

# Integration of Baduy Ecological Philosophy and Environmental Stewardship as a Model of Sustainable Environmental Ethics in Christian Education



Amirrudin Zalukhu

Cipanas Theological Seminary, Cianjur, Jawa Barat 43253, Indonesia  
[rudizalukhu408@gmail.com](mailto:rudizalukhu408@gmail.com)

## ABSTRACT

The Baduy community upholds an ecological philosophy that emphasizes harmony with nature, reflected in their prohibitions against excessive exploitation and their respect for ecosystem balance. This principle aligns with the concept of environmental stewardship in Genesis 1:26-28, which underscores humanity's responsibility to wisely manage the earth. Integrating these two perspectives can serve as a model for sustainable environmental ethics in Christian education. This study employs a theological and ethnographic approach to explore the alignment between Baduy ecological wisdom and biblical principles. The findings reveal that this model can enrich Christian education by fostering an eco-theological awareness that balances dominion with responsibility for creation. By adopting Baduy sustainability principles, Christian education can cultivate a more inclusive and contextual ecological mindset among learners. This integration offers an ethical solution to the environmental crisis, emphasizing that Christian faith must be manifested in sustainable ecological practices.

## Article History

Received 2025-02-11  
Accepted 2025-04-24  
Published 2025-06-16

## Keywords

Baduy Community  
Environmental Ethics  
Ecological Philosophy  
Environmental Stewardship  
Christian Education

## How to cite this article:

Zalukhu, A. (2025) 'Integration of Baduy Ecological Philosophy and Environmental Stewardship as a Model of Sustainable Environmental Ethics in Christian Education', *ARUMBAE: Jurnal Ilmiah Teologi dan Studi Agama*, 7(1), pp. 1-13. doi: 10.37429/arumbae.v7i1.1485.



©2025 The Author(s)

This is an open-access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license



Scan this QR code with your smart phone or mobile device to read online.

## Introduction

The global ecological crisis has emerged as one of the most significant challenges of the 21st century, with increasingly tangible impacts on human daily life. Global warming, deforestation, pollution, and biodiversity loss are phenomena that threaten the sustainability of life on Earth. Climate change, driven by human activities, continues to exacerbate ecosystem degradation and accelerate species extinction (Wahyuni & Suranto, 2021, p.150; Muluneh, 2021, p.2; Torres-Romero et al., 2024, p.9). These realities underscore the need for a more comprehensive approach to environmental management—one that is not solely based on technical and scientific considerations, but also incorporates ethical principles rooted in moral and spiritual values that foster a sense of responsibility toward nature. In this context, the development of sustainable environmental ethics becomes essential in addressing ecological challenges, and one significant contributing factor is the application of local values that have proven effective in preserving harmony between humans and nature.

One relevant example of such local wisdom is the ecological philosophy upheld by the Baduy people, an indigenous community in Banten, Indonesia. This philosophy promotes a way of life that is simple and harmonious with nature, avoiding excessive exploitation of natural

---

resources. The Baduy community enforces strict rules regarding environmental conservation, such as prohibitions against indiscriminate tree-cutting and restrictions on resource usage, which are permitted only when essential for basic living needs. This worldview reflects a profound respect for nature—not as an object of exploitation, but as an integral part of life that must be preserved. For the Baduy people, nature is a vital source of life, inseparable from their identity, and this principle is applied in all aspects of their lives, including consumption patterns and social interactions (Silalahi & Purwanto, 2025, p.8; Faruq & Falah, 2024, p.969).

Within the Christian tradition, the concept of environmental stewardship is rooted in Genesis 1:26–28, which entrusts humanity with the responsibility to care for and manage the Earth and all that is in it. This passage is often regarded as the theological foundation for the Christian moral obligation toward God’s creation, implying the wise and respectful management of nature. However, a deeper interpretation of the text reveals that stewardship does not imply domination or exploitation, but rather a responsibility to maintain the integrity and sustainability of God’s creation (Ojo, 2020, pp.102-103; Putri et al., 2022, p.758). This mandate should be understood as a call to live in harmony with nature and to preserve ecological balance. It invites Christians to perceive nature as meaningful creation, not merely as a utilitarian object to serve human interests (Yuono, 2019, p.197).

To develop a model of sustainable environmental ethics, it is imperative to integrate the Baduy ecological philosophy with Christian teachings on environmental stewardship. The Baduy’s principles of balance and harmony with nature can be meaningfully combined with the Christian understanding of stewardship that emphasizes moral responsibility toward the Earth. This integrative approach offers a more comprehensive solution by merging theological insights with local cultural wisdom to foster deeper ecological awareness. By embracing the local values exemplified by the Baduy people and the moral imperatives found in Genesis 1:26–28, this model of environmental ethics can serve as an effective educational tool for instilling environmental consciousness among Christian youth (Nababan et al., 2022, pp.79-84).

The integration of these two value systems can provide a more holistic framework for teaching environmental ethics. In Christian education, a curriculum grounded in both ecotheological principles and local wisdom—such as the Baduy philosophy—can be a highly valuable instrument. By combining theological teachings that stress human responsibility for creation with proven cultural practices of sustainability, young Christians can be nurtured to care more deeply for the environment and to act according to responsible environmental ethics. Such an approach also contributes concretely to conservation efforts at both local and global levels.

Society must be encouraged to recognize that environmental sustainability is not merely a technical or scientific issue, but also a moral responsibility that is deeply connected to long-standing spiritual and cultural principles. Therefore, education that integrates cultural values and religious teachings presents an effective approach to fostering a more sustainable environmental ethic. Combining the Baduy ecological philosophy with the Christian cultural mandate found in Genesis 1:26–28 not only enriches our understanding of environmental stewardship but also opens new possibilities for creating a society that is more committed to preserving God’s creation.

## Research Method

This research employs a qualitative approach by integrating theological hermeneutical analysis and comparative study to understand and synthesize the Baduy ecological philosophy with the concept of environmental stewardship in Genesis 1:26–28. The theological hermeneutical approach is utilized to explore the meaning and deep interpretation of Genesis 1:26–28 within the context of Christian ecotheology, focusing on the cultural mandate given to

---

humanity to care for and manage the Earth. In this regard, hermeneutical analysis extends beyond a literal reading of the text, incorporating historical, cultural, and theological contexts to develop principles of a sustainable Christian environmental ethic. This interpretation will also include an evaluation of how the principles embedded in Genesis can be applied to real-life contexts, particularly in ecological management.

A comparative study will be employed to analyze the ecological philosophy practiced by the Baduy community in comparison with the ecotheological teachings of Genesis 1:26–28. Through this approach, the research aims to assess how the Baduy's ecological wisdom can serve as a model for sustainable environmental preservation within the framework of Christian values. The case study of the Baduy community will offer concrete insights into the application of ecological philosophy in daily life and explore how these principles can be integrated with Christian theological teachings in the context of environmental ethics. This study aims to explore the potential for integrating two distinct value systems, which can make a significant contribution to Christian education rooted in ecotheology and environmental sustainability.

## Results and Discussion

### *Baduy Ecological Philosophy*

The ecological philosophy of the Baduy people embodies a form of local wisdom that is highly relevant to environmental conservation. The Baduy community, located in the Banten region of Indonesia, leads a life deeply connected to nature, emphasizing the principle of harmony between humans and the environment. A key aspect of the Baduy ecological philosophy is the conservation of natural resources, expressed through strict customary laws. The Baduy regulate the use of natural resources by prohibiting arbitrary tree cutting and restricting resource extraction to essential needs only (Winda & Bahri, 2020, p.257). They also avoid modern technologies that could disrupt ecological balance, opting instead for a simple and sustainable lifestyle. Environmental sustainability within Baduy life is largely dependent on their communal consciousness to avoid overexploitation of nature, reflected in customary rules that limit their interaction with the environment (Abduh *et al.*, 2023).

The importance of simplicity as a way of life is also central to the Baduy ecological worldview. Their lifestyle, which avoids excessive consumption and dependence on material goods, positions the Baduy as a relevant model in addressing global challenges such as consumerism and environmental degradation. The Baduy believe that the fewer human needs, the smaller the environmental impact. This simplicity enables them to maintain ecological balance, as they avoid large-scale exploitation of natural resources and uphold sustainability values in every aspect of their daily lives. As such, the Baduy provide an exemplary model of local wisdom that is highly suitable for integration into sustainable environmental ethics frameworks.

The Baduy ecological philosophy extends beyond practical regulations regarding the use of nature and is deeply rooted in customary law and spirituality. For the Baduy, nature is a living entity that must be respected and preserved. They believe that natural elements such as trees, rivers, and land possess spirits that must be honored. This belief is evident in their avoidance of actions that would harm the environment and in rituals that reinforce the community's spiritual connection to nature. The understanding of nature as part of the spiritual world forms the foundation for the Baduy's harmonious relationship with the environment. Both their spirituality and customary law play critical roles in shaping their interactions with nature, with every action carried out thoughtfully and reverently (Yunita *et al.*, 2025, pp.88-96).

The Baduy customary system, which has been in place for centuries, binds the entire community to environmental preservation. Their society is governed by a series of *kepu'unan*

---

customary rules that regulate behavior toward nature and the surrounding environment (Muhibah, 2022, pp.73-85). These rules include prohibitions against ecological destruction and mandates to maintain forest cleanliness and sustainability. Closely linked to their spiritual beliefs, these rules ensure that every member of the community is accountable for environmental stewardship. Any violation of these rules is seen as a breach of fundamental values. The Baduy view customary law as a life guide that directs them to live in alignment with nature, rather than to dominate it (Fitri, 2023, p.249).

Another key element of the Baduy ecological philosophy is the respect for sustainable natural systems. In daily life, the Baduy practice environmentally friendly agriculture, using organic fertilizers and cultivating the land without disrupting ecosystems. They observe natural cycles and plant according to appropriate seasons, allowing the land to recover and natural resources to remain intact. This demonstrates the Baduy's deep understanding of ecosystem balance and the importance of conserving natural resources. These ecological principles align closely with Christian ecotheological teachings, which also emphasize responsible stewardship of creation and ecological balance.

Baduy spirituality plays a significant role in maintaining a harmonious relationship with the environment. Their belief in nature as a manifestation of higher spiritual beings instills a profound moral responsibility toward environmental sustainability. It is not only customary law that regulates their interactions with nature, but also the belief that harming nature is tantamount to harming the spirits within it. Thus, the Baduy ecological philosophy integrates custom and spirituality as inseparable forces in preserving the natural world. This makes their philosophy culturally and theologically relevant, as it teaches the importance of a harmonious relationship between humanity and creation—an idea that also lies at the heart of Christian ecotheology (Tomusu, 2021, p.68).

Despite the strengths of the Baduy ecological philosophy in environmental conservation, certain limitations must be considered when integrating it with Christian values. One primary limitation lies in the animistic foundations of Baduy spirituality, which posits that natural elements such as trees, rivers, and soil possess spirits or supernatural powers that deserve reverence. From a Christian theological perspective, reverence for creation must not lead to worship or the attribution of divine qualities to created entities, as this contradicts the monotheistic principle that only God is to be worshiped. Therefore, integrating Baduy values into a Christian framework must be done critically and selectively to avoid conflating belief in the Creator with local belief systems that may obscure the oneness of God.

Another challenge in integrating the Baduy ecological philosophy with Christian values is its strong reliance on customary rules and ancestral traditions as moral and ethical foundations. In Christianity, the primary moral authority is the Word of God revealed in Scripture, rather than ancestral customs or traditions. Over-reliance on custom as the sole source of ecological ethics may pose challenges in cultivating a universal and transformative environmental consciousness. The Church is called to advocate for ecological justice that transcends particular indigenous communities and extends to all of God's creation. Thus, a Christian approach to ecology must promote a transformation of heart and mind rooted in love for God and others, not merely compliance with a closed and exclusive customary system.

### ***Stewardship of Nature in Genesis 1:26-28***

One of the most common misconceptions about Genesis 1:26-28 regarding environmental stewardship is the belief that humanity was granted absolute authority to exploit and dominate nature at will. This passage is often misinterpreted as a theological legitimization of human dominance over creation, as if humanity were the center of all things, possessing the right to use natural resources without limits for its own benefit. However, the Bible's use of the terms "have dominion" and "subdue" (Hebrew: *radah* and *kabash*) does not imply destruction or

---

authoritarian control. Rather, it reflects a divine responsibility to care for, govern, and nurture creation as God's representatives on Earth (Yuono, 2019, p.197). God did not appoint humans as oppressors of creation, but as stewards who are accountable for maintaining the balance and integrity of ecosystems according to His will. If this misconception is not corrected, it may foster an anthropocentric and consumeristic attitude that contradicts the spirit of Christian ecotheology, which glorifies God through the care of the Earth as His creation.

Genesis 1:26–28 contains the cultural mandate given by God to humanity to "rule over" the Earth and all within it. However, from a more in-depth theological analysis, the terms used in this text require a broader understanding than mere domination. One of the key Hebrew words in the text is *קָבַשׁ* (*kabash*), which is often translated as "subdue" or "take possession of." While it may appear to suggest domination, *kabash* in this context leans more toward the concept of stewardship and responsible management of creation, rather than uncontrolled exploitation. This is reflected in the Hebrew text's depiction of humans as caretakers or managers of the Earth. As stewards, humans are not meant to exercise exploitative control over nature, but to nurture and sustain it. Such stewardship aligns with the principles of Christian ecotheology, which teaches that the human task is to manage the Earth with reverence and moral responsibility.

In the context of Genesis 1:26–28, humanity is given the mandate to "fill the Earth" (*מְלֵא*, *male*), to "subdue" it (*קָבַשׁ*, *kabash*), and to "have dominion" (*רָדָה*, *radah*) over the living creatures. The Hebrew term *radah*, commonly translated as "to rule," in ecotheological context, denotes wise and caring stewardship rather than oppressive control. In Christian ecotheology, *radah* implies humanity's role as caretakers who must maintain ecological balance, rather than as rulers with unchecked authority to exploit. This concept supports the understanding that the mandate in Genesis 1:26–28 demands just and responsible action toward God's creation. Christian ecotheology affirms that moral responsibility for the environment extends beyond human benefit to encompass the well-being of all creation.

Contemporary Christian ecotheology emphasizes the moral responsibility of humans toward creation, stressing that humans cannot act arbitrarily toward nature (Siwy & Hutagalung, 2024, p.159). Stewardship of nature, as expressed in Genesis 1:26–28, is a divine calling to manage and protect nature, not to dominate or exploit it. In ecotheological thought, humanity's responsibility for nature goes beyond meeting human needs—it involves the preservation of ecological balance and the safeguarding of life on Earth. Christians are called to view nature as part of God's creation that must be respected and protected. Environmental sustainability is a moral obligation that should be carried out with reverence and wise management.

Moreover, Christian ecotheology links the cultural mandate in Genesis 1:26–28 with a deeper understanding of the relationship between humanity, God, and nature. The concept of stewardship in Christian ecotheology acknowledges that humans are part of God's creation, not its sovereigns. Therefore, environmental management must be guided by principles of sustainability, ensuring the preservation of nature for future generations. In this context, Genesis 1:26–28 teaches the importance of a morally responsible attitude toward God's creation. This is reflected in actions that support environmental sustainability, such as reducing pollution, conserving forests, and managing natural resources wisely.

Stewardship of nature in Genesis 1:26–28 teaches that humanity must work in harmony with nature, not exploit or destroy it. In Hebrew, the word *אָשָׂה* (*asah*), meaning "to make" or "to create," underscores that humanity has been given the ability to work and manage nature in ways that align with God's will. Christian ecotheology teaches that human actions toward nature should reflect love and reverence for God's creation, considering the broader impact on ecosystems. In other words, environmental stewardship is not only about resource

---

management, but also about maintaining a harmonious relationship between humanity and the natural world.

As a component of ecotheology, the concept of stewardship not only demands wise environmental management but also calls Christians to engage in concrete actions to preserve the Earth (Riska, 2024, p.1066). In this regard, Genesis 1:26–28 provides a strong theological foundation for sustainable ecological action. Christian ecotheological teaching urges believers to regard nature as creation with intrinsic value, and therefore, to be guarded and preserved with utmost responsibility. By integrating theological insights from Genesis 1:26–28, Christians can cultivate a more environmentally friendly lifestyle, one that benefits not only humanity but all living creatures on Earth.

### ***Integrating Local Wisdom with Environmental Ethics***

The integration of local wisdom with environmental ethics is an essential discourse in the effort to develop an educational model grounded in sustainability and ecological responsibility. A significant example of such wisdom is the indigenous culture of the Baduy people, which embodies strong ecological principles, including a simple lifestyle, reverence for nature, and sustainable management of natural resources. These values are highly pertinent in the context of religion-based environmental ethics education, particularly within Christian education that emphasizes human responsibility toward God's creation. The ecological philosophy of the Baduy asserts that environmental sustainability is an inherent part of spirituality and daily life, serving as a model for cultivating a responsible environmental character.

Religious-based environmental ethics education, particularly within the Christian context, can incorporate principles from local wisdom, as exemplified by the Baduy community. For example, the Baduy people treat nature not merely as a utilitarian resource but as a sacred entity integral to community life. In this sense, Christian environmental ethics also teaches the importance of maintaining a harmonious relationship between humans and nature, as exemplified in Genesis 1:26–28. Therefore, incorporating Baduy values into religious-based environmental ethics education can enrich perspectives on the significance of ecological balance and moral responsibility toward nature.

The synergy between the Baduy's ecocentric approach and the Christian anthropocentric view of environmental stewardship offers a holistic and inclusive model of environmental ethics. The Baduy, through their ecocentric worldview, place nature at the center of life, with humans serving as caretakers who must ensure the sustainability of the environment for future generations. Conversely, Christian theology, while focusing on the role of humans as leaders over the earth, also underscores the moral obligation of managing creation responsibly, as stated in Genesis 1:26–28. Ecocentrism and anthropocentrism can work in synergy when both are understood within an environmental ethics framework that prioritizes sustainability and shared well-being between humanity and nature (Munir, 2023, pp.28-32).

As part of religion-based environmental ethics education, this integration of ecocentric and anthropocentric approaches can be implemented in Christian educational curricula that emphasize creation care. In this regard, the local values of the Baduy people—such as reverence for nature and sustainable resource management—may serve as practical examples for teaching younger generations about moral responsibility toward the environment. The simple lifestyle practiced by the Baduy can also be used as an instructional tool in educating about the importance of reducing overconsumption, a key element in sustainable environmental management.

Therefore, combining local wisdom and religious teachings in environmental ethics education can foster a more holistic approach to stewardship of creation. The ecocentric principles of the Baduy and the biblical mandate for stewardship found in Genesis 1:26–28 provide a strong theological foundation for religion-based environmental ethics education—

---

one that not only prioritizes human well-being but also honors and nurtures nature as an integral part of God's creation. In light of escalating global ecological challenges, the application of this integrated approach becomes increasingly relevant in cultivating a society that is more responsible for the preservation of the earth.

## **The Concept of a Sustainable Environmental Ethics Model**

### ***Integrating Baduy Ecological Philosophy and Christian Stewardship of Nature***

A sustainable environmental ethics model that integrates the ecological philosophy of the Baduy people with the Christian theological concept of stewardship offers a holistic approach to preserving the natural environment. The Baduy ecological philosophy, which emphasizes living in harmony with nature, simplicity, and environmental preservation, aligns closely with Christian teachings on the stewardship of creation. In Baduy culture, a profound principle of natural balance exists, whereby the community avoids exploiting nature and instead promotes the sustainable use of natural resources. These values can thus be incorporated into Christian environmental ethics education, which teaches the moral responsibility of humans toward God's creation, as outlined in Genesis 1:26–28.

The first principle of the Baduy ecological philosophy to be integrated is the preservation of nature. The Baduy people believe that nature is an integral part of their spiritual life and must be conserved for the benefit of future generations. They adopt a lifestyle that avoids environmental destruction by limiting the use of natural resources and refraining from actions that could harm ecosystems. In the context of Christian environmental ethics, this principle resonates with the divine mandate in Genesis 1:26–28, which emphasizes stewardship over creation. This stewardship is not a license to exploit nature, but a call to care for it responsibly for the sustainability of life on Earth (Stevanus, 2019, p.102).

The second principle is simplicity of life. The Baduy people lead a modest life, avoiding excessive consumption that could damage the environment. This simplicity is key to maintaining balance between humanity and nature. In Christian theology, this principle aligns well with Jesus' teachings on simple and loving living. Accordingly, Christians can draaion from the Baduy lifestyle to reduce overconsumption, which is one of the major contributor to environmental degradation. Simplicity of life not only enriches spirituality but also supports environmental sustainability.

The third principle is coexistence with nature. The Baduy regard nature as an inseparable part of their communal life and live in a way that fosters a harmonious relationship with the environment. In Christian theology, this can be understood as a call to live in alignment with God's creation. The stewardship of creation as described in Genesis 1:26–28 teaches that humans are caretakers of nature, responsible for maintaining a harmonious relationship with all of creation. Therefore, in a sustainable environmental ethics model, coexistence with nature must be a fundamental principle in efforts to maintain ecological balance and prevent environmental damage.

Integrating the ecological principles of the Baduy with the stewardship mandate in Genesis 1:26–28 can form a sustainable environmental ethics model. Christian theology's emphasis on stewardship highlights the moral responsibility of humans toward nature and ecosystems. In this light, humanity is not only called to protect nature for its own sake, but also to maintain the ecological balance necessary to support life on Earth. By adopting principles from both Baduy philosophy and Christian theology, this model of environmental ethics provides a more comprehensive solution to addressing the global ecological crisis and promoting environmental sustainability for future generations.

---

### ***Application in Christian Education***

The integration of Baduy local wisdom and Christian eco-theological principles into Christian education provides a strategic opportunity to shape an educational paradigm that is not merely knowledge-oriented but also focused on character transformation and ecological spirituality. In this context, Christian education should not be limited to teaching that nature is part of God's creation; rather, it must cultivate an existential awareness that humans are called to be stewards, not arbitrary rulers of the earth (Genesis 1:26–28). The integration of ecological values from the Baduy tradition—such as frugality, self-control, reverence for natural rhythms, and prohibitions against excessive exploitation—can enrich Christian theology with contextual narratives that are relevant to real life. These values align with the spirit of Christian stewardship, which emphasizes a moral and spiritual responsibility to care for creation as a form of worship to God.

Education that instills this integration from an early age will nurture Christian children and adolescents to become individuals who are not only environmentally aware but also possess ecological piety—a piety born of faith, expressed in action, and directed toward glorifying the Creator through just and harmonious relationships with nature. To achieve this, Christian education must be redesigned as a space for holistic ecological spiritual formation, not merely cognitive learning or supplementary extracurricular activities. The curriculum should incorporate cross-cultural and cross-theological studies that merge Christian teachings with local wisdom, such as Baduy philosophy, enabling students to discern the values of the Kingdom of God hidden within cultures that honor creation. Transformative pedagogical practices should incorporate storytelling based on biblical narratives and indigenous community tales, faith-based conservation projects, spiritual retreats that connect to nature experiences, and the development of faith-based, environmentally friendly school projects. In doing so, Christian education teaches not only that caring for the earth is a divine command, but also that in every growing leaf and preserved soil, there lies a sacred call to love creation as an extension of our love for God. Hence, young Christians will be formed into disciples of Christ who stand for the integrity of creation and are ready to face the global ecological crisis not only with scientific solutions but with a faith that acts.

### ***Concrete Practices in Church and Society***

Concrete applications of an environmental ethics model that integrates the Baduy ecological philosophy and Christian eco-theological principles can begin with the development of community-based projects within churches. One such project is a faith-based conservation program, in which church members actively engage in activities that support environmental preservation. These may include tree planting, wise waste management, or the efficient and eco-friendly use of natural resources. Through these programs, churches do not merely teach the importance of stewardship over creation but also provide tangible examples of how Christian communities can play a role in caring for the earth as part of the Baduy society's religious responsibility (Sihotang et al., 2023, p. 22).

The church's sustainability movement can play a significant role in fostering environmental awareness within society. As an institution with a strong spiritual and social influence, the church can integrate Christian teachings with local wisdom, such as the Baduy ecological philosophy, to build a more inclusive sustainability movement. For instance, churches could involve their congregations in supporting sustainable agriculture, such as organic farming, or promote a simple lifestyle that reflects Baduy ecological principles. In this sense, the church becomes not only a place of worship but also an agent of social transformation that introduces environmentally sound solutions rooted in Christian values and local wisdom.

By adapting Christian teachings and local wisdom, the church can extend the sustainability movement to all levels of society. Churches can facilitate discussions and training on eco-

---

theology and the importance of environmental preservation as part of the Christian moral duty. They have a unique opportunity to educate their congregations about the wise stewardship of the natural world, whether through sermons, study groups, or community-wide projects. Thus, the church can serve as a driving force for creating positive change towards a more sustainable and environmentally conscious way of life.

### ***Baduy Ecological Philosophy and Stewardship in Christian Theology***

The synergy between the Baduy ecological philosophy and Christian environmental stewardship holds significant potential for developing a more holistic and sustainable model of environmental ethics. The Baduy philosophy emphasizes simplicity, environmental sustainability, and reverence for nature as a spiritual dimension of life. These principles resonate with Christian teachings that stress humanity's moral responsibility toward God's creation, as found in Genesis 1:26–28. When these two value systems are integrated, they can reinforce each other, creating a deeper understanding of how humans can coexist with nature without harming it. In this regard, Baduy wisdom, which focuses on conservation, and Christian theological stewardship principles can collaborate to promote broader environmental and spiritual sustainability.

Nevertheless, the integration of these two value systems also presents challenges. One of the main challenges lies in reconciling the ecocentric principles of the Baduy with the more anthropocentric tendencies of Christian theology. The ecocentric Baduy philosophy places nature at the center of life, where humans are an inseparable part of nature and act as guardians of ecosystem balance (Damayanti & Ningrum 2019, p.3). In contrast, Christian stewardship, while emphasizing responsibility toward nature, often takes a more anthropocentric view that positions humans as leaders or managers of nature (Tomusu, 2023, p.66). This difference in worldview may complicate efforts to find common ground between the Baduy emphasis on ecological balance and Christian teachings that may prioritize human-centered management of nature.

To address this potential conflict, an integrative approach is needed—one that harmonizes these two systems. A possible solution is to develop the understanding that humans, as God's creatures, bear not only moral responsibility for nature but also for maintaining the ecosystem balance that supports life on Earth. Thus, the ecocentric principles of the Baduy can be combined with a more inclusive Christian theology, where humans are invited to be protectors of nature, not dominators. In this way, both perspectives can complement rather than contradict each other, forming a more holistic and sustainable environmental ethics model.

This integration can be advanced through educational efforts based on eco-theological and local wisdom values. In this context, the church can play a crucial role in educating its congregation about the importance of combining Baduy ecological principles with Christian teachings on stewardship. By teaching that humans are not only nature's managers but also part of it, Christian education can offer a deeper insight into the importance of preserving the Earth. This approach helps Christian communities to perceive nature not merely as a resource to be exploited but as an integral part of the Baduy people's spiritual life.

Another challenge in this integration lies in its practical application in everyday life. Although the principles appear ideal in theory, implementing them at the community or individual level can be difficult without a shift in mindset and daily habits. Therefore, community-based programs are necessary to raise awareness of sustainability, such as faith-based environmental conservation initiatives and the promotion of simple living. The church can act as a change agent by facilitating activities that bring together Christian teachings and Baduy ecological philosophy in practical, tangible ways.

Despite the challenges in integrating Baduy ecocentric and Christian anthropocentric principles, the potential synergy is substantial. With a thoughtful and integrative approach,

---

these value systems can be united to construct an environmental ethics model that meets contemporary needs. A deeper understanding of creation stewardship that emphasizes harmony between humanity and nature can strengthen environmental preservation efforts and enrich Christian teachings on the moral responsibility of humanity toward God's creation.

### ***Practical Implications for Education and Policy in Christian Education***

An environmental ethics model that integrates the Baduy ecological philosophy with the stewardship mandate of Genesis 1:26–28 can have significant implications for Christian education and church environmental policies. Eco-theology-based Christian education that incorporates Baduy wisdom and Christian teachings on environmental stewardship can provide a strong foundation for nurturing an environmentally conscious generation. In the Christian education curriculum, teaching about moral responsibility toward nature, as outlined in Genesis 1:26–28, and the ecological principles of the Baduy, can encourage students to care more deeply for the Earth's preservation. Churches and Christian educational institutions can integrate these values through instructional materials, field activities, and sustainability programs that educate on caring for nature as part of the Christian faith.

Applying this environmental ethics model in church policy is also crucial. Churches can develop policies that prioritize creation care and minimize the environmental impact of church activities—such as reducing fossil fuel usage, implementing zero-waste principles, or promoting sustainable agriculture among congregants. Church programs that are based on eco-theology and Baduy local wisdom—such as environmental conservation training or environmentally-based community service—can reinforce the church's commitment to environmental sustainability. Moreover, churches can lead in advocating for public policies that support environmental sustainability by collaborating with environmental organizations to address relevant issues.

Eco-theology-based Christian education can also influence the ecological behavior of both Christian and wider communities. A deeper understanding of humanity's role as caretakers of creation—not merely for personal needs, but for the sustainability of the ecosystem—can foster more environmentally friendly behaviors. Educational programs based on eco-theological values will not only offer theoretical knowledge but also encourage concrete actions with a positive impact on the environment. For example, congregants educated in sustainability principles may begin adopting resource-efficient lifestyles, such as reducing plastic consumption, recycling, or utilizing renewable energy in their homes, as practiced by the Baduy community.

The implementation of eco-theology-based environmental ethics in Christian education and church policy holds the potential for long-term societal impact. When teachings on eco-theology and Baduy local wisdom are widely applied, they can inspire shifts in mindset and behavior among Christian and broader communities regarding environmental protection. Therefore, integrating these two value systems into Christian education and church policy contributes not only to ecological awareness among Christians but also to accelerating sustainability efforts necessary for preserving the planet for future generations.

### **Conclusion**

The integration of the Baduy ecological philosophy with the biblical mandate of environmental stewardship in Genesis 1:26–28 produces a sustainable model of environmental ethics by combining ecocentric and anthropocentric principles. The Baduy ecological philosophy, which prioritizes simplicity of life and reverence for nature, resonates with Christian teachings on the moral responsibility of humankind toward God's creation. By synthesizing these values, the resulting environmental ethics model not only emphasizes the management of

---

nature for human benefit but also promotes ecological sustainability and balance. This model provides a framework that enables humans to coexist with nature, preserving its integrity while meeting the needs of a balanced and sustainable life.

The implementation of this environmental ethics model in Christian education can be pursued by integrating eco-theological teachings into school curricula and church programs. In Christian schools, instructional content that combines eco-theological principles with the Baduy ecological philosophy can be instilled to educate students on the significance of environmental stewardship and human responsibility toward the Earth. Furthermore, church movements that engage congregations in environmental preservation efforts, such as nature conservation and the promotion of a simple lifestyle, can serve as effective platforms for introducing these values to the broader community. Through this approach, the church and Christian educational institutions can actively contribute to fostering positive change in support of environmental sustainability.

### Acknowledgment

The author would like to express gratitude and appreciation to Arumbae: Jurnal Ilmiah Teologi dan Studi Agama, which has processed this article professionally, making it possible for it to be published for the public.

### Declarations

- Funding Statement** : This research was conducted without the support of any external funding. The authors did not receive financial assistance, grants, or sponsorship from any institution or funding body.
- Conflict of Interest** : The authors declare that there are no conflicts of interest related to the conduct, findings, or publication of this study.

### Referances

- Ahmad Rijal Faruq, M. Darul Falah, N.S.N. (2024) 'Strategi Pengembangan Ekowisata Suku Baduy terhadap Kesejahteraan Masyarakat Suku Baduy', *Agrofortech*, 2(2), pp. 968–977.
- Eunike Clarisa Nababan et al. (2022) 'Anak Muda Kristen Peduli Lingkungan Hidup', *Lumen: Jurnal Pendidikan Agama Katekese dan Pastoral*, 1(2), pp. 79–84. <https://doi.org/10.55606/lumen.v1i2.44>.
- Fitri, M.R. (2023) 'Keselarasan Kehidupan Masyarakat Baduy untuk Pencapaian SDGs', in *Prosiding Konferensi Nasional Sosiologi (PKNS)*, pp. 245–250.
- Mohamad Abduh et al. (2023) 'Implementasi Gaya Hidup Berkelanjutan Masyarakat Suku Baduy Banten', *Jurnal Citizenship Virtues*, 3(2), pp. 607–614. <https://doi.org/10.37640/jcv.v3i2.1879>.

- 
- Muluneh, M.G. (2021) 'Impact of Climate Change on Biodiversity and Food Security: A Global Perspective—A Review Article', *Agriculture and Food Security*, 10(1), pp. 1–25. <https://doi.org/10.1186/s40066-021-00318-5>.
- Munir, M.I. (2023) 'Corak Paradigma Etika Lingkungan: Antroposentrisme, Biosentrisme dan Ekosentrisme', *Yaqzhan: Analisis Filsafat, Agama dan Kemanusiaan*, 9(1), pp. 19–35. <https://doi.org/10.24235/jy.v9i1.10000>.
- Ojo, A.B. (2020) 'Ethical Response to Ecological Challenges: A Call to Responsible Stewardship', *JORAS - Nigerian Journal of Religion and Society*, 10(1), pp. 98–112.
- Putri, A.S., Sembodo, J. and Prabowo, Y.S. (2022) 'Menilik Prinsip Penatalayanan Manusia Terhadap Alam Berdasarkan Kejadian 1:26-28', *DUNAMIS: Jurnal Teologi dan Pendidikan Kristiani*, 6(2), pp. 749–760. <https://doi.org/10.30648/dun.v6i2.648>.
- Riska (2024) 'Ekoteologi Kristen: Teologi Penciptaan dan Tanggung Jawab Terhadap Lingkungan', *HUMANITIS: Jurnal Humaniora, Sosial dan Bisnis*, 2(9), pp. 1061–1073.
- Silalahi, F.H.M. and Purwanto, E. (2025) 'Sacred Harmony: Exploring Pikukuh Tilu Philosophy in the Spiritual, Social, and Environmental Practices of the Baduy People', *Pharos Journal of Theology*, 106(2), pp. 1–20. <https://doi.org/10.46222/pharosjot.106.2022>.
- Siti Muhibah, R.B.R. (2022) 'Mengenal Karakteristik Suku Baduy Dalam dan Suku Baduy Luar', *Jawara*, 9(1), pp. 73–85.
- Siwy, H.X. and Hutagalung, S. (2024) 'Memelihara Surga Bumi: Analisis Persepsi Gereja terhadap Ekoteologi melalui Sudut Pandang Kejadian 2:15', *Veritas Lux Mea (Jurnal Teologi dan Pendidikan Kristen)*, 6(1), pp. 148–163. <https://doi.org/10.59177/veritas.v6i1.271>.
- Stevanus, K. (2019) 'Pelestarian Alam sebagai Perwujudan Mandat Pembangunan: Suatu Kajian Etis-Teologis', *Kurios*, 5(2), pp. 94–108. <https://doi.org/10.30995/kur.v5i2.107>.
- Tomusu, A.Y. (2021) 'Fondasi Etika Ekologi dari Perspektif Teologi Kristen', *SESAWI: Jurnal Teologi dan Pendidikan Kristen*, 2(2), pp. 57–74. <https://doi.org/10.53687/sjtpk.v2i2.54>.
- Torres-Romero, E.J. et al. (2024) 'Accelerated Human-Induced Extinction Crisis in the World's Freshwater Mammals', *Global Environmental Change Advances*, 2(1), pp. 1–12. <https://doi.org/10.1016/j.gecadv.2024.100006>.
- Wahyuni, H. and Suranto, S. (2021) 'Dampak Deforestasi Hutan Skala Besar terhadap Pemanasan Global di Indonesia', *Jiip: Jurnal Ilmiah Ilmu Pemerintahan*, 6(1), pp. 148–162. <https://doi.org/10.14710/jiip.v6i1.10083>.
- Winda, N. and Bahri, S. (2020) 'Ekologi Alam di Tanah Baduy dalam Novel Balat Cinta di Tanah Baduy Karya Uten Sutendy', *Stilistika: Jurnal Bahasa, Sastra, dan Pengajarannya*, 5(2), pp. 256–263.

- 
- Yunita, Raden Rahma Restu Maulida, Naufalia Putri, Dede Nadien Rahmadini, D.H. (2025) 'Pelestarian Adat Istiadat Masyarakat Baduy di Era Modernisasi', *Aliansi: Jurnal Hukum, Pendidikan dan Sosial Humaniora*, 2(1), pp. 88–96.  
<https://doi.org/10.62383/aliansi.v2i1.681>.
- Yuono, Yusuf Rogo (2019) 'Melawan Etika Lingkungan Antroposentrisme Melalui Interpretasi Teologi Penciptaan Sebagai Landasan Bagi Pengelolaan-Pelestarian Lingkungan', *Journal Fidei*, 2(1), pp. 183–203.  
<https://doi.org/10.34081/fidei.v2i1.40>.