

Eco-Dhamma: Buddhist Philosophies for Environmental Stewardship in Sukabumi, Indonesia

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ABSTRACT

Environmental damage is a complicated problem to be resolved in a short time. Environmental pollution in various countries including Indonesia is very alarming. Buddhism as one of the major religions in the world teaches its followers to always maintain, care for and clean the natural environment wholeheartedly. The Buddha has told his disciples the noble words related to ecology. The purpose of this research is to find out how Buddhism views on protecting the environment and its implementation at Vihara Widhi Sakti in Sukabumi City, West Java. This research uses qualitative research method based on data collection through participant observation, interview, and documentation study. The results and discussion of this research can be concluded that ecology in Buddhism, the Buddha often mentioned environmental issues to his students. This ecological issue in Buddhist terms is called Eco-Dhamma and Paticcasamuppada. While the implementation of environmental ecology in Vihara Widhi Sakti is carried out in the activity of cleaning the monastery and reducing waste based on the teachings of Buddhist values. Thus, this research helps illustrate that spirituality, religious values, and ancient teachings such as those found in Buddhism can have a positive impact in addressing the environmental challenges faced by modern society. It provides a basis for further developments in the field of study on the relationship between religion, ethics, and environmental conservation.

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Introduction

The issue of religion and the environment is often considered relevant in the current era, as it covers socio-political, socio-cultural, religious, gender equality, and other religious issues. However, there is still a lack of religious leaders who encourage cleanliness and care for the environment (Fadlillah, Yuliani, & Eka, 2021). Today, piety is often seen as piety to God and a few humans, while environmental hygiene is often neglected in daily life (Nasr, 1990).

The issue of environmental cleanliness is more important in the context of nation and state than in the context of individual life. Manufacturing industries in Indonesia, for example, apply advanced technologies that are not suitable for the country's environment, resulting in severe environmental damage such as air pollution, river and sea water pollution, extinction of marine species, inhibition of coral reef growth, and disruption of ecosystems (Cahyono, 2011; Prasetyo, 2023; Simandjuntak, 2013). In addition, the accumulation of garbage on land has also become a significant environmental problem. In conclusion, although religion and environmental issues are important, they are often ignored in the context of nation and state development (Sulistyo, 2018).

One of the religions in Indonesia that has teachings about environmental concerns is Buddhism. The teachings of the Buddha emphasize the importance of internalizing Buddhist values and appreciating the truth of religious teachings in attitudes and behaviors (Nanamoli & Budhi, 1995). Buddhism teaches love and compassion for all beings and nature, emphasizing the importance of awareness and concentration to destroy the qualities of hatred, greed, and avarice. However, the author's research focuses on the cleanliness of the natural environment due to the many problems that arise, such as natural imbalances, environmental damage, lack of awareness, and greedy human behavior.

Buddhism emphasizes the importance of respecting and appreciating the earth, as nature and humans are interconnected. Hence, this research aims to raise awareness and concern for environmental cleanliness, so as to create a comfortable and decent place to live. Individuals who care for, maintain, and love the ecosystem of the natural environment will benefit from the environment itself. This research offers an alternative to increase awareness and cleanliness of the natural environment by referring to Buddhism.

Therefore, this research aims to find out how Buddhism views on ecology and its implementation or the application of ecology itself and efforts to overcome ecology itself at Widhi Sakti Monastery in Sukabumi City, West Java.

Several previous studies have been conducted on the topic of Buddhism and the environment. For example, Lionel Obadia (2011) discussed the concept of ecology in Buddhism. This research is different from my research, which takes place at Vihara Widhi Sakti, Sukabumi City. This research argues that Buddhism offers a way for humans to avoid greed and environmental problems through meditation and environmental ethics. Then, Santoso's (2020) research explored environmental issues in Buddhism, specifically focusing on forest and land fires in Central Kalimantan Province. The research highlighted the role of Buddhism in addressing natural environmental issues, especially during the dry season when peatlands are easily burned and waste is carelessly burned. Meanwhile, Manik's (Tarisayi & Manik, 2021) research on environmental management focuses on healthy lifestyle systems

and community behavior for proper environmental management according to scientific principles.

The research is useful in inspiring this research. However, there are differences that make it novel between the previous research and this research. First of all, the significant difference lies in the context and location of the research. Previous studies, such as the study by Lionel Obadia (Obadia, 2011), focused on the concept of ecology in Buddhism in general, whereas this study focuses on the implementation of Buddhist teachings in environmental practices at Vihara Widhi Sakti, Sukabumi City. This means that this research explores the concrete ways in which Buddhist teachings on the environment are applied and practiced in the specific environment of a monastery, including specific meditation practices and environmental ethics.

In addition, Santoso's (Santoso et al., 2020) research focusing on environmental issues in Buddhism, such as forest fires in Central Kalimantan, highlighted the role of Buddhism in addressing specific environmental problems. Meanwhile, this study, with a research location in Vihara Widhi Sakti, Sukabumi City, provides a more in-depth look at how daily environmental practices in a particular monastery play a role in local environmental conservation. Another uniqueness is that this research incorporates local social and cultural aspects relevant to Vihara Widhi Sakti and its surrounding community. This will provide a deeper context for understanding the implementation of Buddhism in a specific setting and how it affects the relationship between the monastery and the local community.

Overall, this research brings an element of novelty with its more specific focus on Widhi Sakti Vihara in Sukabumi City, the local context, and the concrete implementation of Buddhism in daily environmental practices. This will provide a deeper understanding of the link between Buddhism and environmental conservation in a locally relevant context.

Furthermore, this research uses Graham Parkes' theoretical approach to the relationship between religion and human behavior. Graham Parkes' approach to the relationship between religion and human behavior towards the environment is one that involves a deep understanding of how religious beliefs and spiritual values can influence the way individuals and communities interact with nature. Parkes is a philosopher who has studied various religious traditions, particularly Buddhism, and sought to understand how these religious views influence human attitudes and actions towards the environment.

Parkes considers that religious views are fundamental worldviews for individuals and societies. This includes an understanding of the universe, the purpose of life, moral values, and how humans should interact with nature. In the context of Buddhism, for example, the view of the interconnectedness of all living things is one of the central elements in the worldview of Buddhism (Schmithausen, 1997).

Parkes also highlighted the influence of religious views on attitudes and behavior. Parkes argues that a person's religious views can influence how they view the environment and how they behave towards it. For example, the belief in the interconnectedness of all living things in Buddhism can motivate individuals to behave more responsibly towards the natural environment and other creatures.

Then, Parkes explains awareness of interconnection. Parkes' view emphasizes awareness of the interconnections between humans, nature and other beings. He considers that this understanding, as taught in many religions, can trigger positive changes in attitude and behavior towards the environment. Awareness of the fact that human actions have a much wider impact than is directly visible encourages individuals to act responsibly towards nature.

This is linked to ethics and morality. Parkes highlights the role of ethics and morality in religious views. Beliefs about moral and ethical values in many religions can motivate sustainable actions that protect nature and living things. For example, in certain religions, respecting nature and other creatures is considered a very important moral duty.

Finally, Parkes' approach also underscores the importance of education in stretching the influence of religious views on individual actions towards the environment. Through education, individuals can more deeply understand the values and views in their religion and apply them in concrete actions to protect nature.

Graham Parkes' approach illustrates the complexity of the relationship between religion and human behavior towards the environment. It reflects the profound influence that religious beliefs and spiritual values can have in shaping our attitudes and actions towards nature. This understanding triggers deeper thinking about how we can utilize religious views to promote environmental conservation and sustainability.

Method

This research explores Buddhist views on ecology and its implementation at Widhi Sakti Monastery in Sukabumi City using qualitative research. This method uses facts based on social phenomena and collects and analyzes data through oral or written interviews with competent sources (Sugiyono, 2022). The research focused on case studies and social conditions, which made it possible to make direct observations and understand Buddhist perspectives on ecology. The research utilizes documents, archives, and writings from Buddhist lectures on ecology to provide concrete evidence and provide a deeper understanding of Buddhist perspectives on ecology.

Furthermore, the data collection process was conducted through: 1) participant observation; 2) interviews; and 3) literature study. Participant observation is the main method used in this research, which aims to obtain reliable and independent data regarding Buddhist views on ecology and its implementation at Widhi Sakti Monastery in Sukabumi City. The author used participant observation techniques to explore data and obtain a comprehensive view of this research. The research also highlighted the monastery's commitment to cleanliness, as outlined in Buddhist sacred texts and religious lectures. Then, semi-structured interviews were conducted to collect data at Widhi Sakti Vihara in Sukabumi City. The author interviewed Widhi Sakti Vihara administrators, including Mr. Arieffin Natawidjaja as Public Relations and several Buddhists. Arieffin, who is a native Chinese descendant, has been a public relations officer since 2019 and serves as Chairman of Kesatuan Dharma Sasana Education Foundation, Chairman of 5 PSMTI Sukabumi

City, Founder of Fobi Sukabumi City, Odeon Kampoeng Naga, IT Yong Chun Association Sukabumi City, Chinese Observer, Preservationist and Researcher of Chinese Cultural Traditions. Meanwhile, documentation is an important component in research, providing accurate data in various forms such as books, documents, and portrait images. Documentation complements data collection techniques, so the results are more reliable and credible. This research is focused on photographic images of the current situation at Vihara Widhi Sakti Kota Sukabumi, using documentation as a complement to the entire set of data collection techniques.

Results and Discussion

Vihara Widhi Sakti Sukabumi

Buddhism in Sukabumi was brought by Chinese people who began to settle in the land of Villa Soekaboemi, previously known as Cikole. Long before Sukabumi City was officially established, Soekaboemi Land already existed in the 1800s. Thus, Buddhism in Sukabumi has been around since the 1800s. In 1934, a Bhikhu from Sri Lanka, Narada Maha Thera, came to Indonesia. He was the first Theravada Buddhist monk to come to spread Buddhism after more than 450 years of the collapse of the Hindu-Buddhist empire. In 1953, a Chinese named The Boan An became the first Indonesian Bikhu after more than 450 years. His name was Ashin Jinarakkhitta, in the same year Bhikhu Ashin Jinarakkhita came to Sukabumi and since then Klenteng Bie Hian Kiong in Sukabumi was legally recognized as Vihara Widhi Sakti. The congregation of Vihara Widhi Sakti began to receive Buddhist guidance by Bhikhu Ashin Jinarakkhita, where previously the congregation was not under the guidance of a Buddhist Bhikhu, but worshiped individually in the existing way. The number of Buddhists in Sukabumi City in 2021 according to Disdukcapil is around 2555. While in Indonesia, the number of Buddhists is not known with certainty, but the results of the census conducted by the Central Statistics Agency (BPS) the number of Buddhists in the latest data in 2018 was 2,062,150 adherents or 0.7% of the total population of Indonesia.

Widhi Sakti Monastery is a place of Buddhist worship located in the Odeon area, Nyomplong Village, Warudoyong Subdistrict, Sukabumi City. Widhi Sakti Monastery is a very old building over 100 years old built when Sukabumi City experienced an outbreak of cholera during the Dutch colonial period when it was originally named Bie Han Kiong. Public Relations of Widhi Sakti Monastery in Sukabumi City, Arieffin Natawidjaja said that the establishment of Widhi Sakti Monastery was inseparable from a citizen of Chinese descent named Thung Hoat Tiat, he was known as a kungfu practitioner who lived a very simple life and smiled a lot (Purnama, Sayekti, & Sugeng, 2022).

Figure 1. Vihara Widhi Sakti Sukabumi



source: personal documentation

Widhi Sakti Monastery has a comfortable place for people who want to worship, this monastery has three floors, the ground floor is for the practice of religious rituals and the Widhi Sakti Monastery Foundation Office, the second floor is for preaching and religious lectures and the last is the third floor. What is interesting about the third floor is that it has a very spacious outdoor room with a beautiful and soothing view and almost 360° around the city of Sukabumi seen with beautiful mountains and hills, the room on the third floor is intended for meditation, calming the mind and achieving true happiness. As already mentioned, Widhi Sakti Monastery was established in 1910 which was originally named Bie Hian Kiong and has been renovated several times, especially in 1957 there were major renovations and minor renovations to the monastery.

The building has a distinctive design with shades of red and dragon statues in every corner. Widhi Sakti Monastery adheres to Mahayana Buddhism in Borobudur Temple with the initial gate of two dragons wrapped around a pole which is believed that dragons are very sacred and sanctified for Buddhists and some Buddhists believe that dragons are sacred vehicles for the gods (sky people).

Buddhism's View of the Environment

Buddhism, which originated in India, emerged as a reaction to Hinduism in the 6th century BC. With 521 million followers, the religion was first propagated by Sidharta Gautama, who was born in 523 BC. Gautama, the son of King Sudhodhana, chose asceticism and renounced his greatness to live as a hermit, seeking to illuminate the meaning of life and save all beings from suffering. The Four Noble Truths are an important aspect of Buddhism (Bodhi, 2012).

Buddhism aims to liberate people from suffering and achieve happiness, but its teachings are closely related to the environment. Buddha's birth and asceticism were influenced by the surrounding environment, such as forests, rivers, caves, and houses of worship. Various schools within Buddhism emerged, with the core teachings remaining the guiding principles. The Mahayana school encourages vegetarian rituals, with a focus on eating vegetables and avoiding harming living

beings. Monks in Thailand often associate clothing with trees as a symbol to protect and preserve the natural environment. Today, many Buddhists take an interest in environmental issues, linking them to the Buddhist teachings to protect, care for and preserve the natural environment. Buddhism is still relevant in today's world, and its application in daily life is essential to achieve nibbana and preserve the environment.

The Dharma in Buddhism is divided into Tripitaka, or three baskets, Vinaya Pitaka, Sutta Pitaka, and Abhidharma Pitaka, which are sacred teachings that help individuals to free themselves from prolonged dukkha and achieve Nibbana for all living beings, focusing on the values and points.

Vinaya Pitaka

The Vinaya Pitaka is part of the Tri Pitaka scriptures in Buddhism, which focuses on self-control and care for the environment. It consists of three parts: Suttavibhanga, Khandaka, and Parivara. The Vinaya Pitaka emphasizes the importance of self-control and respect for nature to prevent natural disasters and poor ecosystems. By observing these precepts, individuals can become good people and avoid harm to themselves, others, and the environment. By practicing self-control and good morality, the cycle of life becomes smoother, preventing conflict and division among all living beings. This approach has a positive impact on all individuals involved.

Sutta Pitaka

The Sutta Pitaka, a Buddhist teaching, spans over 45 years of sermons and focuses on human life with the natural environment. Life is closely related to living, developing, and growing, as is the case with plants, animals, and inanimate objects. The Karania Sutta in Buddhism emphasizes the importance of living in harmony with the environment, as the environment serves many functions and is home to many invisible beings (Santoso et al., 2020). Maintaining, caring for, and cleaning the environment is essential for the survival of humans and other creatures. Not disposing of garbage and cleaning the environment can lead to disasters.

In Buddhism, there are major events related to the Buddha's life, such as his birth, quest for happiness or enlightenment, and his death (parinibbana). The Buddha advised his followers to find a quiet and beautiful place to focus on self-control, such as in a forest or under a tree, to focus on self-control and calm the mind. The natural environment is an integral part of the Buddha's teachings, which emphasize the importance of respecting and caring for the environment.

Abhidhamma Pitaka

The Abhidhamma Pitaka is a Buddhist book written at the Fourth Council in Aluvihara, Sri Lanka around 83 BC. It contains the laws of philosophy, metaphysics and mental science, known as Buddhist Psychology. The Abhidhamma Pitaka is often the highest teaching in Buddhism, teaching how to attain true happiness through the ritual practice of the Vinaya Pitaka and Sutta Pitaka.

In the Vanaropa Sutta, the Buddha explains that anyone who is steadfast in the dharma and has a high moral and ethical character will be reborn into a fortunate and happy realm. The Vinaya Pitaka states that monks should not dispose of garbage in any place, including feces, carelessly. Pakinnaka, a type of sikkhapada that deals with urination and defecation, is a type of sikkhapada that focuses on maintaining cleanliness, comfort, and not harming humans, animals, or the environment.

The Buddha also explained the natural environment as a simile, comparing it to bees pollinating flowers without harming them. Monks should not harm those who have made significant contributions, and the forest is considered a soothing and pleasant place even though most people dislike it (Purnama et al., 2022).

Buddhism's affinity with the natural environment is evident in its scriptures and teachings, which use nature as a metaphor to teach high ethical and moral values. An example is the use of bees that collect flower juice without destroying the shape, color, or fragrance of the plant. This analogy is used to teach that the Bhikhu, a Buddhist, should emulate the actions of bees to maintain moral values and avoid damaging the natural environment and ecosystem. This deep connection with the natural environment is an important aspect of Buddhism, which guides students to uphold high moral standards in their daily lives.

Implementation of Buddhist Teachings in Protecting the Environment at Widhi Sakti Monastery

Implementation of Vinaya Pitaka Teachings

Vihara Widhi Sakti, located in Sukabumi City, is one of the most active places of worship and practice of Buddhism in Indonesia. Members of Vihara Widhi Sakti have taken a unique approach to protecting the environment by applying the Buddhist teachings in the Vinaya Pitaka. They understand that self-control and respect for nature is an integral part of their spiritual practice, which has a positive impact not only on themselves but also on the surrounding environment.

First, self-control and responsible consumption. Widhi Sakti Vihara members practice the teachings of the Vinaya Pitaka through self-control in the consumption of food and goods. They understand that excess consumption can lead to waste of natural resources and environmental pollution. Therefore, they apply simple principles to reduce their environmental footprint: "Eat according to needs, not wants." Monastic members also adopt vegetarianism as part of their practice. This is a form of respect for all living beings and reduces the adverse impact of animal farming on the environment. Thus, their practice of vegetarianism is a concrete implementation of the Vinaya Pitaka's teachings on ethics and self-control (Silanda, 2003).

Second, harmony with nature. Buddhist teachings in the Vinaya Pitaka emphasize the importance of maintaining harmony with nature. Widhi Sakti Monastery members are actively involved in environmental conservation activities that include cleaning the environment around the monastery, planting trees, and anti-plastic campaigns. They understand that small actions such as reducing the use

of single-use plastics can have a big impact on environmental sustainability. In addition, they also celebrate important days in the Buddhist calendar by doing charity work such as cleaning up beaches or areas affected by natural disasters. This is a concrete manifestation of their concern for the environment and commitment to maintaining the balance of nature.

Third, environmental education. Vihara Widhi Sakti members realize that education is the key to sustainable change. Therefore, they actively involve themselves in environmental education campaigns in the local community. They give lectures and workshops on sustainable practices, waste reduction, and the importance of taking care of nature. In addition, they also integrate environmental and ethical concepts in Buddhism into the Buddhist education curriculum in local schools. This aims to ensure that the values of caring for the environment become an integral part of the Buddhist education received by the younger generation.

Fourth, simple and sustainable living. Members of Widhi Sakti Monastery live a simple and sustainable life. They design monastery buildings with energy efficiency in mind and the use of environmentally friendly materials. They also promote the use of eco-friendly transportation such as bicycles and carpooling among community members. In addition, they practice the principles of minimalism in their daily lives, reducing consumption of unnecessary items and recycling as much as possible. This is a concrete manifestation of self-control and awareness of the impact of excessive consumption on the environment (Armia.F, 2018).

Through the implementation of Buddhist teachings in the Vinaya Pitaka, members of Widhi Sakti Monastery in Sukabumi City have created an environment that is in line with their spiritual values. They prove that religious practices are not only relevant in a personal context, but can also have a real positive impact on the environment and society around them. By practicing self-control, ethics, and care for nature, they set an example for others in maintaining a balance between spirituality and environmental sustainability.

Implementation of Sutta Pitaka

Vihara Widhi Sakti in Sukabumi City is not only a place of worship for Buddhists, but also a community that is active in protecting the surrounding environment. They recognize the importance of Buddhism, especially in the Sutta Pitaka, which teaches the values of living in harmony with the natural environment. The following is a concrete implementation of the Sutta Pitaka Buddhist teachings in the practice of protecting the environment by members of Widhi Sakti Monastery:

First, awareness of life and the environment. Widhi Sakti Monastery members understand that human life and the natural environment are an inseparable unity. They believe that just as life develops and grows, so does the natural environment need to be maintained and cared for. In Buddhism, human life is often compared to the lives of other creatures such as plants and animals. This is the basis for them to maintain a balance between human life and nature (Walshe, 1995).

Second, caring and cleaning the environment. Members of Widhi Sakti Monastery are actively involved in environmental conservation activities, such as cleaning the environment around the monastery and public areas. They practice

Buddhist teachings that emphasize the importance of caring for and cleaning the environment as a form of respect for nature. They believe that a clean and healthy environment will support a better life for humans and other creatures.

Third, responsible waste management. In line with the teachings of the Sutta Pitaka which reminds the importance of not littering, Widhi Sakti Temple members implement responsible waste management practices. They reduce the use of single-use plastics and recycle as much as possible. In addition, they are also active in anti-plastic campaigns in the local community to reduce the negative impact of plastic waste on the environment.

Fourth, harmony with nature. Vihara Widhi Sakti has a well-maintained garden and beautiful green areas around it. This is not only a place for meditation, but also a tangible manifestation of harmony with nature. They understand that seeking tranquility and enlightenment as taught by the Buddha can be more effective if done in a calm and beautiful environment. Hence, they lovingly care for plants and trees as part of their spiritual practice.

Through the implementation of the teachings of the Buddha Sutta Pitaka, members of Widhi Sakti Monastery in Sukabumi have created an environment that is in line with their spiritual values. They are not only good people in their religious practices, but also positive agents of change in protecting and caring for the natural environment. By practicing values such as mindfulness, responsible waste management, and environmental education, they prove that maintaining a balance between human life and nature is an important and possible task.

Implementation of Abhidhamma Pitaka

At Vihara Widhi Sakti, Sukabumi, the Buddhist teachings in the Abhidhamma Pitaka have become a source of inspiration for its members in taking care of their surrounding environment. The Abhidhamma Pitaka, which focuses on philosophy, metaphysics and mental science, provides a deep understanding of the relationship between the mind and the universe. Some concrete implementations of the Buddha's teachings in the Abhidhamma Pitaka in the practice of protecting the environment by members of Vihara Widhi Sakti.

First, Awareness of the Interconnection of All Beings. Members of Widhi Sakti Monastery understand that the Abhidhamma Pitaka teachings emphasize the concept of interconnection between all beings. They believe that human actions affect not only themselves but also the environment and all other beings. This awareness of interconnection encourages them to act responsibly towards the natural environment (Zazuli, 2018).

Second, ethical and wise use of resources. The Abhidhamma Pitaka teachings teach the importance of ethics in the use of natural resources. Vihara Widhi Sakti members practice wisdom in the use of resources such as water, energy and fuel. They understand that excessive and irresponsible use can harm the environment and other beings. Therefore, they take measures to conserve natural resources and reduce negative impacts. In addition, the Abhidhamma Pitaka also teaches that balance in the universe is the key to true happiness. Members of Vihara Widhi Sakti take this principle as a guide in their actions. They are active in nature conservation

such as planting trees, keeping rivers and forests clean, and promoting awareness of the importance of maintaining a balanced ecosystem.

Through the implementation of Buddhist teachings in the Abhidhamma Pitaka, members of Widhi Sakti Monastery in Sukabumi have brought wisdom, ethics, and awareness of the interconnection between humans and nature into their daily practices. They are not only devout Buddhists, but also caring protectors of the environment. In doing so, they prove that protecting the environment is an integral part of a deep spiritual practice and can have a positive impact on the lives of all beings in the universe.

Eco-Dhamma Teachings: Solutions to Protect the Environment at Vihara

Widhi Sakti

Eco-Dhamma is a Buddhist teaching that emphasizes ecological principles, focusing on the reciprocal relationship between humans and the natural environment, including animals. This reciprocal relationship, known as *Paticcasamuppada*, significantly impacts the life cycle of living beings and can lead to fatal consequences if damaged. Buddhism, as an environmentally friendly religion, supports environmental awareness and moral control, aiming to address the serious problem of pollution and environmental degradation.

Buddhism focuses on liberating humans from suffering in this world, but also coexisting with the natural environment. To achieve *Nibbana*, one must rid oneself of impurities and understand the Buddha's teachings on rebirth. The Buddha, in the *Brahmajala Sutta*, *Digha Nikaya*, explained that he avoided destroying the natural environment, as trees and other living beings also deserve life like humans. By understanding the science of Buddhism and Buddhist teachings, one can cope with and care for the natural environment, promoting a more harmonious and sustainable society (Hansen, 2008).

Buddhism teaches that the origin of human life and the universe is due to great beings born from the Gods, who doubtfully and uncertainly manage the earth. The Buddha explained that if humans sincerely perform these deeds, they will attain great enlightenment and light in the form of the Four Noble Truths. These truths consist of the glory in truth, the glory in endless suffering, the glory in the cessation of suffering, and the glory in striving to eliminate suffering and attain enlightenment.

The *Nidanasamyutta*, *Samyutta Nikaya*, discusses the interdependent laws of cause and effect in the universe, which can result in prolonged sorrow and suffering if not dealt with properly. Human indifference in protecting nature and the environment is a major factor in this indifference. Zen Buddhism, which originated in China and was brought to Japan from China, emphasizes the importance of cleansing as a practice of spirituality and morality, similar to meditation. In Zen Buddhism, daily activities, such as cooking and cleaning, are seen as teachings and a good opportunity to implement Buddhist teachings (Sukodoyo, 2018).

These Buddhist teachings are then implemented by the administrators and congregation of Widhi Sakti Monastery Sukabumi as a form of application of Buddhist teachings in daily life. For example, Widhi Sakti Monastery pays great attention to the cleanliness of each room by sweeping the floor every day and every

certain time by carrying out the Buddhist values contained in *Patticasamuppaddha*, the environment around Widhi Monastery is quite well maintained.



Figure 2. Cleaning activities at Widhi Sakti Monastery

source: personal documentation

In addition, Widhi Sakti Monastery of Sukabumi City also sorts goods or recycles goods into something of value and can reduce plastic waste. Arieffin Natawidjaja said that Widhi Sakti Monastery prohibits the use of styrofoam because styrofoam is an object that is difficult to recycle and takes years to decompose properly in the soil. Therefore, the use of styrofoam is prohibited in Widhi Sakti Monastery by considering the health of the people and preserving nature and the environment by not using styrofoam and plastic bags.

Widhi Sakti Monastery in Sukabumi City is a well-maintained monastery and an embodiment of Buddhism. The monastery youth actively collaborate with the Widhi Sakti Vihara Foundation and local residents to maintain a comfortable and clean environment. Arieffin Natawidjaja emphasized the importance of preserving nature and the environment, as it provides a good quality of life and oxygen for humans. Collaboration between religious communities and local government is essential to address environmental issues and promote sustainability (Arieffin Natawidjaja, Personal Communication, 28 April 2023).

Caring for the natural environment is also important for human mental health. A good environmental ecology with well-maintained hygiene reduces the risk of sources of disease and promotes a healthier and fitter spirit. By involving all religious communities and the local government, the monastery ensures environmental cleanliness and promotes mental health benefits.

Implementation of Buddhism in Protecting the Environment: An Analysis with Graham Parkes' Approach

Graham Parkes' approach to the relationship between religion and human behavior towards the environment has strong relevance in the context of the implementation of Buddhism by members of Widhi Sakti Monastery in Sukabumi in protecting the environment. Parkes argues that religious views can have a profound

influence on human attitudes and behavior towards nature. In the case of Widhi Sakti Monastery, the Buddhist teachings in the Abhidhamma Pitaka become the basis for their views and actions towards the natural environment.

First, the view of Interconnection. Graham Parkes notes that strong religious views often reflect an understanding of the interconnection between humans and nature. Buddhism in the Abhidhamma Pitaka has taught that all beings, including humans, are interconnected in the universe. This view is reflected in the practices of Vihara Widhi Sakti members who consider human actions to have a wider impact than is directly visible. This awareness of interconnection encourages them to act responsibly towards the environment.

Second, ethics and wisdom in resource use. Parkes' view of religion influencing human behavior towards the environment also applies at Vihara Widhi Sakti. Buddhism in the Abhidhamma Pitaka teaches ethics in the use of natural resources. Members of the monastery take prudent actions in using resources such as water, energy and fuel. This ethical view is in line with their religious views which see wisdom in the use of resources as a form of respect for the sustainability of nature.

Third, concern for the balance of nature. Graham Parkes emphasizes that religious views that view nature as an inseparable part of human life can motivate acts of nature conservation (Ambedkar, 2011). This view is reflected in the practices of Widhi Sakti temple members who maintain the balance of nature through planting trees, keeping rivers and forests clean, and promoting awareness of the importance of maintaining ecosystems. They believe that maintaining the balance of nature is a duty given by their religious views.

Fourth, environmental education. Graham Parkes also highlights the role of education in the influence of religious views on human attitudes towards the environment. At Vihara Widhi Sakti, environmental education is an important part of their efforts to maintain a balance with nature. They provide lectures, workshops and seminars that integrate Buddhist teachings and sustainable practices. This approach combines religious views with active educational efforts in instilling awareness of the importance of protecting nature.

Fifth, responsible waste management. Graham Parkes points out that religious views can motivate environmentally responsible actions. Vihara Widhi Sakti members implement responsible waste management practices in accordance with the teachings of the Abhidhamma Pitaka. Their views on ethics and responsibility towards nature encourage them to reduce the use of single-use plastics, recycle, and ensure waste is disposed of properly (Dhammananda, 2002).

Overall, Graham Parkes' approach on the relationship between religious views and human behavior towards the environment is highly relevant in the context of Vihara Widhi Sakti in Sukabumi. Buddhist teachings in the Abhidhamma Pitaka provide a strong basis for their views and actions that focus on awareness of interconnection, ethical use of resources, preservation of natural balance, environmental education, and responsible waste management. In doing so, they prove that a solid religious outlook can be a driving force for positive action in protecting the natural environment.

Conclusion

In this study, it has been investigated how Buddhist teachings on the environment are applied and implemented at Widhi Sakti Monastery in Sukabumi City, West Java. Through the implementation of Buddhist teachings from various Pitakas (Vinaya Pitaka, Sutta Pitaka, and Abhidhamma Pitaka), members of Widhi Sakti Monastery have managed to create an environment that is in line with their spiritual values while contributing to environmental conservation more broadly.

The implementation of Buddhist teachings in the Vinaya Pitaka has guided the monastery members to exercise self-restraint in consumption and adopt vegetarianism as a form of respect for life and reduction of the negative impact of animal farming on the environment. They are also active in maintaining harmony with nature through conservation activities and anti-plastic campaigns. Their environmental education approach helps spread environmental awareness in the local community, and they live a simple and sustainable life. In addition, the implementation of Buddhist teachings in the Sutta Pitaka gives them an understanding of the interconnection between all beings and the importance of caring for and cleaning the environment. Responsible waste management and maintenance of beautiful gardens are also tangible evidence of the practice of this teaching. Finally, the Buddha's teachings in the Abhidhamma Pitaka provide an understanding of ethics, wisdom in the use of resources, and awareness of the interconnection between humans and nature. This is reflected in the actions of the monastery members in managing natural resources wisely and maintaining the balance of the ecosystem.

In conclusion, Widhi Sakti Monastery in Sukabumi City has successfully integrated Buddhist teachings on the environment into their daily practices. They are not only devout Buddhists, but also caring environmental protectors and agents of positive change in maintaining the balance between spirituality and environmental sustainability. This implementation illustrates how Buddhism can provide strong guidance in safeguarding the natural environment and inspire positive action in society. As such, this research helps to illustrate that spirituality, religious values, and ancient teachings such as those found in Buddhism can have a positive impact in addressing the environmental challenges faced by modern society. It provides a basis for further developments in the field of study on the relationship between religion, ethics and environmental conservation.

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