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Authors	Suartini/Duta Wacana Christian University, Ni Luh
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Developing a Balinese Context Ecotheology Based on Rejection of Benoa Bay Reclamation

By: Ni Luh Suartini

Abstract:

Environmental damage has occurred in various parts of the world even throughout Indonesia including in Bali. Bali is known for its beautiful and sustainable nature and its unique culture makes Bali increasingly in demand in developing tourism development. Since the development of tourism is only oriented on capitalist economy and only benefits the investors than the welfare of local society, Bali is now in natural destruction. This happens because of the nature exploitation through the shifting of land functions to the economy and tourism, the increase of population, as well as the influence of the theological view. The impacts of the things above are not only on natural destruction, pollution, global warming, but also on social problems. That is why the indigenous people of Bali are struggling to save the nature for the sake of sustainability and steadiness of Bali. Based on research through interviews that conducted before, the reason for the refusal of reclamation in the Benoa Bay by indigenous Balinese people is an important thing that they continue to strive. For Balinese people, nature does not only have value of marginal, ecological, biological economics but also socio-cultural values that are part of the Balinese people life. Thus, the rejection of reclamation in cultural perspective is that: *First*, the Benoa Bay area is a sacred area as a place of encounter of God with His people through the activities of spiritual rituals performed by the local community; *Second*, reclamation contradicts to the way of Balinese life, namely philosophical life in accordance with *Tri Hita Karana* as the three sources of happiness or welfare in maintaining human relationship with God, with his neighbor and with the environment. These three things must be synergized so that the relationship can be maintained and harmonious.

Keywords: *Nature of Bali, beautifully sustainable, tourism economy, natural exploitation, land function conversion, investor / capitalism, Protestant Christian Church in Bali, reforestation, waste processing, local community, cultural values, sacred area, mepekelem, melasti, nyepi, Tri Hita Karana.*

1. Introduction

In general, environmental damage has occurred in various parts of the world, even across Indonesia including in Bali. Environmental damage is caused by various factors, which can be from natural factors and human behavior. If one sees the development of the reality of the environment existence, it can be perceived that ecological crisis that occurs in the 21st century is increasingly worse. So what are we supposed to do? This question encourages and invites us to reflect and increasingly realize that this is a problem to be faced.

According to the researcher, this issue becomes important to be raised for several reasons. *First*, environmental damage is a common problem and is all around us. *Second*, environmental damage has an

impact not only locally but already globally. It is not only the humans who suffer but all living things are affected. *Third*, environmental problems are not just issues that must be handled by the government but all levels of society are involved including the church. So according to the researcher, this environmental damage is a concern and thus needs to get serious attention and becomes our responsibility so as not to bring worse effects for the community and the natural ecosystem itself.

In general, the study of themes of concern about environmental degradation and the spirit of environmental care has been long echoed and become a common struggle both at national and global levels. Particularly, in the Indonesian context, some references of ecological theology are found as in the writing of Robert P. Borong entitled *Etika Bumi Baru* published by BPK Jakarta in 1999. A study that outlines the general context, particularly the Jakarta context, shows that the main cause of environmental damage is human greed/ human materialism by exploiting nature without any respect for this nature. This study offers an attempt to overcome environmental degradation, which requires new theology and ethics as well as the importance of raising local wisdom in their respective areas although not giving specific examples. Similarly, the study of environmental concerns in the context of Bali is found in the writings of I Ketut Wiana, *Menyayangi Alam Wujud Bhakti Pada Tuhan*, Paramita: Surabaya, 2006. Wiana's other writings are also found in his book entitled *Tri Hita Karana according to Hindu Concept*, Paramita Surabaya Publisher, 2007. However, both of these writings are still in Hindu perspective. Thus, the researcher of this research develops and presents the ecotheology space in the Balinese context based on a theological perspective without ignoring the local values of Balinese culture in which GKPB present in it so as to produce ecotheology in the relevant Balinese context.

Research Method

This research uses the method of theological circle in the context of Indonesia, especially in the context of the ecology by Emanuel Gerrit Singgih namely the stage/formulation of observation (describing the context), then analysis and interpretation with regard to the plan as follows¹: **First**, Describing God (Theology), the intention is to bring up God's description in text and context that can inspire to get a new description of God (but at the same time not to rediscovery). **Second**, the description of the Community (Ecclesiology), the intention is to generate a picture of communication in the text and context that can move a community. **Third**, the description of communication (Misiologi), the intention is to bring up the description of communication in the text and context that can encourage the community to take concrete action for community and world relations. These steps will certainly be able to provide space in building new theology, embrace communities as well as relevant action in support of developing the spirit of ecological values.

¹ Emanuel Gerrit Singgih, "Lingkaran Teologi Praktis Sebagai Model Berteologi Kontekstual di Indonesia" dalam Yusak Soleiman,dkk (eds), *VIVAT CRESCAT FLOREAT Belajar dan Bertumbuh Bersama, Refleksi Atas Setengah Abad Persetia*, (Jakarta : BPK-Persetia,2014), h. 93-112.

Field Research Methods:

The researcher uses a qualitative research methodology in this research. The process is directly involved with actively participating in ecological activities with local communities to observe and collect the data and explore the situation of the local community.² In order to collect the data, the researcher used interview techniques³ namely in-depth interviews to the interviewees. This interview was conducted on each respondent by meeting directly with the respondents concerned.⁴

Research location and Research Subject:

In this research, the researcher chose the place in the area of Nusa Dua: organization of Tanjung Benoa traditional village and GKPB Bukit Doa congregation. The consideration of this place is based on the nearest location or directly opposite Benoa Bay. To obtain authentic and balanced data, data collection was taken from Hindus and Christians in that region.

2. The General Balinese Context in Various Fields and Challenges

Geographically Bali lies between the islands of Java and Lombok, with an area of 6,632.80 km and the number of population continues to increase as in 2010 with the total of 3.110.645 inhabitants until 2013 with the total of 3,890,757 inhabitants, consisting of indigenous Balinese and immigrant (urban).⁵ Thus, the population density in Bali is very uneven due to urbanization to the central area of the tourism industry. This resulted in the city of Denpasar has a very high population density, which is 3.516 inhabitants/km² while Buleleng is having the lowest population density of 437 inhabitants/km².⁶

In addition, Bali consists of low land and high land as well as some forest and mountain areas. Bali is economically known as the the largest money-circulation center in Indonesia. Balinese people are working in tourism, businesses, as private employees, or civil servants. On the other hand, there are also farmers who live in rural areas. The religion in Bali is mostly Hindu (91%), then Islam (7%), Buddhist (0.6%), Christian (0.5%), Catholic (0.4%).⁷

Adrian Vickers in his book *Bali Tempo Doeloe*, reveals how the impression of tourists after a visit to Bali. "Bali is the last paradise", perhaps the phrase is innocence and is an honest expression of

²Yunita Triwardani Winarno, "Suatu Refleksi Metodologi Penelitian Sosial", *Jurnal Ilmiah Humatek* Volume 1 Nomor 3, September 2008, h. 164.

³Anselm Straus dan Juliet Corbin, *Dasar-dasar Penelitian Kualitatif : Tata Langkah dan tehnik-tehnik Teoritisasi Data*, (Yogyakarta : Pustaka Pelajar, 2003), h.7.

⁴Wawancara Perorangan : Satu percakapan antara dua orang, dan lebih terbuka dan detail. Lihat John Mansford Prior, *Meneliti Jemaat. Pedoman Riset Partisipatoris*, (Jakarta : Gramedia Widiarsana Indonesia, 1997), h. 99.

⁵<http://www.republika.co.id/berita/nasional/daerah>, accessed on Tuesday, July 7, 2015.

⁶Hasil Penelitian, *Keadaan Sosial Ekonomi Masyarakat Bali 2005*, Yayasan Maha Bhoga Marga, h. 15-16

⁷http://www.ardilamadi.blogspot.co.id/2013/07/jumlah-penduduk-berdasarkan-agama-di_1175.html, diakses pada hari Rabu, 2 Maret 2016.

how Bali is a tourist destination that always provides a variety of beautiful and natural scenery, interesting and unique experiences that they do not encounter in their context such as the ritual of worship in performing various traditional and religious ceremonies, beautiful beaches with the welcome of sunrise and sunset, the sacredness, and the traditional goods produced with their respective art. Besides the friendly Balinese, the rural area with padded fields is arranged and the women uphold their burdens in a half-breasted sarong or *kamen* clothing while men also carry a load such as rice, firewood, and grass placed on the back of their arms. The activities are always accompanied by walking, or riding a bicycle.⁸ The question arises, where is Bali's simplicity now?

The researcher observes that nowadays, Bali has changed its face which shows the flow of time movement which increasingly offers a more modern lifestyle, with the development of its tourism which is not only in Kuta, Nusa Dua, and Denpasar but now has moved in every regency such as Jembrana, Tabanan, and Gianyar etc. For example, the development of hotel construction on a beach project with hundreds of hectares of land for hotels on the beach such as on the Geger beach in Nusa Dua, Pecatu beach which should also be preserved for its sustainable.⁹

According to Putu Setia, Bali's face shifts intensely in its dynamics, by looking at the face of Bali now and then, there is a kind of silence that has been long buried from the Balinese when faced with power. The silence in popular Balinese language is called "*koh ngomong*" which means reluctant to talk. Because of his voice is not heard or too dim because of the noise of power, so it is better to be silent than tired to talk. He added that among high officials in Bali who are in control of the government as well as the control of cultural wisdom, are afraid to say "no" when faced with the power of the central government. Just as the mega project of *Garuda Wisnu Kencana* which was established because the wishes of the ministers let alone involve the cronies of cendana family which only aims to exploit Bali. The development of tourism in the Soeharto era attracted many wealthy people to invest their money in Bali, whether it was a moneyed man from Jakarta, most of them were close family or close relatives and crony rulers of the time, as well as western investors. The massive investment in mass tourism continues until today even though it is heralded by cultural tourism.¹⁰ However, the development of the region within the framework of tourism does not mean running smoothly without obstacles. However, it has created a problem for local community. The case of Pecatu land in Jimbaran and Nirvana Resort in Tanah Lot are two of them. Until now, the Balinese still remember how the liberation of people's land in Pecatu was conducted unilaterally by the regime in power at the time. There are hundreds families who have lost their land and housing because they are forced to sell the land for a certain price. Surely, from the investors' point of view, it was good and brought in the benefits of prospective investors.¹¹

⁸ Inez Baranay, "Kembali ke bali" dalam Adrian Vickers, *Bali Tempo Doeloe*, (Jakarta : Komunitas Bambu, 2012), h. 3-27.

⁹ I Made Nariana, *Manusia Bali dan Reklamasi*, (Bantul : Framepublishing, 2015), h. 73-77.

¹⁰ Yudhis, M. Burhanuddin., *Bali Yang Hilang, Pendatang, Islam dan Etnisitas di Bali*, (Yogyakarta : Impulse & Kanisius, 2008). h. 77-79.

¹¹ Yudhis, M. Burhanuddin., *Bali Yang Hilang, Pendatang, Islam dan Etnisitas di Bali*, (Yogyakarta : Impulse & Kanisius, 2008). h. 82-85.

The story of Pecatu and Nirvana Resort in Tanah Lot is indeed a dark experience of the past, a time when this republic was almost owned by a certain family. Even though the land case has passed, it does not mean forgotten. However, the freeing up of people's land in Pecatu, Jimbaran, and Nirvana Resort in Tanah Lot is arbitrary, and so others have left individual trauma. If it is traced further, the resistance trend of local community can be assumed to be related to the trauma. Now, the result is tourism as an industry opens pragmatic opportunities for business and investment for all who are tempted. Tourism opens wide opportunities, especially when it is now fully supported by central and local government regulations for businesses and investments, ranging from businesses and investments worth millions of dollars to businesses and investments worth only hundreds of thousands rupiah.¹²

Since tourism has grown and developed, the transition of land functions has increased. Since then, Bali has not only been tempting, stimulating, adrenaline-pumping tourists, and benefiting investors, but also attracting and stimulating the migrants from outside Bali, such as Java, Sumatra, Sulawesi, Lombok, Timor etc. In other words, Bali tourism industry also "invites" outsiders, who come from different parts of the archipelago, to come and settle while working in Pulau Seribu Pura. The population is getting crowded and growing in Bali due to massive development in Bali, like Jakarta, so the people who are not as lucky as Balinese come to Bali to seek fortune for a better life, either those who just stay temporarily or live permanently in Bali.¹³

Another example, the shift that occurred in Bali past and present is Kuta; and cultural assets that faded and even had gone to the alleys, stalls, markets, *bale banjar* as a place of social interaction have now also shifted. All places are ruled mostly by immigrants. The small description of Kuta Legian is one of the problems that plagues Bali today besides the waning of *kebalian* in Kuta as well as the structural problems (fighting over the power and economic spaces both from within and from outside.)¹⁴ Now, it can be said that tourism development gradually became an industry and it makes Bali encounter very urgent sociocultural and natural issues. The issues are crimes, such as theft, robbery, drug trafficking and prostitution,¹⁵ ecological crises, such as flooding, dirty river caused by garbage and garment industry waste. The land of the Balinese turned into industrial development, hotels, restaurants, cafes, pubs, housing, settlements, shopping complexes, the construction of houses of worship (mosques or churches) and graves, and all attributed to certain people in this case migrants as investors, foreign guests as well as domestic guests from outside Bali bring socio-economic impacts, in which the migrants should come with good intention and build the area of Bali. However, the opposite happened. Therefore, it can be concluded

¹²ABG Satria Naradha, "Tanah Bali Telah Terjual" dalam *Ajeg Bali Sebuah Cita-cita*, (Denpasar : Bali Post, 2005), h. 7-9

¹³ ABG Satria Naradha, "Tanah Bali Telah Terjual" dalam *Ajeg Bali Sebuah Cita-cita*, (Denpasar : Bali Post, 2005), h. 7-10

¹⁴ Yudhis, M. Burhanuddin., *Bali Yang Hilang, Pendetang, Islam dan Etnisitas di Bali*, (Yogyakarta : Impulse & Kanisius, 2008). h. 82-83.

¹⁵Gde Aryantha Soethama, *basa basi bali*, Denpasar : Arti Foundation, 2014, h. 20.

that the transition of land functions, ecological crises, population density, the increasing rate of crime graphs are the problems that Bali is currently plaguing.¹⁶

The land hunters come without caring that the land for the Balinese is more than a physical soul. The land is a philosophy of life, self-esteem, past exploration, future direction, guidance so that one does not lose the handle and always steps on the straight path. When the money owner is dealing with the Balinese who firmly hold the philosophy of land and life, they then spread the intimidation. The exploitation of hundreds of acres of land on the island of Serangan even the reclamation on the island of Serangan in Seseetan South Denpasar was built on the pretext for the welfare of the people. But in fact, the result is harming local people such as abrasion, environmental damage, and dirty areas due to the accumulation of garbage. The land tenure in Bali is the destruction of life philosophy and destruction of the culture of the owner and the environment.¹⁷

The description above shows that Bali will continue to develop until now. Along with these developments, Bali must continue the development, utilize natural resources (forest, land, and water), which become one of the demands as a tourism area that many people love to come. The success of Bali tourism has become its own legend in international tourism talks. However, beyond that there are many fundamental issues in Bali's tourism development that have had an impact on the environment, socio-economic, socio-cultural even at some level it threatens the sustainability of development itself.¹⁸

Despite the above impacts, it does not make the authorities stop to "touch" the narrow Bali. It is precisely occurred to increasingly support the tourist area, feel deemed necessary to continue to develop. One of the developments being planned based on Provincial Governor Decree No. Bali. 2138/02-C / HK / 2012 is Benoa Bay Reclamation with an area of 838 hectares, located in Nusa Dua and Denpasar, Badung regency.¹⁹

3. Location of Benoa Bay and Surroundings²⁰

Geographically Benoa Bay is located on the southern of Bali island with vast waters that play an important role in the stability of ecosystems and hydrology. In the west of Benoa bay there is Tanjung Benoa which is directly opposite the ocean. In the south there is the Jimbaran peninsula. While in the east there is a crowded area and tourism, there is also Ngurah Rai international airport. The large bay is Benoa Bay, around the green bay is the largest mangrove forest in Bali. The area of mangrove forest in South

¹⁶ Yudhis, M. Burhanuddin, *Bali Yang Hilang, Pendatang, Islam dan Etnisitas di Bali*, (Yogyakarta : Impulse & Kanisius, 2008). h. 92-93.

¹⁷ Ida Bagus Gede Sidartha Putra, Sosiawan, "Sanur, Pariwisata dan aksi Tolak Reklamasi, Ribuan umat Hindu menggelar "Melasti". Dalam *Bali Post*, "Mabuugan-buungan Komitmen Jaga Lingkungan, 130,21-17 Maret 2016.h, 6-7.

¹⁸ ABG Satria Naradha, "Tanah Bali Telah Terjual" dalam *Ajeg Bali Sebuah Cita-cita*, (Denpasar : Bali Post, 2005), h. 7.

¹⁹ <https://www.facebook.com/notes/buleleng-dogen/reklamasi-teluk-benoa-untuk-masdepan.bali/479977835421385> accessed on Monday, November 26, 2014.

²⁰ <https://sukoharsono.wordpress.com/2014/11/13/tolak-reklamasi-teluk-benoa-bali> accessed on Friday, March 24, 2017.

Bali is about 1,373.5 hectares located in Tanjung Benoa and Serangan Island/Tahura (Forest Park) Ngurah Rai (Benoa Bay and mangroves around it).

In the economic field, the community of Tanjung Benoa and its surrounding, past and present, is experiencing little change. In the past, the population was only livelihood in the fishery sector and relying on dry land as a livelihood such as planting corn, cassava and soybeans, which become the daily food of Tanjung Benoa community. Nowadays, this area has become one of marine tourism area which is managed by local community namely recreation of water tourism in Tanjung Benoa such as: Jet Ski, Parasailing, Banana Boat, Flying Fish, Snorkeling, Glass Bottom and Turtle Island or better known as tour turtle island.²¹ With the marine tourism business they manage, it will add to the economic improvement of the community's welfare.²²

Benoa Bay is tidal water, located in the southern hemisphere of Bali Island. Benoa Bay protects about ten villages and district in southern Bali from the ocean waves. The mangrove forest in Benoa Bay is preventing coastal abrasion, as green open space, and as deterrent sea water seepage. Without mangroves, coastal residents will find it difficult to obtain fresh water, as seawater seeps through groundwater to the mainland. In addition, mangrove forests also convert microorganisms and macroorganisms into bioplankton as fish food. For birds, mangrove forests are the preferred place for nesting and lying because of their dense and flat canopy.²³

In addition to the above, the Benoa Bay beach area is usually made by the Hindu community around it as a place to perform religious rituals. For example, before the feast of Nyepi, Hindus will perform the *melasti* ceremony; and also on certain days they perform ritual *mepekelem* ceremony (cleaning beach from niskala).

4. The Changes to the Context of Bali and specifically Benoa Bay

Referring to the reality of Bali situation as mentioned in chapter II above, the question arises, how is the contemporary Bali situation? According to the researcher, Bali has not only changed its face but there have been many developments and changes occurred. The nature of Bali is suffering and there are some natural destructions due to several things:

a. The shifting of land functions for economic and tourism development

The number of land that switched function, from agricultural and green land, to industrial land, for the development of hotels, pubs, cafes, restaurants, housing for tourism purposes, is solely for business purposes. It is experiencing massive economic growth as well as an economic locus that invites

²¹ <https://www.water-sport-bali.com/> diakses pada hari sabtu 18 Maret 2017.

²² <http://blog-pariwisata.blogspot.co.id/2009/12/dampak-sosial-pariwisata-terhadap.html> diakses pada hari Sabtu 18 Maret 2017.

²³ H.A Fatchan, *Geografi Tumbuhan Dan Hewan*, (Yogyakarta : Ombak, 2013), h. 10.

many parties from various regions in the archipelago, even from abroad who come to Bali as tourists, investors and also trade.²⁴ Most of tourism companies in Bali are hotels, restaurants, cafes, houses, shops, and are owned by investors. Bali's nature is further eroded, although Bali has many nicknames: The Island of God, The Island of Thousands Temples, The Paradise Island, The Last Paradise, and The Mystical Island. But the impression was faded and even disappeared because it has no difference from other metropolitan cities that have been conjured up. This has had an impact on the distinctive and diverse Balinese culture that has been displaced, destroyed and extinct due to the influence of globalization that creates "mono-culture" and becomes a western model. The owners of capital just want to expand the profits in the land of Bali, with their greed and materialistic, and gradually Balinese nature is almost gone, suffered a lot of damage and destruction.²⁵

b. Population density:

According to Drummond, one of the environmental damage is caused by population density.²⁶ Similarly, the development of tourism in Bali, whether you like it or not, invites more and more people to come to Bali from various circles. Related to the migrant problems, according to Agung Wardana, Executive Director of the Bali Forum for the Environment (WALHI), allegations about slums are commonly alleged to immigrants both from Bali and outside Bali, which is a description of the struggle for "narrow space" in lower level society. Furthermore, this led to the stereotype that Javanese (immigrants) just make slums, destroy the beauty of the city and there are also other stereotypes. On the other hand, the investors who incidentally come from Java and outside Indonesia actually even allowed continuing to buy the nature of Bali. The investors can easily gain tenure rights over land or natural resources of Bali. The pull of the issue is only for the lower class only because the immigrants will be a competitor in their narrow space (the Balinese). Whereas, many investors who have massive investment are destroying the nature of Bali.²⁷

According to Setia again, if it is not the Balinese who must take care of Bali, then who? That is why the Benoa Bay reclamation plan is currently receiving strong rejection from the Balinese people. Through a mix of indigenous traditional organization, they voiced the rescue of Bali land, a house belonging to the Balinese community. Thus, reflecting the reality of Bali now, a fact of unavoidable ecological damage is the threat of the earth where all living communities live. Ecosystems in this world in certain places are damaged and threatened with extinction. The industrialization process uses the mask of development that brings people into a luxurious, consumptive and even greedy lifestyle. The actions and

²⁴ Yudhis, M. Burhanuddin., *Bali Yang Hilang, Pendatang, Islam dan Etnisitas di Bali*, (Yogyakarta : Impulse & Kanisius, 2008), h. 39.

²⁵ Yudhis, M. Burhanuddin., *Bali Yang Hilang, Pendatang, Islam dan Etnisitas di Bali*, (Yogyakarta : Impulse & Kanisius, 2008), h. 66-67.

²⁶ Drummond, Celia Deane, *Eco-Theology*, Darton Longman : Todd, 2008, h. 1.

²⁷ Gde Soethama Aryantha., *Bali Tikam Bali*, Denpasar : Arti Foundation, 2009, h. 27-30.

attitudes of men as above are certainly living only for the sake of the economy and then ignore the other values. Consequently, local communities are still harmed and thus bear the consequences of natural damage.

c. The influence of theological view

The attitude of the inventors, the capitalists and those who allow the Balinese nature to continue the exploitation for the sake of economic progress and meet the demands of tourism can be said to have anthropocentric views. The influence also has an impact on the perspective of the theological tradition passed down from generation to generation about the concept of natural creation which assumes that nature has no value and the only precious thing is man. The act of natural exploitation that affects ecological destruction, according to Lynn White came to the conclusion that Christianity contributes to the exploitative attitude of man to nature/other creations that result in the destruction of ecosystems. Lynn White's writings invite controversy because many theologians disagree with him, James Barr one of whom sees this all-out exploitation by human is unrelated to Judeo-Christian theology but it is because of the influence of liberal humanism that is when man no longer considers himself under the auspices of the God.²⁸ In the Christian perspective, it is also found a critical review of the role of religion and its concepts or teachings about the natural creation, of the ecology and the problem. It is undeniable that certain interpretations of the teachings of Christianity and the Holy Scriptures have a share in ecological crises. Do the followers only have the only one possible behavior that contradict to the conservation of the natural environment? It may not be so if it is examined. The Christianity has a treasure of spirituality and teachings that guarantee the sustainability of nature creation and environmental preservation. Thus, it is necessary to make research, to deepen a new way to read the riches of theology, and Christian spirituality as a source of attitudes changing toward nature and power for ecological conservation efforts.²⁹

It is also important to face environmental or ecological problems by viewing, reading, understanding and acting in light of the Scriptures. Our environmental situation in various fields has experienced tremendous destruction, such as air and water pollution, soil destruction and erosion, tree falling, deforestation and animal hunting. But the ecological crisis we face is not only about the material aspects of our planet Earth, but also the causes and consequences, in which it creates in the economic, political, religious, social and moral aspects, both individually and collectively in life together.³⁰ Do not let us ignore the dangers faced by the world today and in the future. As believers, we ought to have new theology to think about the state of the earth where we live.

²⁸ Lynn White, Jr, "The Historical Roots of Our ecologic crisis", dalam David and Eileen Spring (eds), *Ecology and Religion in History*, (New York :Harper Torcbooks, Row, 1974), h. 48-75. Lihat juga Emanuel Gerrit Singgih, *Reformasi dan Transformasi Pelayanan Gereja Menyongsong Abad 21*, (Yogyakarta : Kanisius, 1997), h. 134-137.

²⁹ Amatus Woi, "Manusia dan Lingkungan Dalam Persekutuan Ciptaan", dalam A. Sunarko dan A. Eddy Kristiyanto (ed), *Menyapa Bumi, Menyembah Hyang Ilahi: Tinjauan teologis atas lingkungan hidup*, (Yogjakarta : Kanisius 2008), h. 29.

³⁰ FX Hadisumarta, "Cahaya Kitab Suci Atas Ekologi", dalam A. Sunarko dan A. Eddy Kristiyanto (ed), *Menyapa Bumi, Menyembah Hyang Ilahi: Tinjauan teologis atas lingkungan hidup*, (Yogjakarta : Kanisius 2008), h. 55.

d. The nature of Bali including the Benoa Bay area that has a cultural value

As mentioned above, we can see the natural condition of Bali that has experienced a change of face due to the population density which have an impact on the increasing use of natural resources, while natural resources are increasingly limited. In addition, the shifting of land functions for the development of tourism is only oriented to the economy. One of the most significant places to experience land transition is Badung, Kuta, Nusa Dua. Reclamation plan in Benoa Bay is located in the Badung and Kuta area which raises the concerns for the Balinese. That is why they refuse the reclamation of Benoa Bay.

Looking closely at the chronology of the Benoa Bay reclamation plan, it can be said that this project is more likely to the economic orientation that is more profitable to investors than the local community. Because the condition of Benoa Bay is now so real, marine nature is not only beautiful but the local community also still have access to take part in developing the marine environment without exploiting the bay. In the local economy, they can improve the economy for their daily needs, the ecosystem also grows and breeds properly so that fish, seaweed, mangrove, turtles can still coexist with the marine beauty in the area of Benoa Bay. This shows that the existence of the beautiful Benoa Bay is integrated with the life of local community who have the values of balance in building local economies that they manage by themselves, have cultural and ecological value. As it is necessary to realize that nature has other values that should be the government's attention in developing sustainable development. Similarly, in the Balinese society's view, there are cultural values as the foundation for caring for the sustainability of the nature. The community rejects the reclamation of Benoa Bay from a cultural perspective. There are several reasons presented below:

5. Benoa Bay area as a sacred area³¹

According to Nyoman Wijaya, the Benoa Bay customary *bandesa* revealed that one of the reasons for the community to reject the Benoa Bay reclamation plan is because the area of Benoa Bay is a sacred area with characteristics in the area of *muntig-muntig* (hills that will be seen when the water recedes), *loloan and campuhan* (the meeting of two seawaters or seawater meets with fresh water coming from a river that according to Hindu cultural customs in Bali, it is a sacred natural symbol). According to Hindu belief, that place is the place where it presents the invisible spirits that occupy the area that can give blessings to the surrounding community, the fishermen and the people who come filial to that place.³² In addition, inside the area on the seabed there is a special temple that can only be seen by certain people and if there is a low tide sometimes the temple appears.³³ In addition, the community around Benoa Bay also believes that there will be a Pura Karang Tengah located at the bottom of Benoa Bay water. This place was

³¹ <http://www.forbali.org/id/tidak-bisa-dibantah-teluk-benoa-kawasan-suci/> diakses 18 Januari 2017.

³² I Nyoman Wijaya : Bandesa Adat Tanjung Benoa, wawancara di kediamannya Pandawa Sport, Sabtu 24 Juni 2017. I Wayan Suardana : Koordinator ForBali Tolak Reklamasi, wawancara di kediamannya Kesiman Denpasar Timur Sabtu 17 Juni 2017. Suriadi Darmoko : Eksekutif Direktur Walhi, wawancara di Kantor Walhi Denpasar, Sabtu 17 Juni 2017.

³³ I Nyoman Sueta : Kepala Lingkungan, wawancara di kediamannya Kamis 28 April 2017, I Wayan Solo : Lurah Benoa, wawancara di kantor Kelurahan, Selasa 25 April 2017.

purified and made as a place to perform rituals.³⁴ Benoa Bay is also sacred because it is surrounded by the holy points on the coast and the mainland around Benoa Bay, like Pura Segara in Pudut Island, Sakenan Temple in Serangan, Segara Temple in Tanjung Benoa, and many more.³⁵

Based on the research of Sugi Lanus and Student Research Team ForBALI, it is found that there are at least 70 holy sites in the Benoa Bay region. The area consists of 31 temples, 17 *loloan* (river encounters with the sea), 2 *sawangan* (deep *loloan*), 19 *munting* (part of the bay that became the land at low tide), and 1 *lamun* (a collection of marine plants).

According to the researcher, with the view of the surrounding community as above, it surely reveals that nature is a sacred area that is still appreciated its sanctity and is inappropriate for human beings to break it. There is respect for the existence of nature and uphold its sustainability. That is why Bali's nature and Balinese culture have a tremendous *taksu* owned by Balinese. The word "taksu" is a Balinese word which means strength or spiritual strength namely the inner power that exudes charm, power riveting, and authority to provide power and power riveting of the people, so that others become fascinated. Actually, everyone has *taksu* in him, which must be realized and built.³⁶ In the context of Balinese culture, nature and culture need to be developed and maintained in Bali, particularly in the world of tourism. The chairman of the PHRI Badung I Gusti Agung Rai Suryawijaya revealed that if we develop the tourism in Bali, the things that need to be noted are the power of cultural systems of noble values of Hinduism based on the concept of *Tri Hita Karana* which should be maintained, not to experience cultural degradation. Thus *taksu* or the power of the Bali spirit is maintained because of its beautiful and sustainable nature.³⁷

The cultural value is one of important factors that is owned by the Balinese, so that Bali in terms of economic value of tourism is certainly also attractive to investors. Therefore, with Presidential Regulation no. 51 Year 2014 issued by Susilo Bambang Yudhoyono, it became the green light for PT Tirta Wahana Bali International to conduct the mega reclamation project of Benoa Bay. The plan is the additional areas will be used for tourism and trade activities. Whereas ForBALI, a cross-sectoral civil society alliance, assumes that reclamation will bring adverse impacts such as environmental damage, flooding, and imbalance in Bali's development as it is too centralized in South Bali. The debate over the reclamation of Benoa Bay is not only limited to tourism development and its impact on the environment, but also touched on the local community's beliefs.

With the holy place in the Benoa Bay, as it is known that Benoa Bay is a sacred area, it shows that the reclamation of Benoa Bay is against the right of the local people over their sacred territory and the right to access and guard it. The term of holy place is not a new thing that immediately exists when

³⁴ Made Suyasa : Pemangku Benoa, wawancara di Puja Mandala Nusa Dua, Senin 30 April 2017.

³⁵ I Wayan Suardana :Koordinator ForBali Tolak Reklamasi, wawancara di kediamannya Kesiman Denpasar Timur Sabtu 17 Juni 2017. Nyoman Wita, wawancara di kediamannya Benoa, Kamis 28 April 2017.

³⁶ K.M Suhardana, Tri Murti : Tiga perwujudan Utama Tuhan, (Surabaya : paramita, 2008), h. 128-129.

³⁷ Win, "Taksu" Bali Harus Dijaga, dalam Surat Kabar Bali Post, Sabtu 14 Januari 2014 2017, h. 1,19.

the reclamation plan begins to emerge. This is confirmed by the Chairman of Sabha Walaka PHDI Center, Putu Wirata Dwikora who describes the Benoa Bay based on the decision of Parisada Hindu Dharma Indonesia Center, Number 11 / Kep / I / PHDI / 1994 on Bhisama Kesucian Pura which clearly mentions Mount, Lake, Campuan, Coast, Sea and so on are believed to have the values of purity.³⁸ As one of the General Provisions of point 1 mentioned that:

The Hindu religion, in its scriptures (Weda) has described the so-called holy places and sacred areas, mountains, lakes, campuhan, beaches, seas, etc. that are believed to have purity values. Therefore, temples and holy places are generally established in that place, because the place of the saints and Hindus get the holy thoughts (revelation).

In the provision, it is clearly written that the beach and sea have the value of purity according to Hindu teachings. This is in harmony with what is described in the Bali Provincial Regulation no. 16 of 2009 on Spatial Planning of Bali Province. Article 1 (40) to the law states that the sacred area is an area sanctified by the Hindus such as mountains, hills, lakes, springs, *campuhan*, beaches and the sea. This Regulation also explains that the sacred area belongs to the local protected area as stated in Article 44 (10). Even the criterion of the sacred area is also clearly mentioned in this Regulation on Article 50 (1). For a higher scope, the sacred area is described in Presidential Regulation of the Republic of Indonesia no. 45 Year 2011 on Urban Spatial Plan Denpasar, Badung, Gianyar, and Tabanan. In Chapter I, General Provisions, Article 1 (18) stated that the sacred area is an area considered to have holiness by Hindus in Bali such as mountains, lakes, encounters of two rivers (*campuhan*), beaches, sea, and springs. Whereas, the Presidential Regulation no. 51 of 2014 on Amendment to Presidential Regulation no. 45 Year 2011 that rampant the controversy, does not change the definition of the sacred area as a matter of fact. In short, the definition of the sacred area still refers to what is described in Presidential Decree no. 45 Year 2011. Referring to the three rules mentioned above, it is clear that the beach, sea, and river encounter (*campuhan*) is a sacred area.

Referring to Bhisama Kesucian Pura issued by Parisada Hindu Dharma Indonesia Pusat, Bali Provincial Regulation, and Presidential Regulation, as well as Balinese views, specifically for the local community and surrounding areas, Benoa Bay can be classified as a sacred area.

As stated above that the Benoa Bay is a sacred area, then one form of respect of indigenous people around the Benoa Bay makes the place as a place to perform religious ceremonies/spirituality, such as:

³⁸ Rindra, Keputusan “Sabha Pandita “ Harus diperjuangkan jangan sekedar catatan”, *Majalah bali post* 135/25 April -1Mei 2016, h. 36

a. Mepekelem Ceremony Activity

Balinese people fight for their nature or their land. This is not just for economic value but nature or land for the people of Bali as the Benoa bay is a sacred area which for them it is a symbol of the divine encounter in which Hindus at certain times perform the ritual by giving *sesajen/banten* or *caru* as conducted by the Benoa indigenous people.³⁹ *Mepekelem* is one of the types of *Bhuta yadnya* ceremonies performed in the Hindu community in Bali; *Bhuta Yajna* is used to build the welfare of Nature or restore (elements of nature) and preserve the plants, as man lives from the existence of the elements of nature. When every existing natural element is taken, we have to re-preserve it.

The Hindu community in Bali believes that the *Mepekelem* ceremony has an important role in maintaining the harmony of the *bhuana agung (macrocosmos)* with *bhuana alit (microcosmos)* or in an effort to maintain the balance of the universe and all its contents so as to achieve harmony in every element of life. With the *Mepekelem* ceremony, Hindus will always strive to preserve, maintain and conserve the universe. The balance and harmonization between the universe and all its contents are in the hands of man. With the creation of the harmonization of the universe, it will create a safe, peaceful life, and happy inward and inner. So, the *Mepekelem* ceremony has a very noble goal that is to maintain harmony of the universe.

Therefore, *mepekelem* conducted by indigenous people of Benoa in the context to reject the reclamation in Benoa Bay region, can be concluded as follows: *first*, to harmonize *microcosmos* with *macrocosmos* relationship; *second*, as an effort to request the salvation of the universe and everything in it before *Ida Sang Hyang Widhi Wasa (God Almighty)*.

b. Melasti Ceremony Activity

In addition, the activities related to build the natural welfare or build a life attitude to keep the continuity of the universe is also conducted by the people around Benoa Bay with a *taur kesanga* ceremony preceded by *melasti* ceremony and closed with *Brata Nyepi* with *Brata Penyepian*. *Melasti* ceremony is a joint ceremony performed on the beaches by Hindus ahead of the ceremony of *Nyepi* with the aim of spiritual cleansing and also cleaning the nature and begging for the salvation so that nature is maintained and sustainable. The atmosphere of *Nyepi* is like silence. There is no busy activity as usual. On the day of *Nyepi*, Hindus perform the “*Chatur Brata*” The loneliness consists of *amati geni* (no fire / not using or turning the fire on), *amati karya* (not working), *amati lelungan* (not traveling), and *amati lelangun* (not listening to entertainment). This is for the new age; it really starts with a new page that is

³⁹ Gregorius, “Ajeg Bali Melalui Peruman Agung Satu Bali” dalam *ajeg Bali sebuah cita-cita* , (Denpasar : Bali post, 2005), h.96-99. Lihat juga Desa Adat melaksanakan upacara adat *Mepekelem* di wilayah Teluk Benoa, Bali Post, 2 November 2016, h. 1

pure white. Everyone carries out *brata* (restraint of lust), *yoga* (connect the soul with the *paramatma* (God)), *tapa* (suffer resistance training), and *samadi* (unity to God, whose ultimate goal is inner birth).⁴⁰

It also shows the concern of the community towards the situation and conditions of life that are full of problems and challenges. Therefore, the purpose of *Melasti* and *penyepian* are not only for getting closer to God to worship God, but also for self-reflection to become a better person or to eliminate social ills, and to eliminate human traits that damage the natural environment or as a way to save nature of human greed and remind the people to restore the preservation of the natural environment/or the preservation of the contents of this nature. We should not just enjoy the nature but we need to pray for the universal salvation from the damage and not just take the content of this nature. Besides, *penyepian* can rest the nature and as one of the ways to control the destruction of nature and excessive energy use of all human activities as well as in Bali with the frenzied world of tourism.⁴¹ *Nyepi* Day is one of the concept of extraordinary energy-saving and may be the only one in the world although it has begun to emulate in some energy-saving campaign efforts that impact on saving the environment.⁴²

With these *melasti* and *brata penyepian* activities which have been handed down from generation to generation in the Benoa Bay area show that until now the indigenous people still appreciate and respect the nature given by the Gods to continue to care and maintain it and not to exploit it. They seem to have a close relationship with nature as part of the creation of the Gods. The Balinese perspective of nature is relational and interrelated, contrary to the Western perspective of nature filled with dichotomy or dualism, assuming the nature is powerless and passive, separated from humans and inferior to be conquered and looted by humans who create a paradigm of development that cripples nature.⁴³

Thus, the exposure above can be said that the community still has a concern for the sustainability of nature and continue to struggle so that the nature is not seized by the investors by impersonating the revitalization of tourism development but in fact sacrificing local communities.

6. The philosophy of the Balinese Society is based on *Tri Hita Karana*

According to the Wayan Gendo Suardana, *ForBali* Reject the reclamation coordinator, stated that *Tri Hita Karana* is the foundation or their struggle to refuse the reclamation of Benoa Bay because *Tri Hita Karana* has the spirit of human relationship with God as well as with the human in nature which all require harmony and balance with one another.

⁴⁰ I Ketut Wiana, *Menyayangi Alam Wujud Bhakti Pada Tuhan*, (Paramita : Surabaya, 2006), h. 27. Lihat juga I Nyoman Singin Wikarman & I Gede Sutarya, *Hari Raya Hindu Bali-India : Suatu Perbandingan*, (Paramita : Surabaya, 2005), h.36-37.

⁴¹ I Wayan Solo : Lurah Benoa, Wawancara di Kantor Lurah, Selasa 25 April 2017.

⁴² Bali Post, Membumikan “Tri Hita Karana” untuk Lingkungan, Bali Post Bali Alami Pergeseran, 113, 9-15 November 2015, h. 6-7

⁴³ Rindra, Keputusan “Sabha Pandita “ Harus diperjuangkan jangan sekedar catatan, dalam Krisis Air Ancam Bali Majalah bali post 135/25 april -1Mei 2016, h. 36.

The movement spirit to reject the reclamation continues and never subsides and continues to show its commitment for 4 years. It can be seen from the previous village which refused reclamation of 26 customary villages up to 28 customary villages, even in 2017 it has become 39 indigenous villagers joined to unite the commitment to refuse the reclamation. Similarly, presented by Gendo as the coordinator for Bali, the reclamation case can actually be stopped nowadays by considering the environmental impact analysis, socio-cultural aspects that have not fulfilled the requirements. Nowadays, there are 39 customary villages that declared refused the reclamation of Benoa Bay⁴⁴.

Hence based on some perspective above, it can be concluded that the reclamation of Benoa Bay cannot go hand in hand with the spirit of Balinese society contained in the values of *Tri Hita Karana*.⁴⁵ Wiana expressed his concern for the condition of society in the middle of the globalization era including the condition of the natural environment. According to him, the *Tri Hita Karana* philosophical is important to be developed in personal life as well as in living together with the context of society, namely *Tri Hita Karana* and living together where humans as the central element of *Tri Hita Karana*. The success and the failure to implement the teachings of *Tri Hita Karana* depends on the man himself. If man develops a harmonious attitude of life between God, his neighbor and his natural environment, the man will be first to feel happiness.

The *Tri Hita Karana* term first appeared on November 11, 1966, at the Regional Conference I held by Balinese Hindu Struggle Committee at the Dwijendra Denpasar Institution. The conference was held based on Hindus awareness to their goodness to participate in nation building towards welfare, fair and prosperous society based on *Pancasila*. Then the term of *Tri Hita Karana* is growing, widespread in the community. Etymologically, in Sanskrit language the term of *Tri Hita Karana* derived from the word *tri*, *hita* and *karana*. *Tri* means three, *Hita* means happy and *Karana* means cause. Thus, *Tri Hita Karana* is “the three causes of happiness or three relationships that harmonize the source of happiness.”⁴⁶ In the Hindu concept, the name of *Tri Hita Karana* is used as the basis of the teachings that humans seek harmonious relationship with God, fellow human beings and with the natural environment. In living together, these three relationships affect each other, and it takes a life attitude to maintain a sustainable balance of harmonization.

The material of his teachings is contained in Scripture and Hindu literature by quoting *Baghawad Gita III.10* as the foundation of the *Tri Hita Karana* Philosophy that the three elements of God, human beings and the universe are all *beriyadnya*.. Therefore, according to Wiana *Tri Hita Karana* should be more understood as the philosophy of life to realize a balanced and consistent life attitude to trust and devotion to God, devoted to others and maintain the welfare of natural environment. *Tri Hita Karana*

⁴⁴ Rindra, “Takkan Pernah Surut Tolak Reklamasi” dalam majalah Bali Post 132, 4-10 April 2016, h. 4. Lihat juga ISW, “Teluk Benoa : Kementrian dengarkan masukan warga Bali”, Kompas, 14 Juli 2016, h. 14 Lihat juga AYS, “ Reklamasi Benoa : Pasubayan Desa Adat Desak DPRD Tak Hanya Kawal,” Kompas, Jumat 14 Oktober 2016, h. 22.

⁴⁵ Kmb32, “ Nasib Teluk Benoa akan ditentukan 2017,” Bali Post, Jumat 16 Desember 2017, h. 1,19. Lihat juga Kmb32, “ Hanya kedok dapatkan lahan bebas”, Bali post, Kamis 29 Desember 2016, h. 1, 19.

⁴⁶ Kmb32, “ Nasib Teluk Benoa akan ditentukan 2017,” Bali Post, Jumat 16 Desember 2017, h. 1,19. Lihat juga Kmb32, “ Hanya kedok dapatkan lahan bebas”, Bali post, Kamis 29 Desember 2016, h. 1, 19.

cannot be understood bits and pieces. *Tri Hita Karana* serves as a unified whole, synergistic, and consistent as a universal philosophy of life.

Tri Hita Karana is related to keeping the relation with nature, which is reflected how to build a balance that teaches to take care of creation so as not to arbitrarily and to act wisely to the universe, also put God as the owner of water, soil and whole nature.⁴⁷ The concept of *Tri hita karana* also contained the recognition of equality between fellow human beings as well as other creations, all creatures need each other as in an ecosystem circle all the creatures in the ecosystem has a mutualism symbiotic relationship that is mutual needs. The emptiness of one of these ecosystems can result in the extinction of a particular creature.⁴⁸ It will result in imbalance and destruction of tissues in the ecosystem, and this damage will affect all the creatures that exist in the ecosystem. A healthy ecosystem prospers all the creatures that exist in the ecosystem. As in the ecosystem, the concept of *Tri hita karana* emphasizes a balanced, mutually beneficial relationship between all creatures so that welfare for all creatures is manifested.⁴⁹

The holy place is also related to the perspective of the Balinese society against the concept of *Tri Hita Karana* namely the relationship with God, fellow and the environment. So in relation to God, the sacred area as a place of Hindu society to perform certain rituals such as *mepekelem* activity to clean the sea, as well as the place of *melasti* activities before the activity of *penyepian* as mentioned above. It is meant as a respect for nature that has given life to man and other creations, in the relationships with others who always build solidarity in building common prosperity in order to maintain the unity of the Benoa Bay area from various aspects.⁵⁰

In the perspective of I Ketut Wiana, *Tri Hita Karana* is a life view of Balinese in living the life both personally and with society. *Tri Hita Karana* is very important for the people of Bali because it can affect various aspects of his life. *Tri hita karana* has local values that are able to keep Bali in the various challenges faced. The same thing is also expressed by I Putu Gelgel, Director of Pascasarja Program Universitas Hindu, *Tri Hita karana* is a concept of harmony in the life of Balinese society consisting of *parahyangan*, *pawongan*, *palemahan*. *Tri Hita Karana's* conception is not only applied in indigenous village life but it also has institutionalized in various aspects of life of nation and state.⁵¹ Therefore, *Tri Hita Karana* is one of the local values of Balinese who is upheld by Balinese people.

Furthermore, in living together, according to all aspects and the environment *Tri Hita Karana* must run in well balanced both in succeed the living together or succeed the three living environments, such as:

⁴⁷ I Ketut Wiana, *Tri Hita Karana Menurut Konsep Hindu*, (Surabaya : Paramitha, 2007)h. 8-9, lihat juga Jan Hendrik Peters dan Wisnu Wardana, *Tri Hita karana The Spirit Of Bali*, (Jakarta : Kepustakaan Populer Gramedia, 2013), h.73-81.

⁴⁸ Gde Soethama Aryantha.,*Bali Tikam Bali*, (Denpasar : Arti Foundation), 2009 h. 174. I Ketut Wiana, *Tri Hita Karana Menurut Konsep Hindu*, (Surabaya : Paramitha, 2007)h. 20

⁴⁹Kade Mastra : Pendeta GKPB Jemaat Bukit Doa Nusa Dua, di ruang konsistori GKPB Jemaat Bukit Doa, Minggu 23 April 2017.

⁵⁰ Kade Mastra : Pendeta GKPB Jemaat Bukit Doa Nusa Dua, wawancara di ruang konsistori GKPB Jemaat Bukit Doa, Minggu 23 April 2017. Linda : anggota jemaat GKPB Bukit Doa Nusa Dua, wawancara di ruang konsistori GKPB Jemaat Bukit Doa, Minggu 23 April 2017.

⁵¹ Lun/ded, Surat kabar Bali Post : Kearifan Lokal ajarkan hidup harmonis, Senin, 7 Agustus 2017, h.1,19.

- a. Spiritual Environment in *Parhyangan* (Human relationship with God is a place of Hindu worship as a medium for Hindu people to connect themselves with God).
- b. Social Environment in *Pawongan* (Human relationship with others is a medium to build harmonious relationships with fellow human beings).
- c. The Natural Environment in *Palemahan* (the relation of man to nature is the medium to build a loving human relationship to his natural environment).⁵²

6. Developing Ecotheology of Balinese Context

As what has been maintained and championed by indigenous people of Bali who still appreciate the sanctity of nature, they are explicitly rejecting the reclamation in the area of Benoa Bay. Referring to the views of Drummond and Borong and Wiana above and when it is dialogued with the context of the views of indigenous peoples of Bali of Tanjung Benoa towards nature and the community's rejection of reclamation, the ecotheology that can be built in the ecological context in Bali from the context of environmental degradation that has occurred in Bali and based on the community's refusal of Balinese indigenous community to the reclamation of the Benoa bay are:

6.1. Theology (Description of God)

6.1.1. God as the creator of the earth and everything in it or God is the Owner of the earth and all that dwells in it.

Through the struggle of society's refusal to the reclamation shows that they have solidarity of care and respect for nature and still give space for nature to its right because for them the Benoa Bay area is a sacred area as a place of encounter with God, pleading guidance and blessing. According to the researcher, it can be said that they have an understanding that God is the creator of the earth and everything in it or God is the owner of the earth and everything that dwells in it. According to Wiana, in the Balinese view, the Universe including this earth is the *stana* of God, there is no part of this world without the presence of God. In other words God is the great soul of the universe or the *Bhuana Agung* (*macro cosmos*) of this great universe. While Atman is the soul or human being from *Bhuana Alit* (*micro cosmos*) of a small nature. God who became the soul of the *Great Bhuana* is called *Brahman*, while God

⁵²1 Ketut Wiana, *Tri Hita Karana Menurut Konsep Hindu*, (Surabaya : Paramitha, 2007) h. 23, lihat juga Jan Hendrik Peters dan Wisnu Wardana, *Tri Hita karana The Spirit Of Bali*, (Jakarta : Kepustakaan Populer Gramedia, 2013), h. 75.

who became the soul of *Bhuana Alit* is called the *Atman*. So *Atman* is part of *Brahman*.⁵³ In Sanskrit language *Avatara* means ‘the incarnation of God in the material world (*maya*).⁵⁴ Both *Bhuana alit* and *Bhuana agung* are both God’s creations. God is the source of beginning, middle and end of the two realms. Likewise, the basic elements that make up the *Macros cosmos* and *Micro cosmos* are the same basic element that is called *Panca Maha Bhuta*. The *Panca Maha Bhuta* elements are the *Pertiwi* (solid matter), *Apah* (liquid element), *Bayu* (air), *Teja* (hot element), and *Akasa* (ether). Those are the basic material that makes up the contents of this universe. All the planets that fill the space essentially has the same material that is *Panca Maha Bhuta* earlier or the Universe or the *Bhuana Agung (Macro cosmos)* and *Bhuana Alit* called the human body (*Micro cosmos*).⁵⁵

Likewise, all living things that inhabit this nature are also built by the five basic elements. It is contained in Mantra (*Yajurveda* xxxx, I and also in *Isopanisad* 1.1) which means: “*God is standing in a moving and unmoving universe.*” In carrying out the task of managing this nature, man is also required to care for and maintain it as mentioned in the *Rgeveda* III Mantra. 51.5 which means: “*Protect the natural resources such as: the atmosphere, the medicinal plants, the rivers, the sources of water and the jungles.*”⁵⁶

Sang Hyang Widhi or God Almighty is the source of all things in the Scripture of *Bhagawad Gita Chapter X sloka 8* “It means I am the origin of everything that exists, from me the birth of all things know this”.⁵⁷ Similarly in *Atharvaveda X.8.29* revealed that “The perfect universe comes from the most perfect God Almighty. This perfect universe is given food (energy to survive) by the Most Perfect God Almighty”. The same thing is also expressed in *Atharvaveda IV.I.I* that says “*Brahma (Hyang Widhi*

⁵³ I Ketut Wiana, *Menyayangi Alam Wujud Bhakti Pada Tuhan*, (Paramita : Surabaya, 2006), h. 5-12, Lihat juga dalam I Ketut Wiana, *Tri Hita Karana Menurut Konsep Hindu*, (Paramita : Surabaya, 2007), h. 151-153.

⁵⁴ Swami Prakashanand Saraswati, Ed. I Ketut Donder, *Kebenaran Sejarah Agama Hindu (Upaya Meluruskan Sejarah) : Sebuah ringkasan Ensiklopedi dari keaslian Hinduisme*, (Paramita : Surabaya, 2014),h. 651.

⁵⁵ I Ketut Wiana, *Menyayangi Alam Wujud Bhakti Pada Tuhan*, (Paramita : Surabaya, 2006), h. 13 Lihat juga dalam I Ketut Wiana, *Tri Hita Karana Menurut Konsep Hindu*, (Paramita : Surabaya, 2007), h. 157-164.

⁵⁶ I Ketut Wiana, *Menyayangi Alam Wujud Bhakti Pada Tuhan*, (Paramita : Surabaya, 2006), h. 5-12, Lihat juga dalam I Ketut Wiana, *Tri Hita Karana Menurut Konsep Hindu*, (Paramita : Surabaya, 2007), h. 151-153.

⁵⁷ I Ketut Wijaya dkk, *Pendidikan Agama Hindu Untuk SMP Kelas IX Semester 1&2*, (Pustaka Tarukan Agung : Denpasar, 2009), h. 5-6.

Wasa) is the first one that exists in the universe.”; or in Rgveda VIII.58.2 which says “God Almighty is one (*Esa*). He takes every form in the universe (atoms are the basic form of the universe)”.⁵⁸

Thus, in the perspectives texts of both Hindus and Christians reveal an acknowledgment that God is the Creator and owner of the earth and that is in it. In the Christian perspective too, as the researcher has mentioned above, God serves as the Creator of the universe and with all its contents. God is the owner of this world. He makes everything through His word as outlined in Genesis 1 of the creation story. Genesis 1: 31 is an affirmation of the description of God as the creator of the earth, and everything in it indicates that it should be understood that the mandate should not be arbitrary and should be responsible for all the creation (Gen. 1:26). Verse 31 cannot be separated from the previous verses. For example, the word powerful means not to destroy but to manage the whole creation and appreciate the earth as belonging to God. The word respect means to keep the earth. Because God is the Creator and everything in it means God as the owner of the earth and all that dwells in it (Ps. 24: 1, Ps 50: 10 -11). We should not exploit the earth greedily because the earth is not ours and because God is the creator, the owner of the earth, then we must keep the other living organisms that exist in the forest.⁵⁹

The verse above also contains a description of God as the creator who affirms that God created the earth and everything in it, which means that all plants and animals and whatever in it is creation that belongs to God. In this context, we talk about God as Creator, and man has no right to exploit. Man, nature with everything in it is equally created by God. In other words, society cannot be separated from the environment and vice versa. God is the Owner of the earth and all that dwells in it.

6.2. Community Description (Ecclesiology)

Talking about the simple description of ecclesiology and the living community that supports, in this case, ecological community drives and supports the nature care and its preservation. The church needs to be aware that the universe belongs to God and He is the Owner or sovereign. Man and other creation in this case is His creation. Thus, the community built in the context of Bali is:

⁵⁸ A.A. Ngr. Prima Surya Wijaya, *Tuhan Menciptakan Alam Semesta dan Manusia Beserta Bentuk-bentuk Kehidupan Lainnya*, (Paramita : Surabaya, 2011), h. 1-6. Lihat juga dalam I Made Nada Atmaja dkk, Tata Susila, Editor I Wayan Watra, dalam *Etika Hindu* (Paramita : Surabaya, 2010), h. 14.

⁵⁹ Aristarchus Sukarto, *Krisis Ekologi, Tantangan Menuju : Misi Teologia dan Etika yang ekologis*, (Penerbit : Tim bersama : GMKI Cabang Yogyakarta, Pdt Mahasiswa BKS PGI – GMKI Lokal Yogyakarta, 1996), h. 88 – 89

6.2.1. A community of mutual acceptance and living.

The Benoa Bay community understands that nature is not just for their own sake. They understand that nature is part of them that needs to be respected, maintained and cared for. Because nature has also given them life; that is why the manner of behavior shown by the society such as performing ceremony of *mepekelem*, *melasti*, celebrating *tumpek landep* and *tumpek bubuk* as the form of *samudra kerthi* dan *danu kerthi* (the ceremony to clean the beach, sea, river) is an expression of respect and their appreciation for nature and how to preserve nature. Here is the recognition, that respect is shown by letting *Rta* run as it should be as a fellow creature who shares the intrinsic values to support each other to build the sustainability of nature. Thus, it can be seen that the model endowed by the Benoa Bay community of Bali is a mutual acceptance and living community.

A community that accepts and supports each other also has the intention that humans are not allowed to commit themselves to other beings: to plants as implied in the text of Deuteronomy 20: 19-20, “When fighting a city, you long besieged it to capture, you should not destroy the surrounding trees by swinging axes at it; you may eat its fruit, but do not cut the tree; because the tree in the field is not human, so it is not worth for you to lock it. Only the trees, which you know do not produce the food, you may destroy and cut down for a siege fence against a city that fought against you until the city is far away.”⁶⁰

The nature will always coexist, in order to be able to coexist in a balanced way it needs a community that accepts and supports each other. Humans and nature equally need each other, so in keeping God’s creation there should be a responsible and necessary self-limitation. The human’s role of God’s land is not the owner, but as the wearer (cf: Leviticus 25: 23-28) so that he will become part of God’s Kingdom on earth. Man should live with an ecological consciousness in order to realize a community of mutual acceptance and living. It is a community that accepts each other and lives in harmony with Borong’s views that confirm the importance of the church role and local wisdom, as one of our reference in Indonesia for contextual theology even in the context of ecology in the midst of global currents, without undermining globalization without shutting out from the globalization. The Church

⁶⁰ Drummond, Celia Deane, *Eco-Theology*, (Darton Longman : Todd, 2008), h.19-31.

understands that environmental damage as part of the manifestation of human behavior that is inconsistent with God's purposes by creating the universe.⁶¹

For example, Pandawa Sport is one of the nautical tourism owned by local community *I Made Wijaya Family* who has been developing and managing marine tourism from generation to generation in the Benoa Bay region. There are various marine tourisms offered by this place such as marine tourism turtle breeding, snorkeling, parasailing, and banana boat. With the presence of marine tourism in the area, it can help local community and even outside Bali to work. Pandawa Sport presence also supports the local community's economy while maintaining the beauty of nature and natural values that exists in the Benoa Bay.

6.2.2. A community that loves the creation and maintains the balance of nature.

Psalm 8:20, indicates that all creation is a descendant of God; so as a community it must respect each other fairly and equally. Man treats his fellow beings with caring and nurturing love.⁶² For example, The Hindu Dharma Bali community represents a community that values nature and lives in harmony with nature called *Tri Hita Karana*. One of the ways that they show is by giving a blanket to the tree or so-called (*saput poleng*: Black and white blanket that is understood as a reflection of the gratitude of the people for the grace of the tree of God Almighty).⁶³ The logo of *Tri Hita Karana* is a philosophy of living in harmony with God, fellow human beings and the natural surroundings. The principle of implementation must be balanced and aligned one another. Therefore, humans should always pay attention to the situation and condition of the environment. The environment must always be cared and maintained and not tampered with. The environment must always be clean and tidy. It should not be defiled or damaged. Forests should not be cut down; animals should not be hunted at will, as they can disrupt the balance of nature. The environment must be maintained its neatness, harmony and sustainability. A clean and neat environment will create beauty and the beauty of environment can create a sense of calm and tranquility in human beings.⁶⁴

⁶¹ Robert P. Borrong, "Tantangan Gereja Atas Krisis Lingkungan Hidup", dalam *Jurnal Teologi Sola Experientia*, Vol.2, No. 2, Oktober 2014. Sekolah Tinggi Teologi Jakarta (STTJ) & Perhimpunan Sekolah-sekolah Teologi di Indonesia (PERSETIA), h. 108-109.

⁶² J.B Banawiratma, *10 Agenda Pastoral Transformative*, (Yogyakarta : Kanisius. 2001), h. 72.

⁶³ I Ketut Rupawan, *Saput Poleng Dalam Kehidupan Beragama Hindu di Bali*, (Denpasar : Pustaka Bali Post, 2008), h. 7.

⁶⁴ Ketut Wiana, *Tri Hita Karana Dalam Konsep Hindu*, (Surabaya : Paramita, 2007), h. 10.

It also implies that man should treat his fellow beings with caring and nurturing love. (II Corinthians 4:4 “The unbelievers whose minds have been blinded by the god of this age, so that they do not see the light of the gospel of the glory of Christ, which is the image of God.”

6.2.3 . A Community caring the creation that entrusts and nurtures.

God entrusts all beings to mankind so that they may be preserved (Genesis 6:20) “From every kind of bird, and of every kind of animal, from every creeping animal on the earth, after its kind, all of them must come to you in order to preserve one’s life.” Psalm 115: 16 states “The heavens are the heavens of the LORD, and the earth has been given by LORD unto the children of men.” Genesis 1:28 says “God blessed them, and God said to them: ‘Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.’”

Another example is the Hindu Society in celebrating *Nyepi* because *Nyepi* is a Hindu feast celebrated every Saka new year which is believed as the day of purification of the gods who are at the center of the ocean carrying the essence of amerta living water. For that, Hindus people do sacred worship on them. *Nyepi* comes from the word lonely (silent). At *Nyepi* Feast there is no activity as usual. All activities abolished, including public services, such as International Airport was closed, but not for hospitals.⁶⁵

The ultimate goal of *Nyepi* Feast is to appeal to God Almighty, to sanctify *Bhuana Alit* (human nature/*microcosmos*) and the *Bhuana Agung/macrocosmos* (universe) so that the relationship between human and nature is getting better. The atmosphere of *Nyepi* Feast is like death.

The Hindus society in celebrating *Nyepi* and non Hindu in respecting it is one example of contributions in ecological values. The implementation of *Nyepi* is not only conducted by members of the Hindu community but also non-Hindu by contributing the atmosphere of *Nyepi* by not using a motor vehicle, not turning on the lights, not watching television for a full day, or rescheduling the day of worship or fellowship if coinciding with *Nyepi*.

⁶⁵ https://id.wikipedia.org/wiki/Berkas:Ogoh-Ogoh---Ubud_Football_Field-Red_one_with_kids.jpeg diakses Senin, 28 Maret 2016. I Nyoman Singin Wikarman & I Gede Sutarya, *Hari Raya Hindu Bali-India : Suatu Perbandingan*, (Paramita : Surabaya, 2005), h.34,52.

6.3. Description of Communication (Misiology)

It has been too long that the churches in Indonesia have a tendency that the mission is merely the evangelism of salvation for humans only (ktisis: Romans 8:20) and not to others, not to the nature.⁶⁶ Whereas in Singgih's view, this mission can no longer be understood as the mission as this is also an ecological problem. Therefore, in the ecological perspective of the Romans 8:18-25, it should be understood that the mission of the church to obey God and to preserve the whole ecosystem member can be conducted through: the efforts to theology of people who always accompanied by real action in everyday life, to be a motivator, a pioneer, a mover for the movement of the ministry of the church member as the task of the joint responsibility that must be carried out.⁶⁷ The task of guarding and caring for the environment is part of the Church's worship and mission that is not only preaching the Bible to man but to all created beings. One of the duties of the local church is to preserve the environment with the norms and values that live in their place. This can be conducted by contextualizing the theology by grappling with the peculiarities of the problems encountered by the local Churches. The church can also contextualize by exploring local values that can be developed with Christian values in order to be a force to preserve and maintain the environment.⁶⁸

The church's mission needs to have ecologically conception, i.e. the context that demands the church to understand more on its mission and manifest and witness the Kingdom of God by observing the cry of the suffering universe. The universe belongs to God and God is the ruler. Thus, the mission of the church contributes to the take care of God's earth in a responsible manner; As also in Borong's view that one of the missions of the church is to participate in guarding and preserving God's earth which is given and entrusted to the churches for accountability as part of its worship to God. The task of human beings to love their neighbors must be expanded into fellow creation. In addition, the church is also obligated to restore the damaged environment because in the past, the church had been guilty in encouraging the exploitation of the environment which is interpreted as a mandate of the cultured beings.⁶⁹

⁶⁶ E. Gerrit Singgih, *Mengantisipasi Masa Depan, Jakarta*, (BPK Gunung Mulia, 2005) h. 422.

⁶⁷ E. Gerrit Singgih, *Mengantisipasi Masa Depan, Jakarta*, (BPK Gunung Mulia, 2005) h. 423.

⁶⁸ Robert P. Borrong, *Etika Bumi Baru*, (Jakarta : BPK Gunung Mulia, 1999), h.273-277.

⁶⁹ Robert P. Borrong, "Tanggapan Gereja Atas Krisis Lingkungan Hidup," dalam *Jurnal Teologi Sola Experientia*, Vol.2, No. 2, Oktober 2014. Sekolah Tinggi Teologi Jakarta (STTJ) & Perhimpunan Sekolah-sekolah Teologi di Indonesia (PERSETIA), h. 108-111.

The view of Robinson Radjagukguk according to Kees De Jong is that the church is called to cooperate with God in the *Missio Dei*, that is to proclaim and revive God's love (Luke 4: 16-21, cf Matthew 25: 3-46) the holistic mission that is no longer centered on humans but the whole universe because holistic missions include the identity, sayings and deeds of Jesus that can also be understood as an integral mission by building a balance between evangelizing with the saying as well as witnessing the gospel through acts that are also useful for the wider community so that identity of Christianity appears.⁷⁰ According to the researcher, the meaning of benefits for the wider community also includes the benefits for the environment so that the Kingdom of God is not only the reality of the future but also the past, present and future. By referring to the view above, proclaiming God's love for the world including for the environment can be called a holistic cosmological missiology.

A holistic cosmological missiology is the occurrence of a balanced relationship among all aspects of life. Referring to the description of God as God as the creator and owner of the earth, the preserver should do as the church also learns in the external environment and vice versa. From the model of community/ the ecclesiology of the church built, proposed by the researcher above, there are several things of the church's responsibility in the field of ecology and there are several things that can be raised as a manifestation of a care and friendly to the environment that preserves the green and clean nature (Revelation 7: 2,3) with the following example:

a. GKPB Jemaat Bukit Doa Nusa Dua

One of GKPB congregation that has the nearest location to Benoa Bay area is GKPB Bukit Doa Nusa Dua church. GKPB Bukit Doa Nusa Dua congregation is one of the examples of the contextual church in Bali. This is visible through Balinese ornaments and archival buildings as well as open buildings or churches without walls that are in Bali, called *wantilan* form. Such building also has the meaning of being able to blend with nature as it is typical of the Nusa Dua prayer hill church. Both inside and outside the church are filled with plants and greenery around it that make the air cooler in the midst of the air situation of current temperature which is increasing. Even inside the church they do not use the AC because for them, in building the spirit of environmentally and friendly cares can be conducted through

⁷⁰ Kees De Jong, "Misi Holistik Dalam Injil-Injil Refleksi Alkitabiah Tentang Misi Integral, "dalam *Jurnal Teologi Sola Experientia*, Vol.2, No. 2, Oktober 2014. Sekolah Tinggi Teologi Jakarta (STTJ) & Perhimpunan Sekolah-sekolah Teologi di Indonesia (PERSETIA), h. 164-165.

the things that can raise awareness such as trying not to use air conditioning for saving electrical energy and care about the environment. It is in this framework that some members of the congregation are saying that they disagree with the reclamation of Benoa Bay because for them in terms of land the Nusa Dua area has experienced a population density while the land they occupy are so limited. Furthermore, if the reclamation happens this will clearly further add the crowded of Nusa Dua area. Furthermore, they also appreciate the culture of *Tri Hita Karana* where the Hindus local community make the Benoa Bay as a sacred area. As a manifestation of awareness towards building the spirit of the environment and the way they support the rejection of Benoa Bay reclamation, there are some activities that they have done such as tree planting, seminar on waste processing, participate in oration activities with the community to express the aspirations of Balinese who refuse the reclamation, sowing fish seeds in the river and cleaning the coastal areas in the local area.

b. *ForBali* Nusa Dua community

ForBali is a combination consisting of *pasuyuban* indigenous villages in Bali. One of their activities is one voice fighting against reclamation. Their struggles are based on several good reasons concerning marginal economics, ecology, biological nature condition, and more importantly is socio-cultural reasons which are the main basis for their rejection that the Benoa Bay area is a sacred area and still maintains the concept of *Tri Hita Karana* in managing the nature. They also show this activity tirelessly to continue to struggle through speeches with the Balinese to voice the aspirations of Balinese to consistently refuse the reclamation since Presidential Regulation 51 issued 2014. Until now, the Balinese who are members of *ForBali* still refuse the reclamation of Benoa Bay and cancel the Presidential Regulation 51 2014. This is conducted for the sake of the sustainability of the Balinese generation, *jagat* Bali and *ajeg* Bali.

c. GKPB in a synodal way through DEPLAPEM MBM (Department of Service and Community Development, Maha Boga Marga).

The Department of Service and Community Development is one of the departments owned by GKPB in supporting the GKPB service which is engaged in the field of assistance, empowerment and community development both in ecology and for the poor and weak. In carrying out this service MBM

DEPLAPEM foundation brings the theme of GKPB: Becoming a Church that grows with the community and becomes a blessing Church. The Church's Vision *The Healthy Bali, Prosperous and Dignity*, and the Mission *Accompanying, serving, awakening the Poor, Marginalized and Vulnerable*.⁷¹ MBM becomes a tool for the GKPB to express love and serve in the spirit of Christ not in words but with real action.⁷²

Some environmental programs are:

1. Yobel waste processing owned by GKPB under the ministry of service and community empowerment or abbreviated (Deplapem). The waste processing process is both organic and plastic waste. In addition, there is a training on composting and bio gas. Waste processing up to bio-gas and compost is centered on MBM but there are also activities undertaken with the community in the framework of community empowerment, in addition to increasing the awareness of congregation members and community awareness on the environment as well as to improve the welfare economy of local communities.

2. GKPB Sion Melaya :

One of GKPB sinodal programs is to make the congregation reforestation through tree planting. Several GKPB congregations have conducted this activity like congregation in Jembrana, Tabanan, Badung, and Karang Asem. This reforestation activity is not only interesting and raising awareness in a communal manner but it seems that the reforestation is also conducted by members of the congregation personally on the land they have. In illustrating the specific examples, here the researcher gives an example of reforestation conducted by GKPB Melaya congregation, where at that time the researcher served as a local priest participated directly involved together with the congregation to plant this tree.

Through concrete actions undertaken by GKPB Sion Melaya congregation, the researcher with congregation members use the land owned by the church that has got less attention. We have been working on the land since 2010 until now. The total land area is 4 hectares, planted albasia trees or

⁷¹ Departemen Pelayanan dan Pembangunan Masyarakat (Deplapem) MBM, dalam laporan kerja majelis sinode periode 2012-2016 kepada sinode ke 45 tentang pelaksanaan mandat sinode ke 44 tahap kedua (2014-2016) dan garis besar pelayanan GKPB periode 2016-2020, (GKPB : Mangupura, 2016), h. 71.

⁷² Made Gunaraksawati Mastra-ten veen, *Teologi Kewirausahaan : Konsep dan praktis Bisnis Gereja Kristen Protestan di Bali*, (Yogyakarta : TPK, UKDW, 2009),h. 41.

sengon with the amount of 16,000 (or sixteen thousand trees). In planting, management and maintenance is carried out jointly to plant seeds and even fertilizer. In addition, we are empowering members of the congregation as permanent employees who keep the plant in its sustainability and empowering non-Christian communities as laborers or employees. The purpose of activate the land is the awareness to invite members of the congregation to care about the environment that needs to be nurtured, maintained and preserved also for forestation in the framework of global warming even for economic empowerment for the church, members of the congregation and the surrounding community. The planting of this sustainable Albasia is gradually harvested once every 5 years and then replanting. In 2011, we are the only members of the GKPB congregation that has been able to do the forestation of environmental conservation.

Afterwards, to be a common consciousness for both the church and the community, there are several things need to be carried out:

- a. Continue to support and continue the training on composting, biogas to optimize the use of cattle and pig manure in GKPB congregations in collaboration with local communities.
- b. Hold a liturgy of the earth day and continue to enhance and invite the congregation to genuinely care and love the environment.
- c. Support the movement of paid plastics by reducing the use of plastic in each family by using cloth pouches or the like every time shopping.⁷³
- d. Not littering, creating three waste bins, and sorting organic and inorganic waste distributed by GKPB in a synodal way.
- e. Furthermore, we need to consider how in the future church programs really seek green conservation and clean environment and still support each other through concrete actions such as: Disaster Embankment, 5 R: reduce, reuse, recycle, replace, replant; interfaith cooperation related to go green, such as on the day of Go Green; encourage the ecumenical movement of church ecumenical, campuses and schools that are not only environmentally based curriculum but are directly involved in tree planting programmed by each party; convey prophetic voice to the entrepreneurs to pro and care for the nature. It is necessary to raise awareness efforts to all levels of society continually not just about reality but the values that are grown and developed.

⁷³ Lukas Awi Tristanto, *Sketsa-sketsa Ekoinspirasi Panggilan Melestarikan Alam Ciptaan*, (Yogyakarta : 2015), h. 15-17.

In this situation, all should be the guide in the behavior together and the government should cooperate with the NGOs. There needs to be a group that protests against the environment or capitalist government inconsistent with the preservation of values that support the creation of a sustainable environment. In this case the Balinese context that supports the environmental care movement is *For Bali* community, the Walhi, the Bali mass organizations as well as from each other, each group of *Banjar* or traditional villages. The socialization on children starts from an early age on the environment and the steps need to be taken in terms of the future. The socialization through TV is advertising which cares the environment of propaganda, and other social media even through folk tales.⁷⁴

7. Conclusion

As stated above that in order to develop ecotheology in the Balinese context, the local values of Balinese society can serve as one of the ways to prevent, overcome the natural damage and control human greed to continue exploiting the nature.

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⁷⁴Aristarchus Sukarto, *Krisis Ekologi, Tantangan Menuju : Misi Teologia dan Etika yang ekologis*, (Penerbit : Tim bersama : GMKI Cabang Yogyakarta, Pdt Mahasiswa BKS PGI – GMKI Lokal Yogyakarta, 1996), h. 10 – 12.

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