiritual awareness, as environmental ethics theory emphasizes the importance of symbolic and relational awareness of nature. By linking Javanese cosmology with ecophilosophical theory, Arne Naess (deep ecology) and Fritjof Capra (systems thinking) (Capra, 2003; Koentjaraningrat, 1984), and the postcolonial approach, it appears that this local knowledge is able to offer an alternative epistemology in facing the global ecological crisis. Local cosmology not only holds conservation values but also enriches the sustainable development paradigm that has been dominated by a modern-exploitative approach. Javanese cosmology can be positioned as *indigenous Knowledge* integrated with spirituality and social systems, challenging the dominance of Western epistemology, which often neglects the moral and ecological aspects of development. Thus, revitalizing local cosmologies is crucial as a middle ground between traditional wisdom and global challenges.



Figure 2: Conceptual Paper



Conclusion

The conclusion of the analysis of Javanese cosmology and its ecological message shows that the Javanese outlook on life is not merely spiritual, but also contains profound ecological principles. Javanese cosmology positions humans as part of a cosmic order that is united with nature and God. Concepts such as *manunggaling kawula lan Gusti*, *rukun*, and *sumeleh* demonstrate that harmony between humans, nature, and the Divine is the key to a balanced and sustainable life. This indicates that cosmic relations in Javanese society have a strong ethical dimension towards the environment. Traditions and rituals such as *slametan*, *sedekah bumi*, and *nyadran* strengthen the community's collective awareness of the importance of maintaining the balance of nature. These practices are not merely symbolic ceremonies, but also concrete forms of respect for ecological cycles and human involvement in maintaining the sustainability of the Earth. From an Islamic perspective, this is in line with the message of the Qur'an in QS. Ar-Rum: 41, which emphasizes that damage to land and sea occurs due to human actions, thus demanding moral responsibility in preserving nature. Finally, Javanese cosmology can be offered as an important alternative epistemology in responding to the global ecological crisis. By linking it to ecophilosophical theories such as those proposed by Arne Naess and Fritjof Capra, along with postcolonial approaches, it argues that local cosmology can enrich the discourse on sustainable development, which has been dominated by Western paradigms. This emphasizes that local knowledge is not merely a legacy of the past but also offers relevant solutions for the future of the Earth.

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