

Article

Garbage Care as a Way for Eco-Spiritual Care in a Multifaith Society in Indonesia

Andang Binawan 

Department of Philosophy, Driyarkara School of Philosophy, Jakarta 10520, Indonesia;
andang.binawan@driyarkara.ac.id

Abstract: This article will explain how garbage care can be a way of realizing eco-spiritual care in the multifaith context of Indonesia. In Indonesia, the environment is a common concern, and waste is also a common problem. With a qualitative reflective method, the activities in garbage care are reflected in an eco-spiritual care perspective. Eco-spiritual care is an effort to assist human beings to find themselves in their environment. This reflection concludes that with a phenomenological approach, garbage care will make people find their ‘oneness’. This will underlie the renewal of attitudes toward their lives in a deeper, more positive way. In addition, this reflection on the eco-spiritual will broaden the understanding of pastoral care that has existed so far, because eco-spiritual care is not only for people who are sick, but those who want to find their natural selves. This also means that the meaning of eco-spiritual care is much broader than pastoral care because it means giving ‘good food’, not just shepherding and merely giving spiritual food. Indeed, it must be a good and healthy spiritual food to let people grow better spiritually.

Keywords: eco-spiritual care; pastoral care; garbage; Indonesia; multifaith; natural self



Citation: Binawan, Andang. 2023. Garbage Care as a Way for Eco-Spiritual Care in a Multifaith Society in Indonesia. *Religions* 14: 509. <https://doi.org/10.3390/rel14040509>

Academic Editors: Annette Haussmann and Isabelle Noth

Received: 31 January 2023

Revised: 16 March 2023

Accepted: 4 April 2023

Published: 6 April 2023



Copyright: © 2023 by the author. Licensee MDPI, Basel, Switzerland. This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY) license (<https://creativecommons.org/licenses/by/4.0/>).

1. Introduction

Pastoral care was originally a Christian concept that is closely related to the teaching of love to one another (Jibiliza 2021; Kerlin 2014). However, the social context of pastoral care developed over time and eventually concerned itself with issues addressed by society. Subsequently, the understanding of pastoral care evolved, influencing its method and technique. Having developed in the realm of an increasingly secular era, pastoral care came to be known as spiritual care, making it more neutral and universal (Harding et al. 2008; Jacobs 2013; Schuhmann and Damen 2018). In other words, the understanding of spiritual care became much broader, as depicted by Dietrich Bonhoeffer’s assertion which he wrote in the 1930s. Bonhoeffer placed the meaning of spiritual care in the context of the ministry of the Church as Christ’s representative in the world, given that spiritual care is the work of God himself. Bonhoeffer attested that spiritual care is distinct from a spiritual direction which is more personal in nature (Bonhoeffer 1985).

Although various opinions exist (Agilkaya-Sahin 2016; Jibiliza 2021), the pastoral care concept continues to evolve. However, the main variable that remains unchanged is that pastoral or spiritual care aims to help people overcome their imperfections. Such ‘imperfections’ are understood as mental and spiritual, not physical imperfections (Lartey 2003). Within the framework of ‘spiritual care’, it becomes clearer that the human spiritual decision is the priority concern. Thus, it is distinguished from psychological care. Nonetheless, the two methods can complement each other in practice (Ersahin 2021; Nelson 2009).

This article offers additional notions about pastoral care based on experience in Indonesia. It offers the concept of ‘green pastoral care’ or more precisely ‘eco-spiritual care’ as pastoral care is placed within the challenges of religious and cultural diversities in Indonesia. In this regard, eco-spiritual care is a more suitable term.

In Indonesia, religious diversity does provide positive impacts; but on the other hand, it also creates two problems. The first is social problems caused by religious diversity, especially those faced by members of minority religions. Such a problem needs to be addressed when discussing matters concerning spiritual care. The second is, in this discussion, to find a way that could be accepted by various religious adherents in the context of spiritual care.

In the context of religious diversity, environmental care integrated with spiritual care is key. Many environmental problems in Indonesia impact the Indonesian people's well-being. In short, this article reflects how spiritual care integrated with ecological care (thus becoming eco-spiritual) is the determinant to answering social and environmental problems. Eco-spiritual care is neutral in carrying out pastoral or spiritual care. It provides new perspectives.

With regard to eco-spiritual care, there are several conceptual studies (Taylor 2001) or practical studies (Crowe 2012) on interacting with nature; such as water, air, trees, forests, mountains, and even the wilderness. This article explains how to interact with nature through garbage, which is infrequently reflected upon as a concept. Indeed, there is an article on garbage management with a mystical spirit (Allison 2019). In contrast to such articles, this piece describes the opposite, particularly how garbage provides spiritual wealth. The focus of this article is a reflection from a spiritual-care lens on the practices of the garbage care movement in Indonesia, especially in Jakarta as initiated by the Catholic Church in Jakarta. Such a conceptual reflection on the movement's long process could enrich the developing idea of eco-spiritual care.

For this reason, this article begins by exploring some of the important elements of eco-spiritual care from various conducted studies. Such exploration is followed by an explanation of the problems faced in Indonesia, along with some implemented efforts to overcome such problems, specifically through concerns about garbage. A reflection on the meaning and content of eco-spiritual care is then elaborated and ultimately ends with a conclusion.

2. State of Questions and Method

The starting point of this article is a hypothesis that caring for the environment, especially for garbage, can be a way of carrying out spiritual care in the Indonesian multi-faith context. This reflection poses two important questions as follows:

1. What is eco-spiritual care and what are its important elements?
2. How will its application in the Indonesian context develop the understanding of eco-spiritual care?

The first question is answered by studying some related literature to clarify the understanding of eco-spiritual care. The following section describes the practice of the garbage care program, preceded by a short explanation of the Indonesian multifaith context.

This research is qualitative in nature (Lapan et al. 2012) in the model of practitioner action research (often called action research or participatory action research). It is an investigative approach that emphasizes careful and systematic study by professionals interested in individual or shared self-reflection (Bound and Stack 2012). This method was chosen because most of the data are oral in nature and collected over a long period (2010–2020).

3. Literature Review: From Pastoral Care to Eco-Spiritual Care

There are many studies on the development of the meaning of pastoral care. In summary, this development begins with a basic understanding of the meaning of 'pastor' and 'care'. Semantically, these two words have developed over time. The word 'pastoral' is related to the word 'pastor' meaning shepherd. Thus, pastoral is related to shepherding. Then, originating from the Latin word *cura* (Latin), the word 'care' is related to maintenance or special attention (Reich 1995). By way of explanation, pastoral care is distinguished from pastoral activities in general. Its specialty lies in the condition of the person being served, namely the state of being sick or in need, especially in the mental and spiritual context.

As society became increasingly pluralistic, the basic understanding developed further. Because the word ‘pastor’ is closely related to the meaning of the institution of the Church or the world of Christianity (Redding 2012), the word ‘pastoral’ is replaced by the word ‘spiritual’ (Turner 2021). On the one hand, this term emphasizes the spiritual dimension, which is still the focus; however, on the other hand, it distances itself from a Christian understanding. The term ‘spiritual’ makes this activity inclusive for those who serve or the caregivers and those they serve (Carey and Cohen 2016).

Meanwhile, there is semantic development of the word ‘care’. Originally, the word ‘care’ related to healing and referred to caring for the soul to become ‘healthy’ in facing death (Jibiliza 2021). That is why the dimension of faith is important. It evolved to an understanding of assistance so the faithful can live life well as believers. Although not necessarily cognitive in character (Agilkaya-Sahin 2016), there exists a catechetical dimension. If ‘care’ in the initial understanding meant from the stronger to the less strong, the healthy to the sick; then in this second understanding the caregiver does not have to mean stronger, but more experienced, especially in faith. The two meanings can be complementary to one another.

The contents and objectives of pastoral care, which later became known as spiritual care, also evolved. Over time, the notions of ‘care’ became richer, relating to more concrete life on earth, thus emphasizing the emotive and spiritual dimensions (Ersahin 2021). The goal is the individual’s well-being, which means it becomes more personal rather than institutional (Turner 2019), as it emphasizes the interpretation of the values of faith for an individual’s life, not just to understand the teachings of the Church. This development is considerably related to the understanding of human beings or anthropological knowledge.

Although the understanding of the world is expanding, the awareness of the paradigm used so far is still anthropocentric, or in Clinebell’s words, it is hyper-individualistic, dualistic, non-organic orientations, and also idolatry of species (Clinebell 1994). It is Howard Clinebell, then, who coined the term ecotherapy, sometimes referred to as green therapy or earth-centered therapy. The basic premise of his concept is simple, namely that because of interdependence, humans can participate in nourishing nature and vice versa nature nourishes humans. For this reason, eco-education is needed (Clinebell 1996). This is in line with the theory of Theodore Roszak who previously popularized the term ecopsychology. He proposed eight principles of ecopsychology and emphasized the importance of reviving ecological unconsciousness or the awareness of human connection with nature that has been buried so that humans and nature can have a good relationship again (Roszak 1992). Therefore, some say that ecotherapy is applied ecopsychology (Buzzell and Chalquist 2009). Later, the term eco-psychotherapy or natural guided therapy from George W. Burns (1998) also emerged.

Within such a perspective, the term eco-spiritual emphasizes the dimension of human spiritual life, which is not only connected but interrelated, even interdependent, with its non-human living environment, be it the biotic environment or the abiotic environment, both visible and invisible. Put in another way, the term places human beings in the middle of their concrete world, instead of in the center.

The understanding of humans amidst their world is the view that humans are always present and exist in their society, as well as in their environment. Based on this understanding, eco-spiritual care can then be interpreted as an effort to assist human beings in finding themselves in their environment. From this brief formulation, several things need to be underlined and elaborated.

First is the term ‘to assist,’ which should be understood from the perspective of those who are assisted. The most important thing is the well-being of the one being assisted. It is a person-centered approach (Carey and Cohen 2016). The interests of the subject being assisted take precedence over the interests of the assisting subject or the caregivers. In this understanding, the assistance and the assisted subjects are equal. What is important in this process is intentional friendship (Enasu 2014; Magezi 2020; Oliphant 2007). Because of that, assistance also means ‘to accompany’ or ‘to be friends’.

Second is the phrase ‘human beings’. The concept of ‘human beings’ assumed here is human beings with their three dimensions: body, soul, and spirit, and all three are integrally united (Mouton 2012). The philosophical notion of human beings as a ‘persona’ in the personalists’ concept can be the foundation. ‘Persona’ here is understood as an individual with all his uniqueness, including all of his faculties, not just relying on rationality, or only emphasizing the spiritual dimension. Humans as persons also presuppose the interrelationships between all elements and dimensions of humanity (Lavelly 1991; De Tavernier 2009).

The above meaning also allows human faculties to play a role. One thing that has been somewhat neglected, especially due to the influence of Western rationalist philosophy, is human intuitive power. In many studies, this intuition plays a role in Eastern culture and nowadays it is increasingly appreciated, considering the increasing awareness of the insufficiency of human rationality (Marcovici and Blume-Marcovici 2013; Pust 2017). Edmund Husserl (1859–1938), within the framework of his phenomenological method, called intuition “those acts in which the intended object is given to us in an ‘originary’ way” (Hopp 2015, p. 7).

Another important consideration is that ‘human beings’ are not understood as individuals apart from their society or community. The social dimension of his life as a *zoon politikon* (social being) (Gintis et al. 2015) receives important attention. In this concept, anthropocentrism is to be avoided, because humans are also understood as being part of their ecological world. Humans are seen as *homo ecologicus* (ecological beings) (Lee 2021). She/he is not an individual separate from society and her/his world. She/he is also not the center of everything. She/he is part of it all and with all its dynamics. She/he is just a species in a large ecology called the world.

The third is the term ‘to find themselves’. This phrase refers to the purpose of spiritual care. With this, the person who is assisted is not seen as an object, but as a subject, so it is necessary to be called an assisted subject instead of an assisted object. This goal also underlines the focus on the person served, not for the sake of the institution.

The phrase ‘to find themselves’ also presupposes that the person being assisted is experiencing confusion or anxiety, or separateness (Roszak 2009) such as experiencing physical, psychological, or spiritual problems. ‘Being confused’ in this case is ‘in a state of not finding the meaning of life,’ (Agilkaya-Sahin 2016) especially in interpreting the problems one is facing, including physical problems such as illness. In other words, ‘to find themselves’ also means finding the meaning of life in their community, in their world, and also with all their problems in life. In a certain sense, it is a self-transcendence (Lartey 2003; Louw 2010), a concept that is going further than mere self-mastery, or even self-realization. The word ‘to find’ also has a focus on the process, not just on the result. The process itself could become a wealth of life through further examination and exploration. Regular reflection helps to achieve this (Oliphant 2007).

The fourth is ‘in the midst of their environment’. As mentioned above, the general understanding of spiritual care wants to avoid the trap of anthropocentrism. Thus, the phrase ‘amidst her/his environment’ means that human life cannot be separated from her/his living environment, both human and non-human. It is important to notice that there is mutuality in that relationship. There is a process of mutual acceptance and giving in the whole process of interaction between humans and their environment (Lima and Mariano 2022).

With this integral understanding of human beings and at the same time her/his close relationship with the environment, it is important to note that although it is called ‘spiritual care,’ a physical approach, and especially a psychological one, is still very much needed. In this case, inspiration from ecopsychologists provides a broader perspective. In this eco-psychology perspective, one of the keywords for the meaning of the human self is the ‘natural self’. In the ‘natural self’ (Peckover 2012), human beings recognize themselves as a species in this world, instead of just as individuals. Such awareness involves species as a part of others in interdependence as opposed to as a higher being vis à vis the others.

Indeed, it is not just cognitive awareness that wants to be highlighted, but the connectedness of the whole human being, both body and soul, with their environment (Davis and Canty 2013; Hafford 2014).

Viewed further with a spiritual lens, the 'natural self' on the one hand finds an expansion of the horizons of life and, on the other hand, finds unity between her/his self and the universe. In other terms, there is an experience of nonduality between her/his-self and the world around her/him (Fisher 2013). In the spiritual world, wholeness or nonduality is related to a mystical experience, as experienced by Catholic mystics such as St. Franciscus of Assisi (1182–1226) and St. Ignatius of Loyola (1491–1556) or Islamic mystics such as Jalal ad-Din Mohammad Rumi (1207–1273), as well as the Buddhist mystic Dogen Zenji (1200–1253) (Harmless 2008). Mystic views are also discussed by Henryk Skolimowski (1991) and Fritjof Capra (2013), two writers who are categorized as ecophilosophers.

Based on the perspectives offered by ecophilosophy and eco-psychology mentioned above, several important things are underlined for eco-spiritual care. The first is to find the 'natural self' as the goal. Once found, an individual experiences the universe as part of her/himself because of its unity. The universe is not a material object separate from itself. There is still a difference. However, in Martin Buber's language, the relationship is not in the I-it model, but in I-thou, or subjects-subjects, not subjects-objects (Buber 1937). Second is that self-discovery is not only cognitive, but also sensual, emotional, and intuitive. All human potentials are involved, thus experiencing the universe primordially, and the 'ego' becomes part of the 'eco' (Scharmer and Kaufer 2013), not its ruler (Wilber 2011).

Such emphasis is significant as, in many studies, the source of modern disease is the separation or the split of humans from the universe around them, even splits within themselves and society. Several terms related to this concept include eco-alienation (Clinebell 1994), split between planet and self (Winter 1996), and fractured worldview (Wilber 2011) or hyperindividualism and the autistic world (Buzzell and Chalquist 2009). This split, especially the split within oneself, makes one unable to properly understand one's life experiences, especially those that are negative or painful.

Several kinds of splitting are reflected in all kinds of pathologies in society and individuals. The environmental damage that results in all kinds of diseases in humans and other living things, both physical and psychological, originates from these separations. This phenomenon shows that the damage to the environment is caused by human greed based on their anthropocentrism. This worsens when humans justify their actions in rational-economic terms solely because they emphasize the physical dimension of their life. From the point of view of eco-psychology, the damage to nature that causes many problems creates a new phenomenon called eco-anxiety (Pihkala 2022).

In this basic need, eco-spiritual care is expected to provide a way to improve human life and the environment. It is incontestably complex as eco-spiritual care is analogized to a journey up to a mountain. In this regard, it is not only 'sick' people who need such eco-spiritual care, but also everyone who feels they have not found themselves. It is in this searching process that a guide is needed to play the role of strengthening, motivating, reminding, and providing direction. The guide acts as a friend only. Two essential things are important to note in the process of self-discovery. The first is that the peak as a goal is an orientation, not a dead target. This means that the top of the mountain is not the only goal, because the process of climbing is also significant. The second is that there are ups and downs, as all have the meaning as a unit to be lived wholeheartedly. It is possible for people to already find themselves during the process; thus, the peak is merely a bonus.

4. Eco-Spiritual Care through Garbage Care in the Indonesian Context

Indonesian society is part of today's modern world society. Due to the influence of social media, most people experience what other humans are experiencing. This means that the social pathology that exists in modern society also occurs in Indonesia. Even so, there are experiences that are unique to Indonesia. The first is eco-anxiety and the second is religious anxiety.

Eco-anxiety (Pihkala 2022) is indeed experienced by communities around the world, especially with the rise of global warming or climate change. In addition, there is also the danger of micro-plastic (Gamarro and Costanzo 2022). However, Indonesia's environmental damage is categorized as severe. Apart from these two issues, four things require special attention in Indonesia concerning the damages that cause eco-anxiety. The first is the issue of deforestation. According to data, Indonesia had lost nearly 10 million hectares of primary forest in the past two decades (Shahreen 2022). The second is air pollution, especially in urban areas. Jakarta, for example, is one of the cities with the worst air pollution in the world (Walton 2019). The third is water pollution, not only by microplastics but also by *Escherichia coli* bacteria (Yuantisya 2022). The fourth is garbage (including plastic garbage), which is poorly managed (Aprilia 2021). Because rubbish contributes to river clogging in Jakarta the direct impact is flooding (Luetz 2008). The second, third, and fourth problems are mostly in urban areas, especially Jakarta as a metropolitan city.

Meanwhile, religious anxiety is a pathology due to religious factors (Bushong 2018; Papaleontiou-Louca 2021). Regarding the religious factor in society, there are two important things to note. The first is that religion has an important role in the life of Indonesian society, because of cultural factors and political factors. Culturally, Indonesian society still highly values religious life. Politically, the government obliges everyone to choose one of the six religions recognized by the state (Epafra 2017).

The second important thing to note is that Islam is the majority religion in Indonesia with a strong political position. Besides Islam, there are five other official religions recognized by the state, namely Protestant Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. Apart from that, there are still various traditional religions that only receive half-hearted recognition from the government. It is only after the decision of the Constitutional Court in 2016 (decision number 97/PUU-XIV/2016) that they can have a right to put their religion on the national identity card.

The socio-political background mentioned above creates religious anxiety in quite a lot of people. There are at least five anxieties associated with this religious life. The first is related to the obligation to choose one of the six religions recognized by the government. This obligation makes many people not genuine in practicing their religion. Moreover, because this legal obligation has become part of social life, of course, there is an element of compulsion in carrying out religious practices, especially ritual practices. There is social pressure in this regard, including pressure from the family (Arif 2021). Apart from that, in some cases, people face legal pressure. For example, in the case of a person who chose to be an atheist, but then received punishment from society and by the state (Schäfer 2016).

The second religious anxiety is the uncertainty experienced by adherents of religions other than the six religions recognized by the government. This uncertainty is a big problem for them, because, with the uncertainty of their status before the state, it is difficult for them to obtain state recognition for their personal affairs, such as in performing their religious marriage rites and receiving proper legal validation (Zainuddin et al. 2022). Indeed, to simplify things, they can pretend to embrace one of the recognized religions even though in practice they carry out their religious teachings, which of course raises problems (Lubis 2019).

The third religious anxiety is related to the increase of political Islam in Indonesia. Many laws and regulations in Indonesia are strongly influenced by Islamic values. This indirectly creates two forms of religious anxiety, namely internal and external. Internal religious anxiety occurs among some adherents of Islam, especially those whose religious views and practices are different from those of mainstream views. They will be considered deviant. It could be a group, such as the Ahmadiyya (Wahid 2018), or individuals, such as those who are LGBT (Badgett et al. 2017; Utama 2017).

The fourth problem is still related to the increase of Islam's domination in Indonesian social and cultural life. It occurs to those who are not Muslims. There are three symptoms, namely prejudice, social segregation, and indirect discrimination. Religious prejudice, among others, is related to proselytism (Widiyanto 2018). Social segregation appears in

exclusivism, for example in the existence of Islamic housing (Sunesti and Putri 2022). Discrimination occurs, for example, in schools when a non-Muslim student does not wear Islamic attire (Khairi 2012). These three issues certainly make social life less comfortable.

Fifth, which lately has been increasingly felt is anxiety related to fundamentalism and terrorism. There are several studies on the two problems in Indonesia (Azhari and Gazali 2019; Fealy 2016; Kovacs 2014; Mudhoffir 2016), but the emphasis in this context is the anxiety they cause. Fundamentalism will give rise to prejudice, social segregation, and discrimination. Meanwhile, some adherents of fundamentalism are also motivated to carry out terrorism, which is causing further anxiety, especially for minorities.

Of course, there are other factors causing anxiety for Indonesian people, such as social structures that cannot guarantee social justice and legal structures that cannot guarantee certainty (Hamzani and Mukhidin 2018). However, because the topic of this paper is eco-spiritual care, it is these two big problems that we want to address, namely eco-anxiety and religious anxiety. In this case, there are two things that eco-spiritual care should pay special attention to. The first is the goal for the individual, i.e., to be able to face her/his problem and find her/his 'natural self' as mentioned above. The second, which is also important, is for individuals to be able to deal with external causes of their anxiety, including how to deal with their religion better if it causes anxiety.

In eco-anxiety, there is a split of the individual from their environment. In religious anxiety, there is an individual's split from their country, from society, from their religious community, and their religious teachings. Based on this, it is necessary to find a way, or at least an entry point, so that an individual, or also together with others in a community, can face the problem properly and she/he can find their 'natural self', re-establishing unity within oneself and with the world.

Based on the reflection of such a need, an entry point was found in Jakarta, namely eco-spiritual care through the garbage care movement. There are four main considerations on this matter. Firstly, garbage is a part of everyday life, and everyone produces garbage. For Indonesia, in 2006 it is estimated that everyone produces about 1 kg of garbage, both organic and inorganic (Meidiana and Gamse 2010). Secondly, garbage management in Jakarta is still very poor (Aprilia 2021), and requires efforts to resolve it by involving the community and individuals, including religious institutions. Thirdly, garbage knows no age, so everyone should be able to participate. Fourth, the most important in receiving attention in the context of this discussion, is that garbage does not know religion.

There are already many garbage-care movements in several places that aim to overcome the garbage problem. Similar to these movements, the initial goal of our entry point is technical, namely, to form social habits or habitus. However, because there are religious values that are instilled in the context of religious involvement, and forming habitus requires a broader and deeper perspective and motivation, this garbage-care movement was then developed into a way of implementing eco-spiritual care. Therefore, in the context of this article, the movement will be reflected from a spiritual lens. In short, this movement was initially aimed at overcoming technical matters which were common problems, but over time, the participants were invited to also reflect on it spiritually.

The garbage-care movement was initially carried out bearing in mind the serious garbage problem in Jakarta. As mentioned earlier, garbage management is still very traditional. It reflects the government's lack of dealing with the problem. Some laws were made to overcome the garbage problem, but are not well-implemented (Purba and Erliyana 2020). Coordination between departments is poor, reflecting the social split mentioned above. On the other hand, society's indifference is also an important factor in this problem. There are still many people littering as a manifestation of their lack of a sense of belonging. It reflects the split within the individual as well as the split between the individual and society. Facing this problem, but also remembering that civil society, including religious institutions, are not government institutions that have the authority to make and enforce laws, the focus of the garbage care movement carried out by the Catholic Church in

Jakarta is to form habits (habitus) of placing and sorting garbage, something that is very fundamental in the process of garbage management.

As a motivation for the movement, a tagline was made that reads '*Taruh sampah, jadikan berkah!*' (Put your trash properly, make it a blessing). This simple sentence has a technical meaning as well as a spiritual meaning. It makes the movement a faith movement or a religious movement, not only an ecological movement. The technical meaning is in the word 'put your trash properly'. The word '*taruh*' (to put) in Bahasa Indonesia means to put properly, and that word was deliberately chosen to replace the word '*buang*' (throw away) which is a common expression. The word '*buang*' (throw away) implies that garbage is useless or has no value. By using the word '*taruh*' we want to build a view that garbage is valuable.

The meaning offered is then underlined by the second phrase, '*jadikan berkah*' (make it a blessing). The spiritual meaning is in the word '*berkah*' (blessing). There are two meanings of '*berkah*', namely material blessings and spiritual blessings. Material blessings happen when people put the garbage properly and then sort them, to be reused and to be recycled. The garbage can have value again, especially economic value, whether by selling or recycling. '*Berkah*' in a spiritual sense happens when one reflects on how this simple act is a form of one's contribution to protecting nature. The word 'blessing' exists in the repertoire of both Christian and Islamic theology, so it will be quite easy to understand. This expression is also closely related to the concept of 'dharma' in Buddhism.

The tagline was then carried out in a tiered and long-term program, which started in 2007 in the Archdiocese of Jakarta, Indonesia. At first, it was for Catholics only, but since the waste problem involves many parties, it could not help but involve people of other faiths in the process. The encounter between various faith in this movement can be seen in several interfaith communities that have emerged, such as *Pepulih* (Pemerhati dan Peduli Lingkungan Hidup, the Observer and Carer of the Environment), *Kampung Proklam* in Kemayoran, Central Jakarta by RB Sutarno, *Kebun Darling* (Sadar Lingkungan, the Eco-friendly Garden). Besides, not a few Catholics joined the eco-enzyme Nusantara movement. In addition, Catholic activists also regularly hold offline meetings, and almost daily discuss and share their experiences in the 'Motor GP' (Promoters of Green Parish) and 'Animal&Plants Blessing' WhatsApp Groups (WAGs). They are indirectly referred to as participants in this research. The personal sharing in meetings and on the WAGs of these participants became the data for this research and was discussed in more depth in small groups. The notes from these small group reflections complement the data. There were also deep interviews with five of them.

As mentioned above, the main focus initially was the formation of the habitus of sorting and storing garbage, but it needs a fundamental change in the mindset and attitude of the individuals. Regarding this, an effort is needed to make the garbage truly a spiritual blessing for the person involved. There are three steps offered.

The first step is offering awareness about the impact of garbage on life and the importance of managing it properly, which is based on knowledge of various types of garbage. Inviting people to watch films about garbage, such as a movie entitled "*Trashed*" (Candida Brady 2012) can be a good source. Such knowledge is an auxiliary tool, to trigger for participants to do their contemplation about garbage based on their daily life experiences, with the basic questions: what, where, why, how, where, and also the impact of garbage.

This stage is indeed still more likely to be cognitive and discursive because it is related to awareness, but it has started to include the emotional dimension in the contemplation mentioned earlier. The first form of awareness is the ignorance that has been the source of the garbage problem. Participants are invited to reflect on how this indifference originates in each human being. In other words, participants are asked to reflect on the trash and their behavior toward it.

The simple action taken in this first step is to distinguish between organic and inorganic garbage. The most important thing to do is to change the habit of throwing garbage into putting garbage properly. It needs a lot of repetition with the help of various methods

to achieve awareness which could trigger action. Of course, it needs facilities and infrastructure which should be provided, especially segregated trash bins, which were rarely provided before. There used to be only one trash can for all types of garbage.

Many participants shared that before this process, they would spontaneously dispose of trash because of its shape or smell. Garbage is seen as dirty. Emotively, humans will reject it. Garbage is seen as an enemy. Many of them just follow other people's habits by littering. The reasons vary, such as "do not know the impact of garbage," "think that garbage has no value at all," or religious reasons such as "do not know that it's a sin."

What is important to note in this early stage is more integral coordination between cognitive power and emotive power. As part of the reflection the participants will understand that old attitudes and behavior concerning garbage is a mirror of external socio-political division or split, but if explored further, this is also caused by internal human split as well as humans and their environment. With such a reflection, the participants began to look within themselves, not just blame others, or the government, for the garbage problem.

The next step is giving a new perspective on garbage. The participants were invited to see the positive value that still exists in the garbage. Indeed, at first, it is still instrumental, but as an initial stage of a process, it is normal, because it will develop to a deeper value in the next process.

It was interesting to observe in this process in which quite a few participants shared that they started to control their knee-jerk reactions to waste. Those who succeeded shared that they were proud of themselves for being able to overcome their ego. Of course, others said that it was not easy and that they still failed often.

It is because of the new awareness that they did not simply follow their emotive impulse. They could coordinate this impulse with cognitive abilities better so that people can sort and place them. In other words, before this, there was a distance, or even a split, between emotive and cognitive abilities, but now with this effort, we try to integrate them.

The concrete action in the second step is to invite the participants to recycle the garbage that has been sorted. Recycling of inorganic garbage is carried out depending on the type of garbage. For example, plastic garbage is turned into bags or wallets, paper garbage is recycled into paper again, and cans are made into handicrafts or decorations. Meanwhile, organic garbage is recycled into compost or eco-enzymes.

In this process, participants are invited to interact directly with the garbage that has been sorted and then recycled, so that a unique and personal encounter occurs. Participants could feel and realize the importance of sustainability in a more complete way in the hope that the relationship between the individual and the whole of nature and also with future generations can be internalized. Additionally, the participants make compost or eco-enzymes. However, as the difficulty level is higher, not many do it every day. Of the more than 500 people who have participated, only about 45 have made it to this stage. Many more failed. Those who got to this stage said that they could see the value of waste. Some only see its economic value, but others see its social and spiritual value. "I can be more friendly with waste." That is what they said. Catholics and Muslims can appreciate how waste can be a blessing. Buddhists also see it from the angle of dharma. In fact, some of them also began to appreciate nature more.

In a certain sense, participants could feel and realize the importance of sustainability in a more complete way. In other words, they feel a deeper connection with the earth. It will be a good basis for internalizing new relationships between the individual and the whole of nature and also with future generations.

What is also important to note in the whole process is that activities are carried out collectively and individually. The participants in the joint activity came from various religious backgrounds. Garbage care is everyone's concern, and is not limited to a certain religion. Garbage also knows no religion. The coach in the recycling process should not come from a certain religion. With this activity, there is an encounter between people from different religions and between religious communities, so that in a certain sense, the unity of humanity that was once reduced by suspicion reappeared.

This was shared by participants who are members of the Pepulih community, RB Sutarno who is very active with his ProKlim Village, activists in Kebun Darling (Sadar Lingkungan, the Eco-friendly Garden), and those who are members of the Nusantara eco-enzyme movement. In their sharing, they said they were united by a common concern and did not question religious backgrounds. The most obvious is the experiences of RB Sutarno from ProKlim Village. He is Catholic but can mobilize people of other religions, especially Muslims. All of them shared their brotherhood sense with fellow human beings without knowing their religious background.

In the process, they were invited to a further stage of reflection, either in formal or informal encounters. Not many respond to this invitation, either because they are busy or for other reasons, such as not understanding the importance of deeper reflection. Those who did take it seriously were able to explore the spiritual significance of the activity. Most of those who went through the process said that they could relate the teachings of their faith to their daily activities. "I feel that the teachings of Christian love are broad and deep." So said some of those who are Catholic. Others said that they were better able to understand their faith, although they had to be guided.

In this whole process, the role of the caregivers is important to open horizons and depths, including spiritual depths. Due to the limited number of caregivers, the participants share their experiences in groups. The meeting does not have to be formal. It could be an informal meeting to have a spiritual conversation, although it could also be in a formal way to give more atmosphere, for example by praying together or ecumenical worship with sharing as the main part. In this activity, the caregivers act as persons who ask questions that are more spiritual in nature, such as how they see and feel God's blessings in the garbage. The question could be formulated more simply, but the point is how to see the 'beauty' of garbage in our lives. Each participant processes and reflects on his own experience. Sharing with other participants, including those of different religions, will enrich their horizons. It is also there that human connection is increasingly being restored.

The third step is a simple one, but it is not easy, namely learning to reduce or save garbage. In this step, the participants are invited to be aware of everything they do, especially when buying goods, for example buying food or clothes, or using things for longer use so that they will generate garbage as little as possible. This requires high awareness as well as strong self-management, which could lead them to not easily do something driven merely by desire.

Many participants said that such practices are very difficult, more difficult than recycling garbage. However, they can feel a broader perspective of responsibility that is grown within the horizon of interdependence in life. It is summarized from the experiences of the participants when they felt a deeper solidarity with nature. Some shared their feeling of solidarity with human beings and even with the future generation. One said, "Now, every time I want to buy something, I remember my grandchildren."

Of course, further steps can follow this process, for example by caring for plants, whether vegetables, ornamental plants, or fruit plants. The same goes for getting along with pets or animals. These practices can make the participants interact directly or indirectly with plants and the whole earth, including soil. In this case, friendship with garbage is enhanced in friendship with the earth. Some of the participants who got involved in this step shared their feeling and experience of deeper interdependence with nature. Some others said that they are more related to God, while others said they are becoming more patient. Such experiences show how people are invited to explore the mysteries of the earth in awe, not just instrumentally. Unity, connection, and interdependence with the earth can be experienced indirectly. Moreover, on the horizon of friendship, the participants will truly find their natural selves, and also experience all the positive values of this nature. This will certainly strengthen the inner unity that has been sought in the first stage.

5. Further Discussion

In the encyclical *Laudato si'*, Pope Francis, regarding garbage, mentions the existence of a throw-away culture. It is said that it is closely related to our indifference to the world and future generations (Pope Francis 2015). Of course, this is also closely related to the NIMBY (Not In My Back Yard) syndrome, which is one source of the garbage problem, namely human selfishness (Staniszewska 2014). In the context of our discussion, selfishness is a split between human beings and their environment, as a mirror of the split within themselves.

In the same encyclical, Pope Francis also invites us to see the world through the eyes of mystics, namely the lens of admiration for nature. In that awe, people will no longer distinguish between what is useful and what is useless, what looks ugly and what looks beautiful, the bad and the good. All are in unity. In terms of the mystics, in awe, we will experience 'non-duality' (Davis 1998).

Pope Francis in that encyclical also mentions an Islamic mystic named 'Alī al-Hawwās (d. 939/1532) in foot-note 159. In his writings, he does teach that we can 'hear' or 'see' God in all aspects of this world, even the simplest ones (Godlas and Welle 2018). St. Francis of Assisi who, in his *Canticle of the Sun*, called all things brothers, indirectly telling us something similar. All things, animate and inanimate, pleasant and unpleasant, are creations of God (Speelman 2016). Meanwhile, also in the Catholic tradition, the Spiritual Exercise of St. Ignatius Loyola directs people to be able to see God in everything and everything in God. All things, including grains of sand or drops of water, of course also in every wound and sorrow, God is there (Endean 2002; O'Leary 2013). This is of course in line with what St. Bonaventure said that the universe is also God's words (Hayes 2003). Parallel to that, Dogen in the Zen tradition also teaches that things that seem small and simple can give enlightenment (van der Braak 2011).

Mysticism is the deepest spiritual experience for humans, regardless of religion. Mysticism is the path to experience the 'oneness' (King 2009). If it is contrasted with contemporary human pathologies, mystical experience is supposed to heal human beings from their total split, and bring harmony and peace to the heart. It is indeed not easy to achieve, although it can still be an orientation. When mystical experience becomes the orientation of eco-spiritual care, that concern for the environment and garbage can become a mystical path. The important goal is the experience of unity and interdependence. That is the essence of the 'natural self'.

If we look at the activities of garbage care from this point of view, we can explore them further. The first is that garbage care has become a bridge to re-unite the participants with their external world, both the biotic and abiotic environment, and also with fellow human beings. It is common in society that some disunities need to be healed, otherwise, they will cause anxiety.

In eco-anxiety, there is a disunity of the individual from their environment. It is reflected in anthropocentrism. In that basic attitude, logic or instrumental thought is used as a person's perspective on the world around her/him, including other human beings around her/him. This was criticized by, among others, Herbert Marcuse (1964) and Henryk Skolimowski (1992). The result of this model of instrumental philosophy ala Francis Bacon is the fading of the concept of the sanctity of nature and its interdependence (Serjeantson 2014).

In religious anxiety, there is an individual's split from their country, from society, and from their religious community. The social pressures will diminish people's sense of belonging. Besides, religious anxiety also reflects the split between individuals and their religious teachings, because they will not observe their religious teachings genuinely.

People need unity, including inner unity. In this unity, people will experience interdependence. It will lead them to go out of themselves, which means not being selfish and moving out of the ensnaring anthropocentrism. They will value the world around them according to its intrinsic value, and not just in terms of instrumentality. Human beings will find her/his true self in her/his world.

In addition, such an intensive interaction with garbage could bring internal unity within each participant. With a phenomenological method, people will see garbage in its 'wholeness', even its 'beauty', apart from the old categories that influence one's perception (Castrillón 2014). They will view it from a new perspective (Flier 1995) which brings them to be more gracious (Davis 1998). If unity with the external world is quite easy to identify and measure, this is not the case with internal unity, because it is in the depths of the self, and it also depends on the depth of one's spiritual life (which is distinct from one's religious life, in the sense of simply following religious teachings and rules). Even so, indirectly the unity can be measured from the persistence and loyalty in interacting with the garbage. Few can persevere, but that is precisely why they need assistance to be able to find a much deeper meaning in their experiences.

In that process, the role of caregivers, as in the analogy of climbing a mountain, is just that of a guide. The most important thing is to listen to their experiences, then underline and invite them to see the relationship between all these experiences. Of course, a critical attitude is required, which among other things is expressed by asking questions that can deepen the experiences. For this, we can follow the three classic paths of Christian mystics, namely awakening, purification, and illumination (Underhill 1930).

The initial stage in the garbage care program can be called the awakening step. In this stage, the caregivers invite participants to reflect on their experiences and views on garbage, both the old and new views, and attitudes. The focus of the reflection is that human perception is the main factor. There will appear splits or divisions within themselves, which need to repair. This step can be distinguished between *via positiva* and *via negativa* (Blindell 2001) because the experience is felt as it is, positive or negative. The key is acceptance, especially of the things that seem negative. In the broader context of life, with that, people would learn to accept the bad experiences in their life, even with a new, more positive lens (Schuhmann and Damen 2018). Participants will learn to see the beauty in every bit of life, even though it is spontaneously unattractive or painful at times. In a certain sense, this stage has an 'inreach' dimension in Clinebell's theory (Clinebell 1996).

Furthermore, in the second stage, which can be called the path of purification, participants are invited to see the dimensions of responsibility for the external world. From a spiritual perspective, people are invited to see the positive value of 'giving', not 'receiving'. This path can be referred to as the *via creativa* (Blindell 2001). Participants are invited to move out of their ego or self-interest and then unite with their external world. They will be free from anthropocentric understanding and then see the surrounding nature more positively and deeply so that their self-awareness becomes completer and more integral. People will find their natural self, which is characterized by calmness, humility, patience, and in a certain sense also happiness. People could achieve the 'upreach' dimension in Clinebell's term (1996).

The third stage follows by reflecting on the experience of reducing personal garbage. This stage can be equated with the illumination stage or also *via transformativa* (Blindell 2001) or the outreach dimension (Clinebell 1996). The dynamics of being fully aware when you want to buy new items or when shopping and self-control are interesting to reflect on. This self-mastery also means a more complete integration of human traits, and the awareness of attraction and interdependence becomes its reinforcement. A deeper sense of justice, including ecological justice, as well as wisdom becomes their horizon. Failure to master oneself also means that the natural self has not been found yet, but at the same time, they could find their self-meaning in the small efforts that are made.

From this process, we see how an individual can find her/his natural self through garbage care. It is in the deepest awareness as a natural self that a human being finds and feels harmony: harmony with her/him-self, harmony with others, harmony with the environment and the world around, and also harmony with God or The Supreme Being or The Universe. At this point, the participants could relativize any anxiety that may exist, including religious anxiety that occurs a lot in Indonesia. Harmony with her/him-self makes people less anxious and less suspicious. Harmony with others, including those with

different religions because they met together intensively regarding garbage, also reduces prejudice. Harmony with their environment will make people look positively at others. Harmony with God or The Universe will certainly strengthen their outlook on life.

6. Conclusions

From the description above, there are four conclusions. Firstly, in a world that is increasingly heaved and divided, and on the other hand there is an awareness of the integral relationship between humans and their environment, eco-spiritual care is important. Eco-spiritual care, which is distinguished from eco-psychological care but needs its support, will bring people to find their natural selves, both externally and internally. The phenomenological approach of interacting directly with nature is the key.

Secondly, the phenomenological approach can indeed be carried out by interacting with water, land, oceans, mountains, forests, and even the wilderness, but it can also be done by interacting with garbage. If one dives deeper, the interaction with garbage has a uniqueness because the participants are invited to overcome their negative view of garbage and turn it into a positive one. From this increasingly integral view, garbage care will bring humans into a better unity with their natural surroundings, each other, God, and even with their respective religions. If assisted properly, the participants will find depth within it, or even lead to a mystical experience.

Besides, it is worth noting that the interaction with garbage in the garbage-care movement must be seen as a spiritual movement, not merely an ecological movement. Therefore, apart from the importance of assistance to the participants, there is also a need for a kind of 'mantra' that animates the whole movement. In the Jakarta context, the tagline '*Taruh sampah, jadikan berkah!*' (Put your trash properly, make it a blessing) becomes a collective mantra and gives a strong spiritual meaning.

Thirdly, in the context of Indonesian society which is multi-faith and where religious anxiety is quite strong, eco-spiritual care is a very suitable way, especially considering that eco-spiritual care is also carried out together in the community. Based on this experience, bearing in mind that society in the world is also increasingly plural, eco-spiritual care deserves to be explored further so that it has a role in offering a certain sense of healing to the pathologies experienced by human beings. In other words, through garbage care, humans could find happiness, together with others and their environment.

The fourth conclusion, lastly, is the uniqueness of garbage care in the context of eco-spiritual care, which can provide a new perspective on the old understanding of pastoral care. There are at least four new notions that can be highlighted. One, eco-spiritual care is not only for those who are sick or in need, but also for those who want to become better individuals, or who want to find their 'natural self' in the middle of their world. Two, when viewed from pastoral care, eco-spiritual care does not only mean looking after and feeding, but more than that, namely giving good food. The word 'good' becomes a differentiator so it should be done optimally. Three, eco-spiritual care is not only for individuals but also for the community as an entity. In the context of the diversity of religions that may exist in this community, the term eco-spiritual care becomes easier to accept. Four, with a deeper encounter with garbage and its environment, there may be a new religious awareness, which in a certain sense becomes a kind of personal deconstruction of religious teaching.

Funding: This research received funding from CEALP (the Center for Economic Analysis of Law and Policy), Jakarta, Indonesia.

Institutional Review Board Statement: Not applicable.

Informed Consent Statement: Not applicable.

Data Availability Statement: Not applicable.

Acknowledgments: Thanks to Brandon Thomas Conboy for checking the English version of this article.

Conflicts of Interest: The author declares no conflict of interest.

References

- Agilkaya-Sahin, Zuhail. 2016. Theoretical Foundations of Pastoral Care in Christian Tradition. *Spiritual Psychology and Counseling* 1: 68–77. [CrossRef]
- Allison, Elisabeth. 2019. The reincarnation of waste: A case study of spiritual ecology activism for household solid waste management: The samdrup jongkhar initiative of rural Bhutan. *Religions* 10: 514. [CrossRef]
- Aprilia, Aretha. 2021. *Waste Management in Indonesia and Jakarta: Challenges and Way Forward*. Singapore: 23rd ASEF Summer University, Issue October 2021. Available online: https://asef.org/wp-content/uploads/2022/01/ASEFSU23_Background-Paper_Waste-Management-in-Indonesia-and-Jakarta.pdf (accessed on 22 January 2022).
- Arif, Sirojuddin. 2021. Religious Anxiety and the Dynamics of Religious Life of Muslim Students in Indonesia. In *The Diversity on the Ivory Tower: Religious Tolerance in Higher Education*. Edited by Afrimadona, Didin Syafruddin and Abdallah. Tangerang Selatan: PPIM UIN Jakarta, pp. 45–72.
- Azhari, Subhi, and Moh. Hafidz Gazali. 2019. Peta Kuasa Intoleransi Dan Radikalisme Di Indonesia Laporan Studi Literatur 2008–2018. *Inklusif* 1: 1–103.
- Badgett, Lee, Amira Hasenbush, and Winston Ekprasetia Luhur. 2017. *LGBT Exclusion in Indonesia and Its Economic Effects*. William-sinstitute.Law.Ucla.Edu. Available online: <https://williamsinstitute.law.ucla.edu/wp-content/uploads/LGBT-Exclusion-in-Indonesia-and-Its-Economic-Effects-March-2017.pdf> (accessed on 5 January 2022).
- Blindell, Grace. 2001. What Is Creation Centred Spirituality? In *Green Spirit Pamphlet*. London: Association for Creation Spirituality, vol. 4.
- Bonhoeffer, Dietrich. 1985. *Spiritual Care*. Minneapolis: Fortress Press.
- Bound, Helen, and Sue Stack. 2012. *Practitioner Action Research*. Singapore: Institute for Adult Learning. Available online: <http://public.eblib.com/choice/publicfullrecord.aspx?p=817325> (accessed on 11 January 2022).
- Buber, Martin. 1937. *I and Thou*. London: T & T Clark.
- Burns, George W. 1998. *Nature-Guided Therapy: Brief Integrative Strategies for Health and Well-Being*. Levittown: Brunner/Mazel.
- Bushong, Emma C. 2018. *The Relationship between Religiosity and Mental Illness Stigma in the Abrahamic Religions*. Huntington: Marshall University.
- Buzzell, Linda, and Craig Chalquist. 2009. Psyche and Nature in a Circle of Healing. In *Ecotherapy: Healing with Nature in Mind*. Edited by Linda Buzzell and Craig Chalquist. San Francisco: Sierra Club Books.
- Capra, Fritjof. 2013. *The Tao of Physics: An Exploration of the Parallels between Modern Physics and Eastern Mysticism*. Boston: Shambhala.
- Carey, Lindsay Brian, and Jeffrey Cohen. 2016. Pastoral and Spiritual Care. In *Encyclopedia of Global Bioethics*. Cham: Springer. [CrossRef]
- Castrillón, Fernando. 2014. Ecopsychology and Phenomenology: An Introduction. In *Ecopsychology, Phenomenology, and the Environment: The Experience of Nature*. Edited by Douglas A. Vakoch and Fernando Castrillón. Cham: Springer, pp. 1–8.
- Clinebell, Howard. 1994. Greening Pastoral Care. *The Journal of Pastoral Care* 48: 209–14. [CrossRef]
- Clinebell, Howard. 1996. *Ecotherapy: Healing Ourselves, Healing the Earth*. Philadelphia: Haworth Press.
- Crowe, Jessica L. 2012. Transforming Environmental Attitudes and Behaviours Through Eco-spirituality and Religion. *International Electronic Journal of Environmental Education* 3: 75–88.
- Davis, John. 1998. The transpersonal dimensions of ecopsychology: Nature, nonduality, and spiritual practice. *Humanistic Psychologist* 26: 69–100. [CrossRef]
- Davis, John V., and Jeanine M. Canty. 2013. Ecopsychology and Transpersonal Psychology. In *The Wiley-Blackwell Handbook of Transpersonal Psychology*. Edited by Harris L. Friedman and Glenn Hartelius. Hoboken: The Wiley-Blackwell, pp. 597–611. [CrossRef]
- De Tavernier, Johan. 2009. The Historical Roots of Personalism: From Renouvier's Le Personnalisme, Mounier's Manifeste au service du personnalisme and Mariatani's Humanisme intégral to Janssens' Personne et Société. *Ethical Perspectives* 16: 361–92. [CrossRef]
- Enas, Joy Puthussery. 2014. *A Relational Paradigm for Pastoral Care*. Vallendar: Catholic University Vallendar.
- Endean, Philip. 2002. The Concept of Ignatian Mysticism: Beyond Rahner and de Guibert. *The Way Supplement* 103: 77–86.
- Epafras, Leonard C. 2017. Introduction. In *Interfaith Dialogues in Indonesia and Beyond: Ten Years of ICRS Studies (2007–2017)*. Edited by Leonard C. Epafras. Geneva: Globalethics.net, pp. 13–34.
- Ersahin, Zehra. 2021. Care, Spiritual Care, and Modern Health Care: Developments, Concepts, and Debates. In *Care, Healing, and Human Well-Being within Interreligious Discourses*. Edited by Helmut Weiss, Karl H. Federschmidt, Daniël Louw and Linda Sauer Bredvik. Stellenbosch: African Sun Media.
- Fealy, Greg. 2016. Islamic Radicalism in Indonesia: The Faltering Revival? *Southeast Asian Affairs* 2004: 104–21. [CrossRef]
- Fisher, Andy. 2013. Radical Ecopsychology: Psychology in the Service of Life. In *Radical Social and Political Theory*. Albany: SUNY Press.
- Flier, Len. 1995. Demystifying Mysticism: Finding a Developmental Relationship. *Journal of Transpersonal Psychology* 27: 131–52.
- Gamarro, Esther Garrido, and Violetta Costanzo. 2022. Microplastics in Food Commodities: A Food Safety Review on Human Exposure through Dietary Sources. In *Food Safety and Quality Series*. Roma: FAO. [CrossRef]
- Gintis, Herbert, Carel van Schaik, and Christopher Boehm. 2015. Zoon politikon: The evolutionary origins of human political systems. *Current Anthropology* 56: 327–53. [CrossRef]
- Godlas, Alan, and Jason Welle. 2018. Another Note on A Footnote: 'Alī al-Hawwās Revisited. *Islamochristiana* 44: 269–73.

- Hafford, William. 2014. *Wild Minds: Adventure Therapy, Ecopsychology, and the Rewilding of Humanity*. Keene: Antioch University New England.
- Hamzani, Achmad Irwan, and Mukhidin. 2018. National Law Development As Implementation of Pancasila Law Ideals and Social Change Demands. *Jurnal Dinamika Hukum* 18: 131. [CrossRef]
- Harding, Stephen R., Kevin J. Flannelly, Kathleen Galek, and Helen P. Tannenbaum. 2008. Spiritual care, pastoral care, and chaplains: Trends in the health care literature. *Journal of Health Care Chaplaincy* 14: 99–117. [CrossRef]
- Harmless, William. 2008. *Mystics*. Oxford: Oxford University Press.
- Hayes, Zachary. 2003. The Cosmos, a Symbol of the Divine. In *Franciscan Theology of the Environment: An Introductory Reader*. Edited by Dawn M. Nothwehr, OSF. Quincy: Franciscan Press.
- Hopp, Walter. 2015. Intuitions. *Teorema* XXXIV: 5–17.
- Jacobs, Anne C. 2013. Spirituality: History and contemporary developments—An evaluation. *Koers—Bulletin for Christian Scholarship* 78: 1–12. [CrossRef]
- Jibiliza, Xolisa. 2021. The Evolution of Pastoral Care Ministry through the Ages. *Pharos Journal of Theology* 102: 1–14. [CrossRef]
- Kerlin, Ann M. 2014. Pastoral Care: From Past to Present. *Journal of Biblical Ministries* 6: 25–43.
- Khairi, Akhmad Najibul. 2012. Implications of Shariah by-Law on Moslem Dress Code on Women in Indonesia. *Journal of Islamic Civilization in Southeast Asia* 1: 36–54.
- King, Ursula. 2009. *Ecological and Mystical Spirituality from an Interfaith Perspective*. Lampeter: Religious Experience Research Centre University of Wales.
- Kovacs, Amanda. 2014. Saudi Arabia exporting Salafi education and radicalizing Indonesia's Muslims. *Giga Focus* 7: 1–7.
- Lapan, Stephen D., MaryLynn T. Quartaroli, and Frances Julia Riemer. 2012. Introduction to Qualitative Research. In *Qualitative Research: An Introduction to Methods and Designs*. Edited by Stephen D. Lapan, MaryLynn T. Quartaroli and Frances Julia Riemer. San Francisco: Jossey-Bass, pp. 3–19.
- Lartey, Emmanuel Y. 2003. In *Living Color: An Intercultural Approach to Pastoral Care and Counseling*. Philadelphia: Jessica Kingsley Publishers.
- Lavelly, John H. 1991. What is Personalism? *The Personalist Forum* 7: 1–33.
- Lee, Geun-sung. 2021. *The Futures of Homo Ecologicus: An Ecological Inquiry into Modes of Existence for the Anthropocene in Selected Works of Daniel Defoe, Toni Morrison, and Arundhati Roy*. Issue December. West Lafayette: The Purdue University.
- Lima, Pedro Augusto Bertucci, and Enzo Barberio Mariano. 2022. Eudaimonia in the relationship between human and nature: A systematic literature review. *Cleaner Production Letters* 2: 100007. [CrossRef]
- Louw, Daniel Johannes. 2010. Care to the human “soul” in contemporary theological theory formation. From “kerygmatics” to “fortigenetics” in a pastoral anthropology. *Nederduitse Gereformeerde Theologische Tydskrif* 51: 70–81. [CrossRef]
- Lubis, Dahlia. 2019. *Aliran Kepercayaan/Kebatinan*. Medan: Perdana Publishing.
- Luetz, Johannes. 2008. *Planet Prepare: Preparing Coastal Communities in Asia for Future Catastrophes*. Bangkok: World Vision International.
- Magezi, Vhumani. 2020. Positioning care as ‘being with the other’ within a cross-cultural context: Opportunities and challenges of pastoral care provision amongst people from diverse cultures. *Verbum et Ecclesia* 41: 1–9. [CrossRef]
- Marcovici, Peter, and Amy Blume-Marcovici. 2013. Intuition versus Rational Thinking_ Psychological Challenges in Radiology and a Potential Solution. *Journal of the American College of Radiology* 10: 25–29. [CrossRef]
- Marcuse, Herbert. 1964. *One-Dimensional Man: Studies in the Ideology of Advanced Industrial Society*. Boston: Beacon Press.
- Meidiana, Christia, and Thomas Gamse. 2010. Development of Waste Management Practices in Indonesia. *European Journal of Scientific Research* 40: 199–210.
- Mouton, Dawid Petrus. 2012. *Pastoral Care as Community Care: Towards an Integrative Approach to Healing and Well-Being Within the HIV & Aids Discourse*. Issue December. Stellenbosch: Stellenbosch University.
- Mudhoffir, Abdil Mughis. 2016. Political Islam and Religious Violence in Post-New Order Indonesia. *Masyarakat: Jurnal Sosiologi* 20: 1–22. [CrossRef]
- Nelson, James M. 2009. *Psychology, Religion, and Spirituality*. Berlin/Heidelberg: Springer.
- O’Leary, Brian. 2013. Ignatian Mysticism and Contemporary Culture. *The Way* 52: 44–56.
- Oliphant, David G. 2007. *Intentional Friendship: A Philosophy of Pastoral Care*. Penrith: University of Western Sydney.
- Papaleontiou-Louca, Eleonora. 2021. Effects of Religion and Faith on Mental Health. *New Ideas in Psychology* 60: 100833. [CrossRef]
- Peckover, Christopher. 2012. Realizing the Natural Self: Rousseau and the Current System of Education. *Philosophical Studies in Education* 43: 84–94.
- Pihkala, Panu. 2022. Eco-Anxiety and Pastoral Care: Theoretical Considerations and Practical Suggestions. *Religions* 13: 192. [CrossRef]
- Pope Francis. 2015. *Laudato si’*. Vatican.Va. Available online: https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html (accessed on 31 January 2022).
- Purba, Laura Astrid Hasianna, and Anna Erliyana. 2020. Legal Framework of Waste Management in Indonesia. *Advances in Social Science, Education and Humanities Research* 413: 104–8. [CrossRef]
- Pust, Joel. 2017. Intuition. In *Stanford Encyclopedia of Philosophy*. Available online: <https://plato.stanford.edu/entries/intuition/#toc> (accessed on 25 January 2022).
- Redding, Graham. 2012. *Pastoral Care Handbook*. Issue October. Dunedin: Knox Center for Ministry and Leadership.

- Reich, Warren Thomas. 1995. History of the Notion of Care. In *Encyclopedia of Bioethics*. New York: Simon & Schuster Macmillan, pp. 319–31. Available online: <https://care.georgetown.edu/ClassicArticle.html> (accessed on 20 December 2021).
- Roszak, Theodore. 1992. *Voice of the Earth: An Exploration of Ecopsychology*. Grand Rapids: Phanes Press, Inc.
- Roszak, Theodore. 2009. A Psyche as Big as the Earth. In *Ecotherapy: Healing with Nature in Mind*. Edited by Linda Buzzell and Craig Chalquist. San Francisco: Sierra Club Books, p. 42. [CrossRef]
- Schäfer, Saski. 2016. Forming “Forbidden” Identities Online: Atheism in Indonesia. *Austrian Journal of South-East Asian Studies* 9: 253–68.
- Scharmer, Otto, and Katrin Kaufer. 2013. Leading from the Emerging Future: From Ego-system to Eco-system Economies. In *Encyclopedia of Sustainability in Higher Education*. San Francisco: Berrett-Koehler Publishers, Inc. [CrossRef]
- Schuhmann, Carmen, and Annelieke Damen. 2018. Representing the Good: Pastoral Care in a Secular Age. *Pastoral Psychology* 67: 405–17. [CrossRef]
- Serjeantson, Richard. 2014. Francis Bacon and the “Interpretation of Nature” in the Late Renaissance. *Isis* 105: 681–705. [CrossRef]
- Shahreen, Samiha. 2022. *Vanishing Act: Deforestation in Indonesia*. Earth.Org. Available online: <https://earth.org/vanishing-act-deforestation-in-indonesia/> (accessed on 10 January 2022).
- Skolimowski, Henryk. 1991. *Dancing Shiva in the Ecological Age*. New York: Clarion Books.
- Skolimowski, Henryk. 1992. *Living Philosophy: Eco-Philosophy as a Tree of Life*. London: Arkana.
- Speelman, Willem Marie. 2016. A song in the dark. Francis of assisi’s Canticle of Brother Sun. *Perichoresis* 14: 53–66. [CrossRef]
- Staniszewska, Monika. 2014. Nimby Syndrome As an Example of a Social Conflict With Local Characteristics. *Acta Innovations* 12: 17–23.
- Sunesti, Yuyun, and Addin K. Putri. 2022. Sharia housing and millennials in Indonesia: Between religious and economic motives. *HTS Teologiese Studies/Theological Studies* 78: 1–6. [CrossRef]
- Taylor, Bron. 2001. Earth and Nature-Based Spirituality (Part I): From Deep Ecology to Radical Environmentalism. *Religion* 31: 175–93. [CrossRef]
- Turner, Andrew James Lamont. 2019. *Pastoral Care as Faith-Practice of a Christian Leader in a Multi-Faith School*. Issue August. Pretoria: University of Pretoria.
- Turner, Christopher. 2021. Meaning and Natural Life: How Spiritual Care is Redefined in the Secular Context. *Health and Social Care Chaplaincy* 9: 97–112. [CrossRef]
- Underhill, Evelyn. 1930. *Mysticism: A Study in Nature and Development of Spiritual Consciousness*. Grand Rapids: Christian Classics Ethereal Library.
- Utama, Lingga Tri. 2017. *Mental Health Issues of LGBTI People in Indonesia: Determinants and Interventions*. Amsterdam: Vrije Universiteit Amsterdam.
- van der Braak, André. 2011. The Mystical Hermeneutics of Eckhart and Dōgen: The Continuous Self-Revelation of Buddha Nature. *Studies in Interreligious Dialogue* 21: 151–69.
- Wahid, Ramli Abdul. 2018. Aliran Minoritas dalam Islam di Indonesia. *Journal of Contemporary Islam and Muslim Societies* 1: 141. [CrossRef]
- Walton, Kate. 2019. *Jakarta’s Air Quality Kills Its Residents—And It’s Getting Worse*. Sydney: Lowy Institute. Available online: <https://www.loyyinstitute.org/the-interpreter/jakarta-s-air-quality-kills-its-residents-and-it-s-getting-worse> (accessed on 22 January 2022).
- Widiyanto, Fredy T. 2018. Organisasi Kemanusiaan Katolik Mengatasi Proselitasi: Strategi Kemanusiaan JRS Indonesia. In *Costly Tolerance: Tantangan Baru Dialog Muslim-Kristen di Indonesia dan Belanda*. Edited by Suhadi. Yogyakarta: CRCS, pp. 297–318.
- Wilber, Ken. 2011. *Sex, Ecology, Spirituality: The Spirit of Evolution*. Boulder: Shambhala.
- Winter, Deborah Du Nann. 1996. *Ecological Psychology: Healing the Split Between Planet and the Self*. Mahwah: Lawrence Erlbaum Associates.
- Yuantisya, Mutia. 2022. Over-exploitation Makes Jakarta Groundwater Contaminated by *E. coli* from Septic Tanks. *Tempo.Co*. November 15. Available online: <https://en.tempo.co/read/1657151/over-exploitation-makes-jakarta-groundwater-contaminated-by-e-coli-from-septic-tanks> (accessed on 15 January 2022).
- Zainuddin, Asriadi, Abdul Jamil, and Dedi Sumanto. 2022. Marriage Registration Law Reformulation in Indonesia (Studi of Law and Regulations on Marriage). *Sasi* 28: 492. [CrossRef]

Disclaimer/Publisher’s Note: The statements, opinions and data contained in all publications are solely those of the individual author(s) and contributor(s) and not of MDPI and/or the editor(s). MDPI and/or the editor(s) disclaim responsibility for any injury to people or property resulting from any ideas, methods, instructions or products referred to in the content.