



Eco-spirituality in the Modern Era: A Study of Ecological Sociology and Social Ecology Theory

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ABSTRACT

This study examines the phenomenon of eco-spirituality in the modern era through the approach of ecological sociology and social ecology theory, focusing on a community that applies the principles of sustainability. In this context, eco-spirituality is defined as the integration of spiritual values into sustainable environmental practices. Qualitative research methods are used, including in-depth interviews, participant observation, and case studies to explore how community members carry out eco-spirituality practices in their daily lives. The findings show that spiritual relationships with nature encourage collective action in protecting the environment, preserving local culture, and increasing environmental awareness. Although the community faces challenges from the larger economic system, eco-spirituality values prove to be a driver of positive social change and environmental sustainability. This study provides insight into the role of eco-spirituality in shaping modern society's behaviour towards the environment and its contribution to addressing the current environmental crisis.

Keywords: Ecospirituality, Sociology of Ecology, Social Ecology Theory, Sustainability, Environment

ABSTRAK

Penelitian ini mengkaji fenomena eko-spiritualitas di era modern melalui pendekatan sosiologi ekologi dan teori ekologi sosial, dengan fokus pada sebuah komunitas yang menerapkan prinsip-prinsip keberlanjutan. Dalam konteks ini, eko-spiritualitas diartikan sebagai integrasi nilai-nilai spiritual dalam praktik lingkungan yang berkelanjutan. Metode penelitian kualitatif digunakan, mencakup wawancara mendalam, observasi partisipatif, dan studi kasus untuk mengeksplorasi bagaimana anggota komunitas menjalankan praktik eko-spiritualitas dalam kehidupan sehari-hari. Temuan menunjukkan bahwa hubungan spiritual dengan alam mendorong tindakan kolektif dalam menjaga lingkungan, melestarikan budaya lokal, dan meningkatkan kesadaran lingkungan. Meskipun komunitas menghadapi tantangan dari sistem ekonomi yang lebih besar, nilai-nilai eko-spiritualitas terbukti menjadi pendorong bagi perubahan sosial yang positif dan keberlanjutan lingkungan. Penelitian ini memberikan wawasan tentang peran eko-spiritualitas dalam membentuk perilaku masyarakat modern terhadap lingkungan dan kontribusinya dalam menghadapi krisis lingkungan saat ini.

Kata Kunci: Eko-spiritualitas, Sosiologi Ekologi, Teori Ekologi Sosial, Keberlanjutan, Lingkungan.



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1. Introduction

The ecological crisis in the modern era has triggered various responses from society, including social movements, environmental policies, and ideas that seek solutions to environmental damage. Amid growing public awareness of the importance of protecting and preserving the environment, an approach has emerged that combines ecological issues with spirituality, known as eco-spirituality. Eco-spirituality emphasizes spiritual awareness and moral responsibility towards nature, and views the environmental crisis not only as a technical problem, but also as a profound spiritual and ethical issue. Eco-spirituality provides a spiritual imperative for humans to return to appreciating the intrinsic values that have crystallized in the natural environment. (Fios, 2013). In this context, a new perspective has emerged on how humans should treat nature with respect. In the context of the modern era marked by industrialization and urbanization, eco-spirituality offers a new perspective that can inspire changes in human attitudes and behavior towards the environment.

How can eco-spirituality contribute to understanding the ecological crisis and the response of modern society? This study will examine the relationship between eco-spirituality and social ecology theory. Meanwhile, ecological sociology seeks to understand the reciprocal interaction between society and the environment. As a branch of sociology, this discipline studies human interaction with nature and the impact of that interaction on nature or ecosystems. It includes approaches such as Social Ecology Theory developed by Murray Bookchin, who argues that the environmental crisis is rooted in hierarchical and exploitative social structures. Bookchin argues that resolving the ecological crisis requires fundamental changes in society, including dismantling social hierarchies and creating egalitarian communities where humans and nature can live in harmony.

This study aims to explore the relationship between spirituality and ecology from a sociological perspective. It will discuss how the concept of eco-spirituality has developed in the modern era as a response to the environmental crisis and how social ecology theory provides a theoretical basis for understanding the social dynamics behind the relationship between humans and nature. The importance of this research lies in its effort to find alternative solutions to overcome the environmental crisis. By understanding the relationship between eco-spirituality and social ecology, it is hoped that more effective strategies can be found to encourage behavioral change and create a better future for humanity and planet Earth.

In addition, this study seeks to reveal how eco-spirituality manifests in community practices through rituals, local traditions, and collective environmental movements. Spiritual values such as gratitude, simplicity, and interconnectedness are not only reflected in individual behavior but also in community-based environmental initiatives that emphasize cooperation and care for the natural world. By examining these practices, the research aims to uncover how spirituality functions as a social force that fosters ecological awareness and reshapes collective identities in modern society.

Furthermore, the study will highlight the role of social institutions such as religion, education, and community organizations in integrating eco-spiritual principles into everyday life. These institutions play a crucial role in shaping social norms and promoting ecological ethics rooted in spiritual consciousness. By connecting sociological theory with real community practices, the research will provide insights into how the transformation of values can lead to more sustainable lifestyles and equitable social relations.

Ultimately, this study is expected to contribute not only to the theoretical development of ecological sociology but also to the practical discourse on sustainability. By positioning eco-spirituality as both a moral framework and a sociocultural movement, it opens up new ways of thinking about human responsibility toward the planet. This perspective emphasizes that solving environmental problems requires not only technological innovation or policy change but also a profound transformation of human consciousness and social relations with nature.

2. Method

The research method to be used in the study of Eco-Spirituality in the Modern Era: A Study of Ecological Sociology and Social Ecology Theory will involve a holistic and participatory qualitative approach. This method was chosen to gain a comprehensive and in-depth understanding of the experiences,

perspectives, and practices of communities related to eco-spirituality and their relationship with the natural environment. A qualitative approach allows the researcher to explore the meanings and values embedded in community actions that combine spirituality and ecological awareness. Through this method, the study seeks to capture the dynamic interaction between belief systems, cultural practices, and environmental responsibility as they manifest in everyday community life.

In this study, several techniques will be used to collect data, including literature studies and case studies. The literature study serves to build a strong theoretical foundation and contextual understanding of eco-spirituality within the framework of ecological sociology and social ecology theory. Meanwhile, the case study approach will involve several communities that are considered successful in integrating eco-spirituality with environmental protection practices. Each case study will analyze how spiritual and moral values shape decision-making related to natural resource management, as well as how these values contribute to collective efforts toward environmental sustainability. The data obtained from the case studies will not only illustrate real examples of eco-spiritual practices but will also provide insights into effective strategies and best practices that can be adopted or adapted by other communities in promoting harmony between humans and nature.

3. Result and discuss

3.1 Eco-spirituality in a Modern Context

Eco-spirituality is a form of humanism that combines spiritual values with ecological and ethical components. Based on 21st-century industrialization, urbanization, and increased exploitation of natural resources, this type of humanism emerged as a response to the global ecological crisis. Many believe that ecological problems are not just technical or economic issues, but also five deeper moral and spiritual crises. Thus, eco-spirituality involves the belief that humans competing to solve ecological problems must revise their relationship with nature in the following ways: nature is not a resource that can be exploited, but also an entity with intrinsic value that must be respected according to the law.

In the modern context, eco-spirituality finds its relevance amid growing environmental crises, such as climate change, deforestation, and depletion of natural resources. Eco-spirituality emphasizes the importance of rebuilding a more harmonious relationship between humans and nature, not only based on pragmatic or economic reasons, but also from an ethical and spiritual perspective. In this regard, Chawla et al. (2023) in the journal *Environmental Education Research* highlight that spirituality plays an important role in shaping responsible ecological behavior (Chawla, 2023). According to them, “a spiritual approach to environmental education not only increases ecological awareness, but also fosters a sense of moral responsibility to protect and preserve nature.”

In the modern era, this concept has begun to be widely applied in various social and cultural contexts. One example is religious-based environmental movements that use the principles of eco-spirituality as the foundation for their actions. For example, many religious-based communities promote organic farming, renewable energy, and sustainable lifestyles as part of their moral teachings to care for the earth as God's creation. Suhadi (2022) found in his research that urban communities with greater spiritual awareness are more likely to be involved in environmental conservation initiatives, such as supporting zero waste movements, organic farming, and urban greening movements. Suhadi writes, “Spiritual awareness helps individuals view nature not only as an economic resource, but also as part of a web of life that must be respected and protected” (Suhadi, 2022).

This indicates that eco-spirituality is not only about the relationship between humans and nature, but also about how humans perceive themselves within nature. Compared to the global ecosystem, humans cannot assume that their actions will have no impact on its organic effects. Eco-spirituality suggests that in the face of today's environmental crisis, civilization requires a fundamental spiritual transformation in which humans rediscover their original understanding as the primary stewards of nature, rather than as rulers free to exploit and destroy it.

3.2. Ecological Sociology: The Relationship between Humans and Nature

In general, ecological sociology is a curricular branch that studies the relationship between human

society and the natural environment. This perspective emphasizes that “environmental problems are not merely technical issues that require technical solutions such as technology or environmental policies, but are the result of exploitative social relationships between humans and nature.” In the perspective of ecological sociology, the study by Ilham and Oktanedi (2024) demonstrates that human behavior toward the environment is strongly shaped by social norms, economic incentives, and environmental education, all of which collectively construct pro-environmental tendencies within communities (Ilham & Oktanedi, 2024). More formally, ecological sociology seeks to explain how social, economic, and political structures influence human behavioral trends in interactions with nature, and how ecological effects, in turn, shape human actions in providing an understanding of social problems.

Murray Bookchin, an important figure in ecological sociology, developed the concept of social ecology, which views the ecological crisis as a reflection of the hierarchy and social injustices present in society. According to Bookchin (1990), modern societies oriented toward capitalism and industrialization promote exploitative relationships not only among humans but also between humans and nature (Bookchin, 1990). In his book *The Philosophy of Social Ecology*, Bookchin argues that the solution to the ecological crisis must involve a fundamental transformation of social structures, not merely technological change. He emphasizes that the relationship between humans and nature cannot be separated from the social relationships that exist among humans themselves. As long as exploitative social hierarchies persist, the exploitation of nature will continue.

From this perspective, social ecology and eco-spirituality share many similarities. Both emphasize that the ecological crisis cannot be resolved without a fundamental change in the way humans perceive and treat nature. Ecological sociology provides an important structural analysis for understanding how economics, politics, and culture shape human interactions with the environment. At the same time, eco-spirituality offers the ethical and moral framework necessary to motivate both individual and collective behavioral change. Yulianto et al. (2021), in their study published in the *Jurnal Sosiologi Pedesaan*, found that communities integrating spirituality into their daily lives tend to be more aware of the ecological impacts of their actions and more committed to maintaining the balance of nature (Yulianto, 2021).

Bookchin also stated that sustainable changes in the ecological food chain require the dismantling of hierarchy and the creation of more egalitarian communities. In such communities, humans no longer see themselves as entities entitled to exploit nature for economic gain but rather as companions who must cooperate with nature in maintaining the global ecosystem. Therefore, social ecology also demands fundamental political and social changes as part of the solution to the crisis. Since eco-spirituality focuses on moral and spiritual transformation in the relationship between humans and nature, social ecology provides a structural analysis of how social and political injustices contribute to the environmental crisis. This theory was first developed by Murray Bookchin, who argued that the exploitation of nature is rooted in social hierarchy. In hierarchical systems, where one group dominates another, nature is often viewed merely as a resource to be exploited for economic profit or power.

In the perspective of social ecology, capitalism is viewed as a highly exploitative system not only toward humans but also toward nature. The capitalist economic system, which is based on the principle of unlimited accumulation, drives massive exploitation of natural resources to sustain economic growth. Suhadi (2022) states that “global capitalism has created a structure of ecological injustice, in which vulnerable groups, particularly indigenous peoples and impoverished communities, become the primary victims of environmental degradation” (Suhadi, 2022). This destruction is not merely the result of individual actions but rather the product of a larger social and economic system.

In a study conducted by Yulianto et al. (2021) on rural communities in Indonesia, it was found that the exploitation of natural resources by multinational corporations often leads to severe ecosystem damage (Yulianto, 2021). In some areas, the conversion of forest land for oil palm plantations has resulted in the loss of local livelihoods and an increase in social conflicts. This reflects how social injustice and ecological injustice often go hand in hand.

The theory of social ecology emphasizes that addressing the environmental crisis requires profound social change. This means not only reforming environmental policies but also overhauling exploitative social and economic structures. In Bookchin’s (1990) view, only by creating egalitarian and sustainable

communities can humans establish a more harmonious relationship with nature.

Unlike eco-spirituality, which emphasizes moral and spiritual transformation within humans, social ecology, first developed by Murray Bookchin, stresses that the environmental crisis cannot be separated from the social crisis. According to social ecology, the exploitation of nature reflects the exploitation of humans by hierarchical and capitalistic social systems. From this perspective, unjust social structures, in which a small elite controls the majority of natural and human resources, are the primary cause of environmental degradation.

Social ecology criticizes the capitalist approach that views nature as a commodity to be exploited for economic gain. In such a system, nature is treated as an object to be owned and controlled by a small elite, who often ignore the long-term impacts on both the environment and society. Yulianto et al. (2021) found that in some regions of Indonesia, such as Sumatra and Kalimantan, local communities often become victims of extractive industry expansion, such as oil palm plantations and mining. This exploitation not only causes environmental damage but also exacerbates poverty and social inequality in these areas.

Social ecology offers a more radical approach to addressing the environmental crisis. According to Bookchin (1990), the solution to this crisis lies not only in technological or policy changes but also in transforming the social structure itself. In hierarchical and capitalistic societies, where nature is viewed as a resource to be exploited without limits, ecological sustainability is unattainable. Therefore, profound social transformation is necessary, replacing hierarchical structures with egalitarian and sustainable social systems.

Bookchin also emphasizes the need for direct democracy in environmental governance. In a direct democracy system, decisions regarding the environment are under the immediate control of the community, ensuring that long-term interests and sustainability become the primary priorities. In contrast, in capitalist systems, decisions are often driven by short-term profits, which frequently cause environmental harm.

3.3 Eco-spirituality: A Response to the Environmental Crisis

The global environmental crisis has become one of the most urgent issues of the 21st century. With various indicators such as climate change, biodiversity loss, soil degradation, and water and air pollution, environmental degradation is increasingly inevitable. This crisis not only affects the survival of ecosystems but also impacts the social and economic stability of communities worldwide. This phenomenon is often considered a consequence of modernization focused on economic growth without regard for environmental carrying capacity.

The latest report from the Intergovernmental Panel on Climate Change (IPCC) (2021) emphasizes that over the past two decades, the average global temperature has risen by more than 1.1 degrees Celsius. The report identifies human-induced greenhouse gas emissions such as the burning of fossil fuels, deforestation, and industrialization as the primary contributors to global warming. As a result, we are witnessing extreme weather events, melting polar ice caps, rising sea levels, and an increased frequency of natural disasters such as floods and droughts. These conditions not only threaten the survival of flora and fauna but also exacerbate social inequalities and weaken food security, particularly in developing countries.

In Indonesia, environmental problems are becoming increasingly critical due to rapid deforestation. According to a report by the Ministry of Environment and Forestry (2020), approximately 1.5 million hectares of forest are lost annually due to the expansion of oil palm plantations and illegal logging. The impacts are felt not only in the form of biodiversity loss but also in the disruption of the livelihoods and lifestyles of indigenous communities who depend on the forest for survival. In Kalimantan, for example, widespread annual forest fires produce hazardous haze and harm public health. This crisis highlights the complex relationship between environmental degradation, exploitative economic systems, and social injustice.

The environmental crisis also triggers ecological migration. Many communities, especially in developing countries, are forced to relocate because their regions can no longer sustain life due to natural disasters or excessive resource exploitation. This phenomenon, known as climate refugees, is increasingly gaining global attention. According to World Bank estimates (2021), more than 143 million people in Sub-

Saharan Africa, South Asia, and Latin America could become climate refugees by 2050 if the crisis continues.

In the context of this crisis, humans are compelled to reevaluate their relationship with nature. Whereas nature was previously viewed as an object to be exploited for economic progress, there is now a growing awareness that such exploitation has severe negative consequences for human survival itself. It is in this context that eco-spirituality and social ecology play a vital role, offering a more holistic perspective on how humans should interact with nature.

Eco-spirituality, as a movement combining spiritual values with ecological awareness, has emerged as a response to the environmental crisis in the modern era. In eco-spirituality, humans are seen as an integral part of nature, not as its rulers or conquerors. In response to the ongoing crisis, eco-spirituality emphasizes the importance of treating nature as a sacred entity with intrinsic value, rather than merely a resource to be exploited. This concept represents a paradigm shift from a mechanistic and reductionist understanding of nature to a more holistic and interconnected perspective.

Many spiritual and religious traditions, such as Islam, Christianity, Hinduism, and Buddhism, teach the importance of maintaining balance between humans and nature. In Islam, for example, the concept of *khalifah* teaches that humans have a responsibility as stewards of the earth, with a duty to protect nature and ensure its sustainability for future generations. In Buddhism, respect for all forms of life is an integral part of *Ahimsa*, the principle of non-violence, which can also be applied to environmental protection.

A recent study by Chawla et al. (2023) shows that integrating spiritual values into environmental education can promote more sustainable behavioral changes. They found that individuals with spiritual awareness tend to be more concerned about the environment and more motivated to take concrete action in addressing ecological crises. For example, permaculture movements and eco-villages are often based on the principles of eco-spirituality, emphasizing living in harmony with natural cycles and maintaining ecosystem balance.

Eco-spirituality also offers the perspective that environmental crises cannot be solved solely through technical or scientific approaches. Instead, a transformation in the way humans view themselves and their relationship with the natural world is necessary. From this perspective, the environmental crisis reflects a deeper spiritual crisis, in which humans have lost their inner connection with nature. By restoring spiritual values in human-nature interactions, eco-spirituality seeks to reestablish ecological balance that has been disrupted.

One practical example of eco-spirituality in action is the Laudato Si' movement, based on the encyclical issued by Pope Francis in 2015, which calls for a global dialogue on how humans can protect the earth as our "common home." The encyclical explicitly emphasizes the importance of caring for the environment as part of humanity's moral duty and rejects the consumption-driven paradigm that harms nature.

3.4. The Direction of Eco-spirituality in Social Change

Amidst the increasingly complex environmental crisis, eco-spirituality has emerged as an approach that not only addresses ecological issues but also highlights humanity's spiritual relationship with nature. In this approach, nature is understood not merely as a resource to be exploited, but as an entity possessing spiritual meaning and value. According to eco-spirituality, humans must treat nature with respect, just as they respect themselves and each other. This view stems from the realization that environmental damage reflects humanity's spiritual crisis, where human alienation from nature leads to actions that damage ecosystems.

Over time, eco-spirituality has shifted from ancient spiritual traditions to adaptations in a modern context. In a modern society dominated by scientific rationality and technological advancement, eco-spirituality remains relevant by integrating spiritual values with ecological principles. In the modern era, eco-spirituality is not limited to religious practices or traditional beliefs but is also reflected in various environmental movements that emphasize the spiritual dimension of ecological action.

According to Chawla et al. (2023), individuals with a strong spiritual awareness of nature tend to be more concerned about environmental issues and more active in taking steps to protect nature. Their research found that eco-spirituality can motivate environmentally friendly behavior by encouraging changes in individuals' thinking and behavior toward nature. The awareness that nature is part of human spiritual life is a key driver in nature conservation efforts and climate change mitigation efforts. Eco-spirituality in the modern context focuses not only on individual change but also plays a role in driving broader social change. Many modern environmental movements are grounded in the principles of eco-spirituality and use this approach to influence public policy and social practices. Movements such as eco-villages, permaculture, and organic farming are often influenced by eco-spiritual ideas that emphasize balance between humans and nature and respect for natural cycles.

Chawla et al. (2023) in their research demonstrated that a spiritual approach to environmental education can play a significant role in shaping responsible ecological behavior among the younger generation. According to them, spiritually-based environmental education not only increases understanding of environmental issues but also fosters a sense of moral and spiritual responsibility to protect the earth. "Spirituality offers a holistic view of life in which humans are seen as an integral part of nature, not as its rulers," Chawla wrote in his research.

Suhadi (2022) also found that communities that apply the principles of eco-spirituality tend to be better able to cope with rapid environmental change because they develop more sustainable and harmonious lifestyles with nature. According to Suhadi, "Eco-spirituality provides a strong ethical framework for individuals and communities to adapt to existing ecological boundaries and avoid overexploitation of natural resources."

In this context, eco-spirituality serves not only as a moral guide for individuals but also as a basis for social movements seeking to change the way society interacts with nature. Many modern environmental movements seek to build more just and sustainable social systems based on the principles of eco-spirituality and social ecology. These movements seek to integrate spiritual values, environmental ethics, and social change to create a society more harmonious with nature.

3.5. Human Change in Social Ecology Theory

Social ecology theory, developed by Murray Bookchin, offers a different perspective on understanding the environmental crisis. According to this theory, the ecological crisis facing the modern world cannot be separated from a broader social crisis. Social ecology argues that hierarchical and capitalist social structures are the primary causes of environmental degradation. In this view, the exploitation of nature is the result of human exploitation by an unjust social system, in which a small elite controls most of the natural resources for personal gain.

Yulianto et al. (2021) emphasize that social injustice is often closely linked to ecological injustice. In the Indonesian context, rural communities and indigenous peoples are often victims of the expansion of extractive industries such as mining and palm oil plantations. This exploitation not only causes environmental damage but also exacerbates social inequality and poverty in these regions. In this context, social ecology theory proposes that solutions to the environmental crisis cannot be achieved without fundamental changes in social and economic structures.

Bookchin (1990) argues that more egalitarian and democratic societies will be better able to manage natural resources sustainably. In such a society, decisions about environmental management are not based on the interests of a few, but on the shared interests of all members of society. In other words, social ecology offers a vision of a society in which human relations with nature are based on equality and justice, not exploitation.

3.6 Convergence of Eco-spirituality and Social Ecology

Although eco-spirituality and social ecology emerged from different contexts, they offer complementary perspectives on addressing the modern environmental crisis. Eco-spirituality emphasizes moral and spiritual changes in humanity's relationship with nature, while social ecology highlights the

importance of changes in broader social structures. Eco-spirituality and social ecology share many similarities in their views of humanity's relationship with nature. Both emphasize that the environmental crisis we face today cannot be addressed without fundamental changes in how humans view nature and the social relationships within society. Social ecology highlights the importance of political and economic change, while eco-spirituality offers moral and ethical guidance for strengthening humanity's relationship with nature.

These two approaches, when combined, provide a holistic view of how humans can address environmental challenges in the modern era. On the one hand, eco-spirituality helps humans restore their spiritual connection with nature, teaching that nature has intrinsic value that must be respected and nurtured. On the other hand, social ecology reminds us that environmental crises cannot be resolved solely through individual change but also require systemic changes in larger social and economic structures. The convergence of eco-spirituality and social ecology creates a holistic framework for understanding and addressing the modern environmental crisis. By combining the structural analysis of social ecology with the moral guidance of eco-spirituality, modern environmental movements can offer more profound and sustainable solutions to the global environmental crisis. As Yulianto et al. (2021) put it, "Communities that practice ecological spirituality are better able to cope with environmental challenges because they develop sustainable lifestyles based on balance with nature."

For example, environmental movements influenced by eco-spirituality often adopt the principles of social ecology in their practices. The permaculture movement, for example, combines spiritual principles of harmony with nature with practical approaches to creating sustainable and egalitarian agricultural systems. Similarly, the eco-village movement seeks to create communities that live in harmony with nature while adopting more egalitarian and democratic social structures.

3.7 Case Study of Eco Village Communities in Indonesia

The Eco Village community, located in a rural area of Indonesia, has become a living example of how eco-spirituality can be applied in everyday life. The concept of an eco-village refers to a community focused on sustainability, integration with nature, and the development of deep spiritual values. This community strives to create a lifestyle aligned with ecological principles, where individuals and communities work together to preserve the environment while developing a spiritual connection with nature (Dalihade, 2021).

This community comprises people from diverse social, economic, and cultural backgrounds, united in achieving the common goal of maintaining sustainability and reviving spiritual values often forgotten in modern society. By adopting the principles of eco-spirituality, the Eco Village community strives to re-establish a harmonious relationship between humans and nature.

In their daily lives, Eco Village community members implement various practices that reflect eco-spirituality. One key practice is organic farming and agroecology. Community members work together to manage agricultural land using environmentally friendly methods that not only maintain soil fertility but also promote ecosystem health. These practices reflect the understanding that land and plants have spiritual value and should be respected as part of life.

According to Suhadi (2022), these sustainable agricultural practices are not only economically beneficial but also strengthen social bonds among community members. Community gardening, for example, creates a space for sharing knowledge, experiences, and spiritual values that foster environmental awareness. Thus, eco-spirituality becomes a driving force in creating a community of mutual support and collaboration.

One important aspect of eco-spirituality in Ecovillage communities is the effort to preserve local culture and traditions. In many cases, local traditions are closely linked to the environment and reflect a deep understanding of ecosystems. For example, many community members engage in traditional rituals and ceremonies that celebrate the relationship between humans and nature. These activities not only maintain culture but also foster a sense of environmental responsibility.

Chawla et al. (2023) note that strengthening cultural and spiritual values can contribute to environmental sustainability. In the context of EcoVillage communities, traditional ceremonies and spiritual activities serve as a means of building collective awareness of the importance of preserving nature. By recognizing and respecting local traditions, these communities strengthen their identity while reminding their members of their responsibility to the environment.

The Eco Village community also focuses on environmental education as part of its efforts to foster eco-spiritual awareness. They organize educational programs that engage children and adolescents in learning about sustainability and environmental protection. Through various activities, such as workshops on organic farming, waste management, and water conservation, community members strive to instill eco-spiritual values in the younger generation.

These educational programs not only emphasize the importance of environmental protection but also introduce the concept of spirituality connected to nature. According to Yulianto et al. (2021), education that addresses spiritual aspects can strengthen an individual's sense of connection with the environment, which in turn encourages environmentally friendly practices.

Although the Eco Village community has successfully implemented eco-spiritual principles, they also face various challenges. One major challenge is pressure from a global economic system that often neglects sustainability. Organic farming, while more environmentally friendly, often cannot compete with cheaper and more accessible conventional agricultural products. This can make it difficult for the community to maintain its economic viability.

However, with increasing public awareness of the importance of sustainability and environmental health, this community has the potential to grow. According to the Intergovernmental Panel on Climate Change (IPCC) 2021 report, there is growing global interest in sustainable practices and organic products. This creates a space for Eco Village communities to market their products more widely and build networks with other like-minded communities and organizations.

Eco Village communities not only serve as examples of eco-spiritual practices but also contribute to the rise of eco-spiritual awareness among the wider community. Through involvement in environmental movements and collaboration with non-governmental organizations, these communities spread the values of eco-spirituality to the wider community. Activities such as environmental festivals, seminars, and knowledge exchange programs help bridge the gap between local traditions and the need for sustainability.

These activities also serve as platforms to foster dialogue between various stakeholders involved in environmental issues. By sharing experiences and best practices, Eco Village communities strive to build a community that is more aware of the connection between spirituality and sustainability. In this sense, eco-spirituality becomes a driving force for broader social change.

Ecovillage communities in Indonesia serve as concrete examples of how eco-spirituality can be integrated into daily life. Through sustainable agricultural practices, preservation of local culture, environmental education, and participation in social movements, these communities demonstrate that a strong spiritual connection with nature can foster environmentally friendly actions. Despite challenges posed by the dominant economic system, the opportunity to build eco-spiritual awareness within the broader community offers hope for a more sustainable future.

By understanding and applying the principles of eco-spirituality, we can transform the way we interact with the environment and create a more harmonious world. Eco Village communities are one step in this direction, demonstrating that change can begin at the local level by emphasizing profound spiritual values.

4. Conclusion

This study explores eco-spirituality in the modern era through the study of ecological sociology and social ecological theory, focusing on a community that applies principles of sustainability. The findings of this study indicate that eco-spirituality functions not only as a spiritual concept but also as a practical

framework that guides individual and community actions in addressing current environmental challenges.

The analysis concludes that the spiritual connection established between community members and nature motivates them to participate in sustainable practices, such as organic farming, local cultural preservation, and environmental education. These activities not only support environmental preservation but also strengthen social solidarity and community identity. Thus, eco-spirituality contributes to the creation of a more harmonious and sustainable society.

Although this community faces challenges from the broader economic system, such as pressure to adopt less environmentally friendly conventional agricultural practices, the values of eco-spirituality remain a driving force in its efforts to achieve sustainability. In this regard, this study emphasizes the importance of strengthening awareness of the relationship between spirituality and the environment in the modern context and explores the potential of eco-spirituality as a solution to the increasingly pressing environmental crisis.

By understanding and integrating the principles of eco-spirituality, it is hoped that individuals and communities can be more proactive in protecting and preserving the environment. This research demonstrates that eco-spirituality can be the foundation for positive social change, not only addressing environmental challenges but also fostering a resurgence of spiritual and cultural awareness within society. Overall, eco-spirituality has the potential to be a key element in shaping a more sustainable future, where humans can coexist harmoniously with nature.

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