

ECO-INTERRELIGIOUS DIALOGUE IN DAILY RELIGIOUS PRAXIS: A PERSPECTIVE OF ORGANIC FARMERS IN CENTRAL JAVA

Chlaodhius Budhianto

Program Doktor Studi Islam UIN Sunan Kalijaga Yogyakarta
22300012016@student.uin-suka.ac.id

Rinda Fauzian

Program Doktor Studi Islam UIN Sunan Kalijaga Yogyakarta
22300012005@student.uin-suka.ac.id

Matroni

Universitas PGRI Sumenep
matroni@stkippggrisumenep.ac.id

Nurfah

Program Doktor Studi Islam UIN Sunan Kalijaga Yogyakarta
Nurfah724@gmail.com

Munadzir

Program Doktor Studi Islam UIN Sunan Kalijaga Yogyakarta
Munadzir.edu@gmail.com

Abstract

This research aims to explore the dynamics of eco-interreligious dialogue through the approach of everyday religion, particularly in the context of organic farming. This research examines how organic farmers in Central Java integrate religious values into their ecological practices, how they relate to farmers of different faiths, how they manage the environment, and how they interact with others. This research approach uses ethnography, with data collected through field research including participatory observation, interviews, and documentation of Muslim and Christian farmers, focusing on organic farmers in Batur Village, Getasan, Central Java. The research results show that organic farming is a form of religious practice in which concern for the environment is closely linked to religious commitment. The farmers' views on land as sacred and their moral responsibility toward nature are strongly influenced by their religious teachings, though these are understood and practiced in different ways. Additionally, this research also highlights the role of eco-interreligious dialogue in building cooperation among farmers from different religious backgrounds. Although tensions sometimes arise, this dialogue facilitates mutual understanding and shared responsibility in religious practices and environmental preservation. However, this research also identifies contradictions in religious narratives that hinder the achievement of a consistent theological stance toward interfaith and ecology. This research suggests that eco-interreligious dialogue should develop not only on doctrinal agreements but more on real religious experiences through the harmony of religious practices, especially in maintaining ecological sustainability. Through this approach, this research contributes to a broader understanding of how religion and ecology interact in daily life and provides insights into future religious harmony and interfaith environmental cooperation.

Keywords: *eco-interreligious dialogue, organic farming, daily religious praxis, environmental sustainability, religious beliefs*

Abstrak

Penelitian ini bertujuan mengeksplorasi dinamika dialog antaragama yang berwawasan lingkungan melalui pendekatan agama sehari-hari, khususnya dalam konteks pertanian organik. Penelitian ini meneliti bagaimana petani organik di Jawa Tengah mengintegrasikan nilai-nilai agama ke dalam praktik ekologi mereka, bagaimana mereka berhubungan dengan petani dari berbagai keyakinan, bagaimana mereka mengelola lingkungan, dan bagaimana mereka berinteraksi dengan orang lain. Pendekatan penelitian ini menggunakan etnografi, dengan data yang dikumpulkan melalui penelitian lapangan termasuk observasi partisipatif, wawancara, dan dokumentasi petani Muslim dan Kristen, yang berfokus pada petani organik di Desa Batur, Getasan, Jawa Tengah. Hasil penelitian menunjukkan bahwa pertanian organik adalah bentuk praktik keagamaan di mana kepedulian terhadap lingkungan sangat terkait dengan komitmen religius. Pandangan para petani tentang tanah sebagai suci dan tanggung jawab moral mereka terhadap alam sangat dipengaruhi oleh ajaran agama mereka, meskipun ini dipahami dan dipraktikkan dengan cara yang berbeda. Selain itu, penelitian ini juga menyoroti peran dialog antaragama ekologis dalam membangun kerjasama di antara petani dari latar belakang agama yang berbeda. Meskipun kadang-kadang muncul ketegangan, dialog ini memfasilitasi saling pengertian dan tanggung jawab bersama dalam praktik keagamaan dan pelestarian lingkungan. Namun, penelitian ini juga mengidentifikasi kontradiksi dalam narasi-narasi keagamaan yang menghambat pencapaian sikap teologis yang konsisten terhadap antaragama dan ekologi. Penelitian ini menyarankan bahwa dialog antaragama yang berfokus pada ekologi harus berkembang tidak hanya pada kesepakatan doktrinal tetapi lebih pada pengalaman religius yang nyata melalui harmoni praktik keagamaan, terutama dalam menjaga keberlanjutan ekologi. Melalui pendekatan ini, penelitian ini berkontribusi pada pemahaman yang lebih luas tentang bagaimana agama dan ekologi berinteraksi dalam kehidupan sehari-hari dan memberikan wawasan tentang harmoni agama di masa depan serta kerja sama lingkungan antaragama.

Kata kunci: *eco-interreligious, pertanian organik, agama keseharian, keberlanjutan lingkungan, keyakinan agama*

INTRODUCTION

Since making the ecological crisis one of the main themes in the discourse of interfaith dialogue and cooperation, optimism regarding the role of religion in addressing the environmental crisis has grown (Purnomo, 2020; Sayem, 2019). Only through dialogue and cooperation can religions take appropriate action to address the environmental crisis (Bagir & Najiyah, 2017; McKim, 2023). This optimism is based on the fact that more than 80% of the world's population is religious adherents. Various studies on religions show that each religion has pro-environmental views and moral values, and feels called to play a role in addressing the ecological crisis. Through their views, moral values, and callings, religions can foster pro-environmental lifestyles among their followers. The public role of religion also supports that optimism. Religious leaders and organisations, who often have privileged access to policymakers, can engage in public debates to influence environmental policy-making. Various financial resources and infrastructure from different religious institutions can also be utilised to support the role of religion.

On the other hand, various empirical studies also show that religious people are not influenced and not touched by the discourse of eco-interreligious dialogue, leading to a lack of concern and even indifference toward environmental issues. Studies on Christianity and Islam show that various groups within these religions do not support that optimism (Arli dkk., 2023). Some religious activities even contribute to ecological pollution (Fikri & Colombijn, 2021; A. E. Smith & Veldman, 2020). In a broader interfaith context, Iwuchukwu concluded that religion is a double-edged sword for ecology (Iwuchukwu, 2020). In religions, there are texts or religious thoughts that are pro-environment, but there are also those that are the opposite. Therefore, it is not surprising that there is a diversity of attitudes among religious followers. These differences are greatly determined by religious affiliation, sect, or denomination, as well as a person's position within it (Huber, 2023). The higher someone's position, the eco-friendlier they are. In the context of interreligious dialogue, where religions have a shared understanding of the environment, they have not yet been able to promote healthy interfaith cooperation on a larger scale. The existing cooperation even breeds competition and religious prejudice (McKim, 2023).

These conflicting research results are a common phenomenon in studies linking belief with behaviour. It occurs in studies of religion and politics, religion and health, religion and prosocial and antisocial behaviour, religion and gender, as well as religion and various other fields (Chaves, 2010). Chaves refers to this phenomenon as the congruence fallacy. Chaves explains congruence in three meanings, namely 1) a person's religious ideas are a network of beliefs and values that are internally consistent, logically connected, and integrated; 2) religious actions and practices are directly connected to those values and beliefs; 3) The religious values and beliefs expressed by a person in a specific context, especially a religious context, are held consistently and can be accessed sequentially across all contexts, situations, and domains. In short, religious beliefs and actions are closely interconnected and are characterised by stability and consistency.

Religious congruence is rare and difficult to achieve. Even tho it cannot be guaranteed, Chaves points to one or more of the following efforts. First, cognitive effort. This effort is carried out by analysing the relationships between various ideas and the relationship of those ideas with actions. Second, social effort, in which someone consults their religious leader about what to do in a specific situation. Social efforts can also be realised by consistently living in a homogeneous religious community and by always being involved in that group's activities. Third, through experiences that are then internalised. This third effort has the greatest influence on congruence, but it is also difficult to implement.

Congruence becomes increasingly difficult when we realise that incongruence also exists within official religious discourse, such as the contents of sacred texts, theology, and the practices of its leaders. Smith demonstrates this in his study of religious myths, which are an essential element of religion. According to Smith, "myth is a category of self-understanding that is mistaken...the incongruity of myth is not a

mistake, it is a source of strength...myth is a strategy for dealing with a situation" (J. Z. Smith, 2023). Another example is the teaching about creation. Many religions hold that the created world is beautiful, valuable, and even sacred, and that humans must preserve and maintain it, yet at the same time, the created world exists or was created for the benefit of humans (Iwuchukwu, 2020). Because the incongruent elements are inherent in religious texts or teachings, religious followers can access them freely. Moreover, in this era of openness, where control over religious interpretation is difficult to achieve, religious followers can utilize various incongruities within religion to support their actions.

The issue is elaborated by taking the case of organic farming. Empirical research in the field of religion and ecology is still a very limited area of study. Especially in the realm of organic agriculture and within the framework of eco-interreligious dialogue (Bagir & Najiyah, 2017; Huber, 2023; Koehrsen dkk., 2021). There are several publications on eco-interreligious dialogue, with textual publications focused on literature emerging within the context of rainforest initiatives and little attention given to eco-interreligious movements outside of such initiatives (leij, 2021). McKim's publication is a textual-reflective study of the eco-interreligious dialogue movement in its engagement with companies and governments (McKim, 2023). Some of Purnomo's writings, which also serve as the basis for McKim's publication, are among the few empirical studies available. In the discourse of dialogue, Purnomo's study can be categorised as a coordinated action dialogue (Purnomo, 2020).

This research differs from those studies in terms of empiricism, study focus, scope of dialogue, and research direction. The focus of the study is organic farming, a highly chaotic field where economic factors, pro-environmentalism, and religion intersect, simultaneously fostering interfaith harmony in religious practices. The dialogue that occurs is an uncoordinated action dialogue. The direction of this research is also the opposite. If previous studies were top-down (from religion to the behaviour of religious followers), this study is bottom-up (from followers to religion). In addition to enriching empirical studies in the fields of eco-religious and eco-interreligious studies research, which remain very limited, this study is expected to provide a new perspective for the development of eco-interreligious studies.

Taken together, existing studies have shown that religion can provide moral resources, institutional support, and theological justification for ecological responsibility, while also producing ambiguous, contradictory, or even environmentally harmful attitudes and practices. However, the limitation of these studies lies in their dominant focus on official religious teachings, religious leaders, institutional initiatives, and coordinated forms of eco-interreligious dialogue, so they have not sufficiently examined how ordinary religious followers negotiate ecological practices in everyday life. This creates a research gap in understanding eco-interreligious engagement from below, especially in concrete socio-economic practices such as organic farming, where environmental concern, economic interests, religious

values, and interfaith relations intersect in complex ways. Therefore, the novelty of this research lies in its bottom-up approach: rather than asking how religion shapes ecological behaviour at the levels of doctrine, institutions, or leadership, this study investigates how ecological practices among organic farmers generate new forms of religious meaning, interfaith cooperation, and uncoordinated action dialogue. By doing so, this research contributes to eco-religious and eco-interreligious studies by offering an empirical perspective on how religion is lived, negotiated, and transformed through everyday ecological practice. Specifically, this study asks: (1) how do Muslim and Christian organic farmers in Batur Village integrate religious values into their ecological practices; (2) how do they relate to farmers of different faiths through their shared agricultural work; and (3) what forms of eco-interreligious dialogue and interfaith harmony emerge from these every day, uncoordinated interactions?

METHOD

This research is conducted under the umbrella of the Everyday Religions approach, an approach that views religion in the dimension of praxis, religion as experienced and practised in daily life with all its complexities (Ammerman, 2013). The research method used is field research (Creswell, 2009). The data sources used are both primary and secondary. For primary data, the researcher collected data from four organic farming practitioners (two Muslims and two Christians) in the Batur village area, Getasan District, Central Java, Indonesia, in 2023. Meanwhile, secondary data was obtained from various books, journals, and other electronic information. Informants were selected purposively to maximize variation in religious affiliation (Muslim and Christian), gender, age, and length of experience in organic farming, following a case-study logic in which depth and thick description, rather than statistical representativeness, guide sample size in ethnographic research. Fieldwork was carried out over four months in 2023, comprising repeated visits, participatory observation of farming activities, and follow-up interviews with each informant to allow for member checking.

Observation, interviews, and documentation were used to gather data. Semi-structured in-person interviews were undertaken. The "Protocol for Initial Life History Interview" served as the model for the interview guide, which was modified to fit the requirements of this study. The interview's primary topics were: 1) the identity and life history that the informants deemed most significant; 2) the values and beliefs that the informants upheld in their personal and professional lives as organic farmers; and 3) the farmers' interactions with various religions and the natural world.

Qualitative thematic analysis was used to examine the data. Transcribing and organising data from observations, interviews, and documentation was the first step in the study. To fully comprehend the informants' accounts and circumstances, the researcher then reread the data several times. Following this familiarisation process, meaningful words, phrases, statements, and events related to the research topics were

identified for coding. After that, the original set of codes was divided into more general categories, including religious beliefs, ecological consciousness, farming methods, economic elements, interfaith relationships, and cooperative experiences. The relationship between religion, organic farming, ecology, and interreligious contact was expressed in the primary themes that emerged from additional analysis, comparison, and refinement of these categories.

The researcher alternated between the data, codes, categories, and emergent themes during the iterative phase of the thematic analysis. Patterns, similarities, contrasts, and contradictions in the informants' experiences could be identified through this procedure. The themes emerged from both recurring statements and the significance of specific events within the broader framework of interreligious relations and organic farming. The final themes were analysed to create a synthesis that addressed the study questions and clarified the connections between organic farmers' ecological practices and ordinary forms of collaboration, interfaith relationships, and religious meaning.

Triangulation was used to compare data from multiple sources and methods to increase the reliability of the conclusions. The results of field observations and pertinent documents, including farming records, community activities, organisational documents, photos, and other supporting materials, were compared with the interview data. To identify similarities and differences among the narratives of several informants, source triangulation was also conducted by juxtaposing their viewpoints. By using this method, the researcher was able to determine whether the themes that surfaced from the interviews were corroborated by real-world behaviours, social interactions, and supporting documentation.

Several methods were used to validate the data. To ensure that the researcher's understanding did not diverge from the intended meanings, member checking was first employed by verifying significant information or interpretations with selected informants. Second, the coding procedure, thematic classification, and interpretation of results were reviewed through peer discussion or debriefing. Third, by recording the steps involved in data collection, coding choices, category creation, and topic development, the researcher kept an audit trail. These methods were used to improve the validity, reliability, confirmability, and transferability of the research findings.

This research adheres to research ethics by maintaining the confidentiality of respondents' identities and obtaining their informed consent, in accordance with the ethical clearance procedures of the researchers' home institution. This is done to uphold the credibility and originality of the research, ensuring that the study is genuinely sourced from appropriate respondents while maintaining its objectivity. Interviews were conducted in Indonesian and Javanese and translated into English by the first author; ambiguous phrases were checked against the original recordings during the member-checking stage to preserve informants' intended meaning.

RESULT AND DISCUSSION

Eco-Interreligious Dialogue and Everyday Religion

The ecological issue is a shared problem that is not only acute but also complex and has a wide scope. No single religious group can address that problem. Religion needs to collaborate with other religions and parties. But how can cooperation be realised? This question is important, as environmental issues often give rise to problems ranging from inter-religious tensions to conflicts, violence, and wars. The environment, whether land, air, or water, is a material condition essential to religions' continuity. Environmental issues often become a "battlefield" for religions. This issue is evident in Huber's study in Switzerland, where environmental problems become an arena of competition between established religious groups (Catholic and Reformed) and less-established or unestablished religious groups (Evangelical and others). This competition, albeit small, has sparked tensions among them. Inter-religious tensions became increasingly apparent in Dohe's study in Germany. In his study on the "Religious Week for Nature Conservation 2017," the credibility of Muslim involvement in environmental issues is called into question. To address interfaith issues and foster interfaith cooperation in tackling the environmental crisis, eco-interreligious dialogue is of great importance.

Eco-interreligious dialogue is actually not a new issue. The Assisi Conference, held in 1986, became a historic milestone for eco-interreligious dialogue (Peterson dkk., 2012). At the conference, representatives of religions discussed the environmental crisis and their role in it. The role of religion becomes particularly important because the ecological crisis is a crisis of spirituality (Nasr, 1990). The environmental crisis occurs because the development of modern humans has led to the desacralization of nature. Nature only has meaning to the extent that it serves human interests, leading to attitudes of exploitation and the destruction of the environment. To address the environmental crisis, the relationship between humans and nature needs to be renewed, and this can only happen when the relationship between humans and God is restored. At this point, the role of religion cannot be denied; the current ecological crisis cannot be addressed solely through technological advancements, and religions must also play a role (White, 1967).

In addressing the environmental crisis, there has been agreement among various parties, but the problem lies in the concept of interreligious dialogue itself. Longhurst's (2020) study on this concept found a diversity of understanding regarding the interreligious concept. Regarding the terminology, some use the word "multi" instead of "inter." Some use the words "faith," "religions," "believer," and "path" to replace the word "religious." There are also those who use the words "relation," "engagement," "encounter," and "collaboration" as substitutes for "dialogue." Meanwhile, in terms of scope, some view it as "formal conversations," while others expand it to include "daily activities and daily relationships." Even though there are differences, these terms are interrelated, and both refer to a form of

interaction among different religions and beliefs to jointly address the environmental crisis.

Eco-interreligious dialogue ranges from formal and textual dialogue to action dialogue. Formal and textual dialogue is a formal conversation between different religions aimed at identifying the best sources from their traditions and teachings, which are then used as a basis for transforming awareness, attitudes, and actions that are pro-environment (McKim, 2023). Action dialogue attempts to go further by directing the conversation toward concrete issues. Action dialogue can still be further distinguished into coordinated actions carried out by various faith-based environmental movements and interactions that occur in daily activities and relationships.

The strength of this pragmatic and practical dialogue is evident in the cases presented by Angela Ilic, where differences that are difficult to reconcile in formal and textual dialogues can be bridged based on the principle of "agreeing to disagree" and then jointly taking action to address shared issues (violence, intolerance, poverty, and environmental threats) (Ilic, 2012). Cases that once divided religious communities, such as the one experienced by the EKD-Germany (The Evangelische Kirche in Deutschland) when choosing Margot Käßmann, can also be localised through this approach. The strength of this pragmatic and practical approach is also evident in Izak Lattu's study, where rituals, cultural symbols, as well as narratives and oral texts, play an important role in inter-religious relations in Indonesia, including areas that were previously divided due to conflicts, such as in Maluku (Lattu, 2019).

Unlike formal and textual dialogues and organised action dialogues, where the presence of religion is clearly visible, in everyday dialogues, it is less apparent. Its presence is often hidden in various other dimensions of life. In addition, it is not uncommon for religion to manifest in forms that are different, and even contrary, to formal religions. To uncover the hidden presence of religions, the approach of everyday religion becomes very important.

The everyday religion approach views daily actions as religious activity. Daily actions always contain meaningful patterns and encourage humans to act, thus possessing sacred qualities or becoming sources of various experiences of the sacred, transcendent, and extraordinary (Ammerman, 2021; Gould, 2005). Sacredness in daily activities is inherent. Unlike the functionalist approach to religion, which grounds the "sacred" in its function and treats it as *sui generis*, the theorisation of everyday religion sees it as not *sui generis*: "religion is not only not *sui generis*, but different from profane experience." Religion exists in a continuous relationship with the reality of everyday life (Orsi, 2020). Religion, or the sacred, is a social construct that originates in daily life experiences shared with others. Based on this, Ammerman defines everyday religion as an approach to the domain where the sacred is produced,

experienced, and shared... finding religion in everyday life also means searching for where and how humans present the "sacred" (Ammerman, 2013).

Every day, religion is present in various aspects of human life. It is present in families, work, education, politics, culture, and even in recreational activities. It is present in the way humans work, for example, in agricultural fields, in the way they bury the dead, or in providing insurance for their children (Orsi, 2020). The dynamics of diversity and interfaith interactions also reflect an inclusive attitude (Mappayompa dkk., 2025). McGuire's study on the materiality of religion shows how his informants interpret various actions that were initially categorised as non-religious as religious. Quoting his informants, McGuire writes, "gardening, especially organic gardening, when done with full awareness, is a meaningful religious act (McGuire, 2008). Physical work in the garden becomes a ritual, and various other activities, such as producing, delivering products, and providing organic food, are not merely pragmatic choices to sustain the economy, but a religious practice to obtain cosmic energy (Hoesly, 2019).

Emphasis on the dimension of praxis makes everyday religion dynamic and multidimensional. Its existence is shaped by various power structures and differences, as well as specific cultural contexts that provide opportunities and hopes for how religion should be practised (Ammerman, 2021). In this world, formal religion is not the only provider of meaning. Besides religion, there are other systems of meaning, such as ideology and culture. Faced with these various meanings, humans are free and creative beings, not merely passive. Humans have the autonomy to choose, negotiate, modify, and elaborate on various meanings. Instead of placing religious practices as an isolated object of study, the everyday religion approach situates them within various socio-cultural, material, and environmental relational contexts.

The discussion about the "sacred" will confront everyday religion with formal/institutional religion. In this regard, Ammerman argues, "to say that religious actions are full of meaning does not have to mean that they conform to a coherent life structure or a doctrinal belief system or a set of personal values." Instead of seeing religion as the creation of meaning, it is better to say that all actions require practical meaning" (Ammerman, 2021, 19). Some cases indeed show that human actions will align with the system of meaning found in formal religion. But in other cases, and this often happens, people present a different system of meaning, one that is inherent and therefore can only be understood in the context of collective action. The existence of these intersections and differences makes the creation of demarcations and even the opposition of everyday religion to formal religion unnecessary. Demarcation will only exclude what most people think and do (Ammerman, 2016). Not infrequently, humans derive meanings from formal religion to guide their actions. Facts like this should make these two forms of human religiosity complement each other. The differences between the two need to be appreciated, but it must also be understood that they are always connected in a complex relationship. Formal religion that cannot

inspire various forms of everyday religion is essentially dead, while everyday religion, after being practised over a certain period, will exhibit qualities similar to those found in formal religion.

This link is crucial for comprehending interfaith harmony. Harmony within religious communities arises not solely from formal doctrines, official dialogues, or institutional accords, but also from quotidian behaviours when individuals of diverse faiths engage, collaborate, and ascribe significance to their communal existence. In the realm of organic agriculture, interfaith harmony can flourish through collaborative efforts, mutual support, environmental stewardship, and respect for others. These examples demonstrate that religious differences do not invariably obstruct collaboration. When religious ideals are integrated into daily ecological activities, they can serve as a foundation for trust, solidarity, and harmonious relations among individuals of diverse faiths.

Eco-Interreligious Dialogue in the Praxis of Organic Farmers

Organic farming is classified as a complex form of environmentalism. The scope of this activity ranges from individuals to groups. The aspects of religion, tradition, environmentalism, the economy, personal and consumer health, and lifestyle are so intertwined that determining which is most motivating is not easy. Various studies that position religion as a category separate from other dimensions will end up marginalising religion (Han dkk., 2021; Muntoro dkk., 2024; Peterson dkk., 2012). Religion is seen as secondary. The economic or environmental aspect is the main element in organic farming. Such an approach treats religion as a static category, ignoring its dynamics in people's daily lives.

In this study, the dynamics are determined by education level, age, gender, life experience, economy, and social relations. These various dimensions not only shape their understanding of different religious beliefs. But also, how they translate their various religious beliefs into the practice of organic farming. The informants ventured into organic farming after experiencing a life crisis. Crisis in youth (Bayu), retirement (Diah), and crisis when facing the forces of the agricultural world that they cannot confront (Yono and Rebo). Root rot in plants (Yono), dependence on synthetic agricultural products, and the unfair market system (Rebo) led both farmers to switch to organic farming. Rebo and Yono did not mention religion at all in their decision to pursue organic farming. Working in the city for 3 (three) years did not make Bayu happy, as he expressed:

"Working in the city made me very naughty... smoking, drinking, being undisciplined at work... basically everything... not just drugs (Interview with Bayu, 2023)." Bayu then decided to return to his village and face the crisis. "I'm confused, sir... what should I do?" farming? "The capital is high, trapped in debt, played by middlemen, hard to find fertiliser, in short, it's hard to be a farmer...

At that time, I was sent by the church here and there... twice participated in organic farming training" (Interview with Bayu, 2023).

Diah, a woman with a high religious education and who was very active in various church activities during her youth, understands her organic farming activities within the framework of her religion and family traditions:

"I prayed to God." I want to be like my dad. My dad is an official, and when he comes home, he gardens. So almost all of my sibling's garden. Even though my siblings are deputy directors of hospitals and expert doctors, they come home to garden. So I want to garden. I want, in my old age, to still bear abundant fruit, as it is written in the book of Psalms, how many? Actually, my heart desires to educate the community, practice proper farming to protect the environment, and taste healthy food (Interview with Diah, 2023).

The dynamics are also evident in their understanding of organic farming. Bayu, a young man who has only been practising organic farming for three years, explains organic farming very simply. For him, organic farming is: "yes, just planted, taken care of as needed. Let nature take care of it. The capital is also not much. It nourishes the soil, the planters, and the consumers" (Interview with Bayu, 2023). Similarly, Diah, who has only been practising organic farming for two years, said: "reducing pesticides so that the soil remains fertile." So that the next generation, our children, can enjoy it well" (Interview with Diah, 2023).

Yono, a 50-year-old man with two children who has been engaged in farming since 1998, views his practice within an intergenerational framework: "Currently, this land is working for me." Next year, my children and grandchildren will work on it. If I work on it in a healthy way now, my children and grandchildren will also inherit healthy land. "If I start doing it unsustainably now, my children and grandchildren will suffer" (Interview with Yono, 2023). In addition, Rebo's 25 years of experience in organic farming have given him the ability to understand organic farming in a sophisticated manner:

"land management systems that utilise organic materials, seed care, and post-harvest." The diversity of plants is also an important part of this process. Rebo explained this with the term "godong-kayu ngewangi" (the leaves will help), meaning that applying pesticides does not have to involve spraying (with chemicals). We should not cultivate organic crops with just one type of plant. If you plant tomatoes, intersperse them with green onions. Tomatoes are favoured by pests like caterpillars, aphids, and thrips. But because there are green onions in between, the pests don't want to come near." His position as a mosque administrator and an organic farming mentor enables him to build a new system of meaning. According to him, "all religions may have things related to organic." But it is sufficient to serve as a personal guideline. Someone once told me it was rooted in a particular surah of the Qur'an, but I didn't pass that claim on" (Interview with Rebo, 2023).

The information above shows how the farmers have ventured into organic farming. Even tho the farmers have different backgrounds, they all have the same reason. Personal crises lead those farmers to seek a new sacred canopy. The presence of institutional religion is clearly evident in Bayu and Diah. At the beginning of his work, Bayu felt the presence of religion as a "cultural broker." In Bayu's case, the role of religion is perceived as ambiguous. When he faced various difficulties, religion seemed to play no role. According to him, religious institutions, "only talk, yes we support, we pray." Such religious ambiguity is what then led Bayu to leave organic farming and switch to conventional farming. Interestingly, Bayu feels uncomfortable with his conventional farming: "It's bothersome, sir." Such a pity. But... what can we do? Feelings like this make Bayu hope to return to organic farming in the future. This case of Bayu shows that the effort to prove the influence of religion in shaping human behaviour will clash with the chronic, dispositional causal force that we often impute to religious ideas and practices (Chaves, 2010).

This case is important for understanding interfaith harmony because it shows that harmony cannot depend only on formal religious support or institutional statements. Instead, it requires practical solidarity that helps people sustain ecological commitments in everyday life. Religious institutions may encourage ecological concern, but everyday realities, economic pressure, and personal struggle often determine whether such values can be practised consistently. In this context, interfaith harmony grows not merely from shared religious discourse but from concrete support, mutual assistance, and collective ecological practices among people of different religious backgrounds. Organic farming can become a space where farmers negotiate religious meaning, ecological responsibility, and social cooperation. Therefore, Bayu's experience shows that interfaith harmony needs more than symbolic approval from religious institutions; it needs practical support.

"The Other": A position of grace and responsibility

The presence of "the other" is important in eco-interreligious dialogue. In this context, "the other" refers to two things. First, individuals or communities of different religions. Second, the environment, in the context of organic farming, refers to the various elements present on agricultural land, including soil, plants, water, air, and other living beings. Whether "the other" is valuable or not will determine a person's relationships. According to White, Eco-Interreligious dialogue is not aimed at finding a unitary ethics (White, 1967). Such a search is unnecessary because it is impossible to build a single theory that can be applied to all domains: humans, animals, and the environment. What is needed in eco-interreligious dialogue is to enhance ecological well-being through mutually beneficial creative transformations among religions. McKim added that eco-interreligious dialogue must create opportunities for

friendship and learning among humanity, so that both humans and the environment can grow in diversity (McKim, 2023).

The informants described the garden they managed as "theirs." Even so, they have a unique understanding. Nature is viewed through the lens of anthropomorphism, a perspective that attributes human characteristics to non-human elements. Spreading hatred toward those of different religions is considered a theological error because it neglects the basic prophetic ethics (Nasrulloh dkk., 2025). This concept is contrary to anthropocentrism, a worldview that places humans at the centre of value. Elements of nature other than humans become valuable as long as they serve various human interests. Anthropocentrism is criticised as a destroyer of nature, while anthropomorphism is praised as a guardian and caretaker of nature.

Rebo's Explanation:

"The natural world is like our property." Who is responsible for preserving nature? It is us. It's the same as taking care of our bodies. If we want our bodies to be healthy, we shouldn't give them unhealthy food. Nature is one with us. As long as we do good, nature will support us. If we destroy nature, how can the economy improve?" (Interview with Rebo, 2023).

In line with that, Yono said, "The land is like a human. If we take care of it carelessly... not according to the land's will... even tho it cannot speak, it will surely retaliate against such treatment." On the contrary, if the land is cultivated well, it will yield good results" (Interview with Yono, 2023).

Unlike Rebo and Yono, Bayu views the agricultural landscape within the framework of work. Bayu also has a specific understanding of this matter.

"First, I don't want to follow others, I don't want to be ordered around, I'm not a disciplined person, I often break the rules, so I don't want to be controlled by others." So I want to become a farmer so I can do whatever I want... Conventional farmers always seek profit. I plant this much, and later the profit is this much. If it's an organic farmer, as I have experienced, the profit seems small, but there are other benefits. Bayu also added: "The land and plants must always exist and be maintained for their fertility... because it is for the continuity of life. For example, if there are no farmers, no land to plant for consumption, then humans will eventually disappear." As long as there are humans, the soil and plants need to be continuously nurtured for their fertility and health.

Agriculture is redefined as a process of self-realisation and solidarity with fellow humans. Independently of any familiarity with Weber's concept of the calling, Bayu's account frames organic farming as sacred work, a fulfilment of a vocation. Formal religious values are clearly present in Diah's praxis:

"The land and plants are gifts from God." It's the same as our work. Don't let that control us. We are the ones who dominate and control them... just kidding. Conquer and dominate the earth, but we must preserve it. That's why we use

organic methods, reducing the use of pesticides so the soil remains fertile. So that the next generation, our children, can enjoy it well." Diah also recounted that she once experienced a severe illness, at which time the medicine still needed to be imported from other countries. Even tho she could recover, Diah felt that her physical condition was still affected. But through "various agricultural activities, God healed my body" (Interview with Diah, 2023).

For Diah, the world of agriculture is not only a gift from God to be responsibly managed. The world of agriculture actually presents a mystery that forces her to question again what she has received and understood from her religion:

"When I water the plants, they look fresh and seem to say thank you." Is it like that? I don't know. Especially if I have already taken the caterpillars away. However, according to the Bible, which was created in harmony with God, only humans were created. Only humans can speak. But I don't know. Why do I feel that the plants thank me when I take good care of them?

Even tho they have different understandings and bring different values, they agree that the agricultural nature invites them to play their role as caliphs or servants of God on Earth. Farmers are more motivated and understand that nature is a trust (amanah), not just a resource to be exploited (Afandi dkk., 2024). The religious dimension is not only present among farmers in relation to the agricultural environment but is also evident in their interactions with people of different faiths (Huber, 2023; Koehrsen dkk., 2021; Peterson dkk., 2012). The consistency in practising religion is stronger when there is a supportive social environment, including partners and close friends (Saloom, 2024). Religion can be a source of moral-spiritual motivation for environmental concern, rather than merely a matter of rituals or doctrines (Ziaul Haq dkk., 2025). For the informants, differences are not an obstacle in their work. Rebo sees religious differences as un-negotiable.

"When we tell stories organically, even from half-past six until dawn, we will never run out of material." But I'm sorry, when just one word touches on beliefs, I'm sorry, it will make people unwilling to join. Even among fellow Muslims... it is not allowed for each person to highlight the virtues of their own religion." Rebo does not intend to eliminate religion in the name of organic farming. For him, everyone needs to hold onto their own religion: "According to Javanese people, religion is like clothing." Oh, Mr. wears a blue jacket, it suits him, but it doesn't suit us. Oh, Mr. Rebo wears a red jacket and it suits him, but it might not suit you. All humans actually already have their own choices regarding beliefs. Therefore, what is needed is farming, collaborating, and engaging solely in organic and environmentally friendly agriculture" (Interview with Rebo, 2023).

As in the organic farming system, Rebo also sees religious differences as a positive thing. Rebo took the example of the Eid celebration: "Like during the current

Eid, we Muslims cannot supply consumer needs. We ask Christians and Buddhists to fill our gaps." Rebo also added: "We can rise like this, our companions are not because of Islam. In the past, the companions were Christians. "Why we have been doing well until now is because we do not touch on matters related to beliefs" (Interview with Rebo, 2023). Yono also emphasised this: "Alhamdulillah, at that time we received training assistance." There were some from the Philippines and the United States, as well as lecturers from UKSW. Finally, the department acknowledged and provided assistance (Interview with Yono, 2023).

The positive impact of interacting with people of other religions is also felt by Bayu and Diah. As someone who lives in a village that is entirely Christian, his interactions with consumers and friends of different religions have opened his mind. Organic solidarity emerges when there is a bond/solidarity based on shared interests and goals (Sunahrowi, 2025). Shared universal values such as love, peace, justice, and human dignity, without having to erase the unique identity of each religion (Ming & Sahertian, 2025). He does not hesitate to ask: "What is Islam like?" What is allowed and what is forbidden? What about the prayer? Diah considers her interactions with people of other religions as a process of self-formation: "I am honestly equipped by God here." Interacting with all layers of society that I have never experienced before. All this time, I have been confined to a very beautiful environment. May I associate with them? ...I am also grateful, I am at the peak of this mountain, but God opened up networks so that I could meet friends of other faiths and become good colleagues. . . . So I feel this way, God, you also send people outside of the faithful as channels of blessing.

Religiosity and Ecology in Organic Farming Practices: The Dynamics of Sacredness and Profanity in Daily Life

The exposure to the above organic farming practices shows how farmers bring the sacred or religious into the profane realm of organic farming. The crisis of life has driven the search for a new sacred canopy, namely the world of agriculture. This practice makes them feel connected to "the other" who is different from them. "The other" is not seen as an enemy to be dominated or eliminated. Even tho the farmers are aware of their differences, "the other" is not seen because of their different backgrounds. Other people are not seen because of their religion, but are seen as fellow human beings. Nature is also seen as an equal. A new form of religiosity is born from an intense encounter with the agricultural nature and different fellow humans. A religiosity that values the different and makes the different into equals (Beck & Miller, 2000; A. E. Smith & Veldman, 2020).

This new relationship is distinctive because it successfully evokes a sense of reluctance or unwillingness when this relationship is severed or threatened by others. Mutual respect is formed through rituals, habits, social interactions, and collective memory (not just education/policy) (Nobisa dkk., 2026). Formal religion is placed in the private sphere because it is considered disruptive. A sense of discomfort and

regret arises when one is forced to leave this relationship. Harmony is built actively, not just "no conflict." A continuous process is needed: cooperation, mutual respect, and shared responsibility (Fathun dkk., 2025). Because of this unique relationship, the meanings provided by formal religion are not hesitant to be questioned. Thus, the agricultural realm becomes a sacred space; agricultural work and relationships with "the other" become sacred actions, while anthropomorphism and humour become its sacred values (Das & Pradip, 2021; Han dkk., 2021). The elements removed from the realm of religion by modernity are brought back into it by the farmers. The boundary between what is sacred and what is profane becomes blurred (Stenbacka, 2018).

It cannot be denied that religion shapes the behaviour of religious followers. A peaceful life is not a coincidence, but the result of "collaborative social capital" (collective social capital resulting from the collaboration of various parties) (Widiyanto dkk., 2024). But that role cannot be anchored solely in the set of meaning systems religions possess. This everyday religion approach shows how believers creatively use a system of meanings derived from either culture or daily reality. Even tho these other meanings (perhaps) also exist in religions, do religions have the right to claim that this system of meaning belongs to them? very difficult. Mr Rebo's attitude, when he "sets aside" his formal religion and prioritises Javanese cultural values, serves as an example of rational human action in the face of various systems of meaning. Similarly, Diah's actions when questioning her religious values while interacting with the plants in her garden. Bayu's case, who left organic farming but still hopes to pursue it in the future, is quite an extreme case here. Ecotheology as a response that must start from the real experiences of communities most harmed by ecological injustice (Zachariah, 2025). The spiritual/religious ethical framework can enrich sustainability models that are often viewed only from the economic or ecological side, as it provides moral motivation for long-term behaviour (Hidayat dkk., 2024).

How does the cause-and-effect approach explain this? As a form of congruence? or incongruence? The everyday religion approach, which only captures social dynamics, will also struggle to explain. At this point, Ann Taves' theory of meaning-making and evaluation is very useful. The approach of religious psychology, which is also centred on praxis, not only strengthens everyday religion by examining the dynamics of religious practitioners' psychology (Henriksen, 2016; McGuire, 2008).). But it also helps us avoid the trap of binarism.

The distinction between the sacred and the profane is not a rigid distinction. Sacred and profane are two ends of a straight line. Both are in the same category, with their position depending on the judgment and significance they hold for human actions in an event. This also applies to the congruence and incongruence of religious beliefs within the faithful. Congruence and incongruence fall into a single category: the believers' responses to religious meanings.

At this point, Ann Taves' theory of meaning-making and evaluation becomes useful. The relationship among religion, ecology, and interfaith harmony cannot be fully explained by a simple cause-and-effect model, nor by a rigid distinction between congruence and incongruence. Sacred and profane should not be understood as fixed opposites, but as two ends of a continuum whose meaning depends on human evaluation, significance, and practice. The same applies to religious congruence and incongruence. Both are part of how believers respond to religious meanings in concrete situations. Therefore, interfaith harmony emerges when people are able to evaluate differences not as a threat, but as part of shared life. In organic farming, this harmony is produced through everyday ecological practices that transform religious difference into cooperation, solidarity, and mutual care.

CONCLUSION

This research highlights the dynamics of the relationship between religion, ecology, and inter-religious interactions in the context of eco-interreligious dialogue, particularly in the practice of organic farming. Although there is optimism regarding the role of religion in addressing the environmental crisis, the research findings indicate a discrepancy in the influence of religion on the environmental behaviour of religious adherents. The diversity of religious understanding and approaches to the environment, coupled with differing values in religious practices, creates challenges in achieving effective interfaith cooperation. However, the Everyday Religion approach offers a more dynamic and realistic insight into the interconnectedness of religion and ecology. In the context of organic farming, farmers do not only see the land and nature as economic resources, but also as part of a religious experience that provides deep meaning in their lives. This practice shows that although there are differences in religious views, religious values can be present in daily actions, even outside formal religious structures.

Eco-interreligious dialogue is important because it connects religious differences with shared ecological experiences in daily life. This dialogue does not only take place in formal forums but is also evident in concrete practices such as mutual cooperation, water management, agricultural work, and shared concern for the environment. In these practices, religiosity is evident not only in rituals but also in how one treats "the other," whether that "other" is a follower of a different religion or nature, as part of communal life. Therefore, eco-interreligious dialogue fosters interfaith harmony by fostering open, trusting, and collaborative relationships to address the ecological crisis. Harmony does not arise from the disappearance of differences, but rather from the community's ability to manage religious differences through collaborative work for sustainable ecological well-being.

Theoretically and practically, this research contributes to eco-religious and eco-interreligious studies by showing that the relationship between religion and ecological behaviour should be understood not only through formal doctrines, religious

institutions, or interfaith leaders but also through the everyday practices of ordinary people. Through the Everyday Religion approach, this study explains that religious meaning can emerge from lived experience, social cooperation, organic farming, and interaction with people of different religions. The findings also show that eco-interreligious dialogue should not be limited to formal meetings or theological discussions, but can be developed through concrete ecological activities such as organic farming, water management, waste reduction, and community-based environmental programmes. In this way, everyday ecological practices can become a space for building trust, reducing prejudice, strengthening interreligious solidarity, and responding to the environmental crisis at the community level.

This study is limited by its small sample of four informants drawn from a single village, its focus on only two religious traditions (Islam and Christianity), and its reliance on a single period of fieldwork in 2023; the findings are therefore best read as an in-depth account of this specific setting rather than a generalizable claim about organic farmers elsewhere. Future research could extend this bottom-up approach to larger and more religiously diverse samples, other agricultural or ecological settings, and longitudinal designs that track how farmers' religious and ecological meanings change over time, as well as comparative studies across regions with different histories of interfaith relations.

REFERENCES

JOURNALS

- Afandi, A., Mardiyah, S., Ashfaq, A., & Saud, M. (2024). Islamic Eco-Theology in Practice: Revitalizing Environmental Stewardship and Tawhidic Principles in Agricultural Community. *MUHARRIK: Jurnal Dakwah Dan Sosial*, 7(2), 257–282. <https://doi.org/10.37680/muharrik.v7i2.6477>
- Ammerman, N. T. (2016). Lived Religion as an Emerging Field: An Assessment of its Contours and Frontiers. *Nordic Journal of Religion and Society*, 29(2), 83–99. <https://doi.org/10.18261/issn.1890-7008-2016-02-01>
- Arli, D., Van Esch, P., & Cui, Y. (2023). Who Cares More About the Environment, Those with an Intrinsic, an Extrinsic, a Quest, or an Atheistic Religious Orientation?: Investigating the Effect of Religious Ad Appeals on Attitudes Toward the Environment. *Journal of Business Ethics*, 185(2), 427–448. <https://doi.org/10.1007/s10551-022-05164-4>
- Beck, R., & Miller, C. D. (2000). Religiosity and Agency and Communion: Their Relationship to Religious Judgmentalism. *The Journal of Psychology*, 134(3). <https://doi.org/10.1080/00223980009600871>

- Chaves, M. (2010). SSSR presidential address rain dances in the dry season: Overcoming the religious congruence fallacy. *Journal for the Scientific Study of Religion*, 49(1), 1–14.
- Das, P., & Pradip, D. (2021). Usability and effectiveness of new media in agricultural learning and development: A case study on the southern states of India. *Journal of Social Marketing*, 11(4), 357–377. <https://doi.org/10.1108/JSOCM-11-2019-0203>
- Fathun, L., Nathania, V. Z., & Wahidah, T. H. (2025). Inter-Religious Relations in the View of Social Constructivism: An Empirical Study of Southeast Sulawesi. *Harmoni*, 24(1), 169–184. <https://doi.org/10.32488/harmoni.v24i1.525>
- Fikri, I., & Colombijn, F. (2021). Is Green Islam going to support environmentalism in Indonesia? *Anthropology Today*, 37(2), 15–18. <https://doi.org/10.1111/1467-8322.12642>
- Han, G., Arbuckle, J. G., & Grudens-Schuck, N. (2021). Motivations, goals, and benefits associated with organic grain farming by producers in Iowa, U.S. *Agricultural Systems*, 191, 103175. <https://doi.org/10.1016/j.agsy.2021.103175>
- Henriksen, J. O. (2016). Everyday religion as orientation and transformation: A challenge to theology. *Nordic Journal of Religion and Society*, 29(1), 36–51.
- Hidayat, S., Haiming, W., Cukarestu, Y., & Setiawan, C. (2024). Religious Moderation on Food and Environmental Balance: Local Practices of Muslims and Confucians in Pontianak, West Kalimantan. *Walisongo: Jurnal Penelitian Sosial Keagamaan*, 32(1), 29–52. <https://doi.org/10.21580/ws.32.1.20222>
- Hoesly, D. (2019). Organic Farming as Spiritual Practice and Practical Spirituality at Sunburst Farms. *Nova Religio: The Journal of Alternative and Emergent Religions*, 23(1), 60–88.
- Ilic, A. (2012). Engaging Contemporary Culture: Current Trends in Interreligious Dialogue. *Bogoslovni vestnik*, 72(4), 543–550.
- Koehrsen, J., Blanc, J., & Huber, F. (2021). How “green” can religions be? Tensions about religious environmentalism. *Zeitschrift Für Religion, Gesellschaft Und Politik*, 6(1), 43–64. <https://doi.org/10.1007/s41682-021-00070-4>
- Longhurst, C. E. (2020). Interreligious Dialogue? Interfaith Relations? Or, Perhaps Some Other Term? *Journal of Ecumenical Studies*, 55(1), 116–133. [page range approximate — please confirm against DOI/Project MUSE before submission]
- Mappayompa, Ati Sukmawati, Sahwan, & Shabibah Binti Shaufit Affandi. (2025). Non-Muslim Students’ Response to the Implementation of Multicultural Islamic Education in Higher Education: A Study on Inclusive Academic

- Environment. *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies*, 21(2), 267–294. <https://doi.org/10.18196/afkaruna.v21i2.28412>
- McKim, R. (2023). Prospects and possibilities for interfaith environmentalism. *Religious Studies*, 1–13. <https://doi.org/10.1017/S0034412523000069>
- Ming, D., & Sahertian, N. L. (2025). Theological Philosophy of Encounter: Fostering Interreligious Dialogue in Pluralistic Societies. *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya*, 10(2), 145–158. <https://doi.org/10.15575/jw.v10i2.45166>
- Muntoro, M., Irham, I., Mulyo, J. H., & Suryantini, A. (2024). Motif Warm-glow dan Kepuasan Petani Berusahatani Organik: Kasus di Pulau Jawa. *AGRARIS: Journal of Agribusiness and Rural Development Research*, 10(2), 236–255.
- Nasrulloh, M., Zakky Ubaid Ermawan, M., Anam, K., & Thoriquddin, Moh. (2025). Reframing the Prophet's Interactions With Non Muslims: A Context-Sensitive Model of Religious Moderation from the Sīrah Nabawiyyah. *Harmoni*, 24(2), 254–280. <https://doi.org/10.32488/harmoni.v24i2.903>
- Nobisa, Y. N., In'am, A., Effendi, M. M., & Putri, I. F. A. (2026). Acculturation of Culture and Religion in Religious Moderation of the Amanuban Indigenous Community: An SDGs Perspective. *Profetika: Jurnal Studi Islam*, 27(01), 55–70. <https://doi.org/10.23917/profetika.v27i01.15575>
- Peterson, H. H., Barkley, A., Chacón-Cascante, A., & Kastens, T. L. (2012). The Motivation for Organic Grain Farming in the United States: Profits, Lifestyle, or the Environment? *Journal of Agricultural and Applied Economics*, 44(2), 137–155. <https://doi.org/10.1017/S1074070800000237>
- Purnomo, A. B. (2020). A Model Of Interreligious Eco-Theological Leadership To Care For The Earth In The Indonesian Context. *European Journal of Science and Theology*.
- Saloom, G. (2024). Religious Conversion among Indonesian-Chinese Celebrities. *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya*, 8(1), 55–68. <https://doi.org/10.15575/jw.v8i1.10960>
- Sayem, M. A. (2019). Multi-Faith Initiatives On Environmental Issues: Assessing Relevant Organizations And Their Cooperative Action For Environmental Sustainability. *QUEST: Studies on Religion & Culture in Asia*, 4, 1–14.
- Smith, A. E., & Veldman, R. G. (2020). Evangelical Environmentalists? Evidence from Brazil. *Journal for the scientific study of religion*, 59(2), 341–359.
- Smith, J. Z. (2023). *Map is not Territory: Studies in the History of Religions* (Vol. 23). Brill Archive.

- Stenbacka, S. (2018). The cosmopolitan farmer: Ideas and practices beyond travel and internationalisation. *Journal of Rural Studies*, 61, 63–72. <https://doi.org/10.1016/j.jrurstud.2018.06.001>
- Sunahrowi, S. (2025). Identity and Muslim Solidarity in French Literature: A Sociological Study of Qu'Allah Bénisse La France by Abd Al Malik. *IBDA` : Jurnal Kajian Islam Dan Budaya*, 23(2), 251–268. <https://doi.org/10.24090/ibda.v23i2.15316>
- White, J., L. (1967). The historical roots of our ecologic crisis. *Science*, 155(3767), 1203–1207.
- Widiyanto, A., Setiawan, M. N. K., Rohmat, N. F., & Maesur, S. (2024). Religious Minority and Peaceful Coexistence: The Dynamics of the Ahmadiyya Community in Malang, Indonesia. *Ulumuna*, 28(1), 50–80. <https://doi.org/10.20414/ujs.v28i1.671>
- Zachariah, G. (2025). Eco-theology Movements from India: Trajectories, Challenges, and Promises. *Indonesian Journal of Theology*, 13(2), 206–232. <https://doi.org/10.46567/ijt.v13i2.600>
- Ziaul Haq, M., Mutis, B. E., & Philips, G. (2025). Religion and Contemporary Ecology: Laudato Si and Ibn Arabi's Eco-Spirituality in the Perspective of Open Integrity. *Progresiva : Jurnal Pemikiran Dan Pendidikan Islam*, 14(01), 19–38. <https://doi.org/10.22219/progresiva.v14i01.38032>

BOOKS

- Ammerman, N. T. (2013). *Sacred stories, spiritual tribes: Finding religion in everyday life*. Oxford University Press.
- Ammerman, N. T. (2021). *Studying lived religion: Contexts and practices*. NYU Press.
- Bagir, Z. A., & Najiyah, M. (2017). *Islam and Ecology: Norms and Practices*, dalam Mary Evelyn Tucker, John Grim, and Willis Jenkins, eds. *Routledge Handbook of Religion and Ecology*. Routledge.
- Creswell, J. W. (2009). *Research Design Qualitative, Quantitative, and Mixed Methods Approaches*. Sage.
- Gould, R. K. (2005). *At home in nature: Modern homesteading and spiritual practice in America*. Univ. of California Press.
- Huber, F. (2023). Environmentalism in the Religious Field the Role of the Establishment for Competition in Switzerland dalam Jens Koehrsen, Julia Blanc, and Fabian Huber (ed.) *Religious Environmental Activism Emerging Conflicts and Tensions in Earth Stewardship*. Routledge.

- Lattu, I. Y. (2019). *Beyond interreligious dialogue: Oral-based interreligious engagements in Indonesia: 10 Interreligious Dialogue*. Brill.
- leij, D. van der. (2021). The Possibilities For Interreligious Dialogues On Ecology In Indonesia. Center for Religious and Cross-cultural Studies, CRCS.
- McGuire, M. B. (2008). *Lived religion: Faith and practice in everyday life*. Oxford University Press.
- Nasr, S. H. (1990). *Man and Nature: The Spiritual Crisis In Modern Man*. UNWIN Paperbacks.

INTERVIEW

- Interview with Bayu (2023), Central Java
- Interview with Rebo (2023), Central Java
- Interview with Yono (2023), Central Java
- Interview with Diah (2023), Central Java