



Bromo as the body of God: Savanna Blazes and Yadnya Kasada ethnobotany in the perspective of Pentecostal eco-pneumatology

Yahya Afandi 

Sekolah Tinggi Teologi Satyabhakti, Malang, Jawa Timur

Correspondence:

yahya_afandi@sttsati.ac.id

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Abstract: This study is a response to growing concern about the accumulation of ecological crises and other troubling bio-geological changes that have occurred recently on both a global and local scale. However, this conversation will be restricted to a local scale due to numerous constraints, particularly responding to the ecological tragedy of forest and land fires in the Bromo savanna in early September 2023. The thesis of this paper is that “Bromo as the body of God” can be an imaginative critique of a forest and land fire incident involving one of the Tengger tribe's local wisdom of nature conservation known as the ethnobotany of the Yadnya Kasada ceremony and studied from the standpoint of Pentecostal Eco-pneumatology. To demonstrate this argument, I utilized a descriptive-analysis approach based chiefly on the works of a feminist eco-theologian named Sallie McFague, which was then interlaced with sharp insights from some Pentecostal/Charismatic (P/C) scholars. As a result, the metaphor of “Bromo as the Body of God” proposes a new ecological paradigm that simultaneously unites human tears, earth tears, and God's tears. The sacred character of the earth as a manifestation of His body must compel efforts to manage, restore, and maintain the Bromo Tengger Semeru National Park (Taman Nasional Bromo Tengger Semeru, TNBTS) region as a tangible representation of the need to care for the sustainability of the current environment.

Introduction

This research is a response to the growing concern about the buildup of ecological crises and other disturbing bio-geological changes that have happened recently on both a global and local scale. However, due to many constraints, this discussion will be limited to a local scale, namely responding to the ecological disaster of forest and land fires (*Kebakaran hutan dan lahan, Karhutla*, Ind.) in the Bromo savanna that occurred in early September 2023. The thesis of this paper is that “Bromo as the body of God” can be an imaginative critique of the forest and land fire incident concerning one of the Tengger tribe's local wisdom of nature conservation known as the ethnobotany of the *Yadnya Kasada* ceremony and studied from the perspective of Pentecostal Eco-pneumatology.

To demonstrate this claim, I employed a descriptive-analysis approach primarily on the works of a feminist eco-theologian named Sallie McFague, particularly *The Body of God: An*

Ecological Theology, which was then interwoven with incisive insights from many Pentecostal/Charismatic scholars (P/C). First, I begin by responding to a challenge to the P/C movement's lack of ecological involvement posed by the well-known German theologian Jürgen Moltmann by starting with McFague's thought, which perceives the universe as God's body.¹ Second, the recent Bromo savanna forest and land fire disaster, as well as the *Yadnya Kasada* ceremony, will be recounted to provide a general picture of the ecological crisis, as well as efforts to restore and protect the environment through the Tengger tribal community's local wisdom practices. This study will conclude with the constructive idea of "Bromo as the Body of God" as a result of the connection between McFague's understanding and Aaron Jason Swoboda's Pentecostal Eco-pneumatology concept.²

The Universe as the Body of God

Moltmann asks the decisive question, "Where are the charismata of the 'charismatics' in the everyday life of the world, in politics, the peace movement, and the concern for ecology?"³ Indeed, the urgency of the subject and the difficulty of the P/C movement's ecological participation continue to necessitate the accumulation of complete replies. As a result, this work can be utilized to demonstrate the contribution of ecological thought from the P/C tradition. The awareness of the significance of a new paradigm that addresses marginal, local, and perspectival issues, such as ecological disasters, demonstrates that the P/C tradition is concerned with more than just dogmatic issues. The most terrifying problem, which has not yet been completely realized, is the ecological crisis, which can endanger the cosmos's sustainability and the survival of humans and other creatures. The P/C's cosmological worldview must be reoriented towards their participation in preserving the natural ecosystem as an ordinary home.

McFague's insightful ideas, which are seriously concerned with patriarchal behavior that oppresses women and its influence on social behavior that initiates the issue of the ecological crisis, serve as the foundation for the emergence of this conversation. Suppose McFague's ecological concerns diverge from the relationship between oppressed women and the oppressed earth. In that case, I must admit that my strong interest in theological studies of human vulnerability pushed me to focus on ecological issues by examining the earth's vulnerability.

Climate change and global warming, according to McFague, are fundamental topics in the theological-anthropological discussion of the twenty-first century, where Christianity cannot escape its ecological responsibilities.⁴ This should create a new consciousness that shifts the paradigm of P/C anthropology and eco-theology, particularly the interaction between humans and other creatures who share our world.⁵ McFague developed ecological theology by proposing the notion of the 'universe as the body of God' that manifests in the universe, criticizing the anthropocentric, hierarchical (God as King), and dualistic God-Universe relationship to establish a deeper understanding of human-earth relations. Humans

¹ Sallie McFague, *The Body of God: An Ecological Theology* (Minneapolis: Fortress Press, 1993).

² A. J. Swoboda, *Tongues and Trees: Toward a Pentecostal Ecological Theology*, Journal of Pentecostal Theology Supplement Series 40 (Blanford Forum: Deo Publ, 2013).

³ Jürgen Moltmann, *The Spirit of Life: A Universal Affirmation*, 1st Fortress Press ed (Minneapolis: Fortress Press, 1992), 62.

⁴ Sallie McFague, *A New Climate for Theology: God, the World, and Global Warming* (Minneapolis: Fortress Press, 2008), 27-40.

⁵ McFague, *The Body of God*, 106.

are not persons who are different from other creatures and believe they have the right to treat other creations arbitrarily to satisfy their exploitative goals.⁶

Individualistic culture and modern consumerism, according to McFague, contribute to the deterioration of ecosystems since they promote skewed anthropological understanding and risk harming natural sustainability. As a result, the cosmological story can theologically integrate and provide a clear explanation of humans' role in the cosmos, as well as prompt humans to think critically about managing the world more wisely and proportionally. McFague's statement "love for the neighbor" might be enlarged to include the universe as the "neighbor" she alludes to, "Christian love to neighbor should be extended to nature."⁷

McFague further adds, using the evolutionary concept of the universe as God's body, that while creating the cosmos began with radical unity, it progressively evolved into inconceivable diversity. Humans and existent creation are still fundamentally and internally linked at the macro and micro levels. According to McFague, this suggests we share a common ancestor with everything else: the biochemical elements are in bacteria and us.⁸ Even if humans are equally valuable as other creations on Earth, they are distinguished by "self-consciousness: we know that we know" or "self-awareness: we know that we know." McFague explains this aspect of human consciousness as follows:

We know that we were born and that we will die: we have created stories, music, dances, paintings, philosophies, and religions, as well as mind-altering substances to help us deal with this awesome knowledge. As the symbol-making creatures par excellence, we have the peculiar, painful, and wonderful distinction of knowing that we know.⁹

However, the human self-awareness that distinguishes them does not necessarily permit them the authority to act as they please towards other creatures. This knowledge must not intoxicate humans to the point where it obscures the call to duty for the survival of existing creation. All of creation is the genuine expression of God's body in the universe through the empowerment of the breath of life, namely the Spirit of God. The sacredness of all creation stems from the function of God's creative Spirit, where all creation and humanity are defined as being *imbued* and *breathed* by "the life-sustaining power of *rûach*."¹⁰ Unfortunately, awareness of the role of the power of God's Spirit in the creation process has not been primarily discussed, as Clark Pinnock's point of view emphasizes:

The role of the Spirit in creation, for example, is crucial theologically but not often or much discussed in the scriptures. Nevertheless, drawing out the truth, even if lightly attested is essential. The Bible may be like the fish that, when asked to describe its environment, neglected to say much about the water.¹¹

In response to Pinnock's concerns, I would like to bring up the constructive theory of "Theenpanism" put out by Joas Adiprasetya regarding the role of the Holy Spirit in the process of creation and His inhabitation, which assures the continuation of created life. It is thought that the Holy Spirit permeates everything of creation without exception to give life to

⁶ McFague, *A New Climate for Theology*, 30, 85.

⁷ Sallie McFague, *Super, Natural Christians: How We Should Love Nature* (Minneapolis, Minn: Fortress Press, 1997), 174.

⁸ McFague, 47-47.

⁹ McFague.

¹⁰ Swoboda, *Tongues and Trees*, 276.

¹¹ Clark H. Pinnock, *Flame of Love: A Theology of the Holy Spirit*, Repr. (Downers Grove, Ill: InterVarsity Pr, 2004), 11.

everything and that He is freely and ecstatically present within and for the created order.¹² A trinitarian imagination that depicts the creation and perfection of the universe as the two hands of God, the Son, and the Holy Spirit, embracing the entire cosmos. While the Holy Spirit gave all of creation vitality, the Son gave creation shape in Himself. All things received a material existence from Christ, but life is given to them by the Spirit. The Spirit gives life so that the universe's *foetus* continues to exist, even while Christ blesses the entire cosmos.¹³

In my opinion, the interaction within Pinnock's understanding of God's Spirit's participation in creation, McFague's imagination of the universe as a manifestation of His body, and Adiprasetya's constructive ideas regarding *theenpanism* have a significant ecological influence. Instead, then destroying, exploiting, and languishing the cosmos,¹⁴ this pneumatic eco-theological consciousness promotes participation in maintaining and conserving the universe, which I refer to as an endeavor to "humanize the earth."

McFague's response to the ecological crisis as an eco-feminist theologian does not abandon her liberatory spirit, as she states, "...nature needs to be liberated and healed because we have enslaved it and made it sick."¹⁵ The metaphor of the universe as God's body underpins efforts to bridge the tension between "oppressive humanity" and "oppressed creation," breaking through the dualism between God and His creation's world and imagining the relationship between God and creation. He offers a revolutionary eco-theological perspective by proposing a relationship between God and the universe free of the tension between His transcendent and immanent natures. God's presence must be manifest in the reality of the cosmos, and the spiritual awakening that results from this type of cosmic process will move humans away from the urge to destroy and hurt the universe. Our human self-awareness culminates in the great work of God's hand in participating in maintaining and sustaining the continuity of life in this cosmos with all its complexity, rather than destroying and risking it for the sake of fleeting desires, as occurred in the Bromo Tengger Semeru National Park (*Taman Nasional Bromo Tengger Semeru*, TNBTS) area with the forest and land fire incident.¹⁶

Bromo Savannah Blazes and Ethnobotany of the *Yadnya Kasada* Ritual

Bromo Savannah Blazes

The recent forest and land fire disaster in Mount Bromo's Teletubbies Hill savanna area is not the first of its kind. According to TNBTS information and reports, an analogous incident occurred in the same month, September 2017, at three locations: Slope B29, Teletubbies Hill Savana Area, and *Dingklik Slope, Penanjakan*.¹⁷ The fire was thought to have been started by hot, dry, and windy weather, which caused the savanna grass under the B29 hill to burn. Still,

¹² Joas Adiprasetya, "Dua Tangan Allah Merangkul Semesta: Panentheisme Dan Theenpanisme," *Indonesian Journal of Theology* 5, no. 1 (June 24, 2018): 24–41, <https://doi.org/10.46567/ijt.v5i1.33>.

¹³ Adiprasetya.

¹⁴ McFague, *The Body of God*, 165-167.

¹⁵ McFague.

¹⁶ Heather Eaton, *Introducing Ecofeminist Theologies*, *Introductions in Feminist Theology* 12 (London; New York, N.Y.: T&T Clark International, 2005), 102.

¹⁷ Pusat Pengendalian Operasi Penanggulangan Bencana (Pusdalops PB), "Kebakaran Hutan Dan Lahan di Kawasan Gunung Bromo," BPBD Kabupaten Probolinggo, accessed November 6, 2023, <https://bpbd.probolinggakab.go.id/berita/kebakaran-hutan-dan-lahan-di-kawasan-gunung-bromo>.

there were also allegations that community members deliberately set fire to one of the affected savanna locations, causing the fire to spread to several surrounding areas for two days. The geographical circumstances of the afflicted area prevented fire extinguishment, resulting in the fire consuming around 80 hectares.¹⁸

Six years later, the same thing happened. In early September 2023, a group of photographers and a bride and groom held a pre-wedding picture session in the savanna of Teletubbies Hill or *Watangan* Valley. The photo session included flares for effect, and four of them lit during the shoot were successfully lit, while one failed and detonated, sparking a massive fire in the shooting location.¹⁹ Several parties are involved in handling this case, including the police, Regional and National Disaster Management Agencies. Extinguishing the fire this time is expected to take more than a week, given that until the end of September 2023, the area of land affected by TNBTS is around 989 hectares. It spans three districts: Lumajang, Malang, and Pasuruan.²⁰ The costs generated by this catastrophe include economic losses for both the government and tourism industries and the creation of a significant ecological issue. TNBTS administration revealed statistics on overall government material losses, which reached 5.4 billion rupiah, including disaster management costs and ecosystem restoration process costs, from the Ministry of Environment and Forestry (*Kementerian Lingkungan Hidup dan Kehutanan*, KLHK). Similarly, the economic losses from tourism business providers reached 89.7 billion rupiah, calculated based on four factors: the number of visits or tourist quota per day, the price or type of entrance ticket to the tourist destination area, and the length of time. Time for the TNBTS area to close.²¹

Physically, ecological losses may be seen in the environmental conditions caused by the fire, where *Malelo* grass, Edelweiss vegetation, and Tosari orchids in savanna areas have turned into piles of ash. The habitat of the Javanese Eagle and Langur fauna is also unavoidable due to the fire's broad reach.²² Apart from that, the fire cut off clean water channels to six communities in Sukapura District: Ngadirejo Village, Wonokerto, Ngadas, Jetak, Wonotoro, and Ngadisari.²³ Following the ecological catastrophe in the Bromo area, the government's task is to mitigate the process of restoring the tourist attractiveness of green tourism and the environmental sustainability of TNBTS tourism. According to the official KLHK website, the government will carry out ecological, economic, social, and managerial

¹⁸ (Pusdalops PB).

¹⁹ Reza Kurnia Darmawan, "Kronologi Kebakaran Sabana Gunung Bromo, Salah Satu 'Flare Prewedding' Meletup - Kompas.Com," accessed November 6, 2023, <https://surabaya.kompas.com/read/2023/09/08/140609978/kronologi-kebakaran-sabana-gunung-bromo-salah-satu-flare-prewedding-meletup?page=all#page2>.

²⁰ Daviq Umar Al Faruq, "Update! Luas Lahan Kebakaran di Gunung Bromo Jadi 989 Hektare," medcom.id, September 24, 2023, <https://www.medcom.id/nasional/daerah/0kpMYQ5K-update-luas-lahan-kebakaran-di-gunung-bromo-jadi-989-hektare>.

²¹ Anugrah Andriansyah, "Kebakaran di Bromo Timbulkan Kerugian Rp89,7 Miliar Bagi Sektor Pariwisata," VOA Indonesia, September 26, 2023, <https://www.voaindonesia.com/a/kebakaran-di-bromo-timbulkan-kerugian-rp89-7-miliar-bagi-sektor-pariwisata/7283241.html>.

²² Meitika Candra Lantiva, "Terancam Punah, Flora dan Fauna Langka Kena Imbas Kebakaran Bromo - Radar Jogja," Terancam Punah, Flora dan Fauna Langka Kena Imbas Kebakaran Bromo - Radar Jogja, September 13, 2023, <https://radarjogja.jawapos.com/nusantara/652959830/terancam-punah-flora-dan-fauna-langka-kena-imb-kebakaran-bromo>.

²³ Teguh Firmansyah, "Kerugian Kebakaran Di Gunung Bromo Akibat Prewedding Capai Rp 5,4 Miliar | Republika Online," accessed November 6, 2023, <https://news.republika.co.id/berita/s1bsyo377/kerugian-kebakaran-di-gunung-bromo-akibat-prewedding-capai-rp-54-miliar>.

rehabilitation through the relevant ministries, including public education.²⁴ The ecological succession approach, a natural ecological restoration process that includes the restoration of grass, vegetation, local flora, and wildlife in the Bromo savanna area, is used in particular efforts to restore the savanna ecosystem. Meanwhile, fire-damaged tree vegetation will be rebuilt using the enrichment planting method or by planting new trees. These two techniques of ecosystem regeneration will also be aided and hastened by adequate rainfall, and decomposing the ash left behind from burned plants will serve as a natural fertilizer.²⁵ The ecological rehabilitation of the TNBTS area can also be continually supported from a cultural standpoint through symbolic rituals of local wisdom, including the ethnobotanical practice of the *Yadnya Kasada* ritual.

Ethnobotany of the Yadnya Kasada Ritual

The TNBTS area is located in a hilly terrain with an average temperature of 10°C to a low of 2°C, excellent land contours for agricultural land, a potential tourism industry, and a hub for conserving local culture. The Tengger tribe's name for the area has been known and recognized as the land of *hila-hila* or holy land since the inception of the Hindu empire in Indonesia. The local population who occupied the slopes of Mount Bromo, the TNBTS area, were considered "*Hulun Sang Hyang Widhi Wasa*" or devoted servants of Almighty God, according to one of the Tengger inscriptions from 851 Saka or 929 AD. The Tengger tribe's traditional greeting is "*Hong Ulun Basuki Langgeng*," which means "May God always give us eternal safety or prosperity." However, because the impact of Hindu Dharma from Bali cannot be ignored in the TNBTS area, the greeting "*Om Swatyastu*," which has a similar connotation, is frequently used in everyday meetings.²⁶

The *Yadnya Kasada* traditional ritual is one of the Tengger Tribe's customs and traditions that is still kept and conducted in the present period. *Yadnya* means holy offering, and *Kasada* is the twelfth month in the Tengger people's ancient Javanese calendar. *Yadnya Kasada*, also known as *Pujan Kasada*, is a ceremonial day in which gifts are made to *Sang Hyang Widhi* on the 14th of *Kasada*, which falls on July 20th, AD.²⁷ Anas' essay contains a step-by-step instruction for preparing for and carrying out the ceremonial rite.²⁸

TNBTS, particularly the Bromo mountain area, is a unique natural reserve in the shape of an active caldera within a non-active volcano that resembles a big bowl with a vast expanse of "*segara wedi*" or sea of sand. This geographical setting gives considerable ecological and socioeconomic benefits to the people living in the TNBTS area. The Tengger tribe has practiced environmental stewardship for millennia, as seen by the ceremony traditions described above. The Tengger tribe will bring agricultural supplies, livestock products, and even money to be put out on *Ongkek* and then hurled into the Bromo crater during this important festival. Some

²⁴ Umar Al Faruq, "Update! Luas Lahan Kebakaran di Gunung Bromo Jadi 989 Hektare."

²⁵ Erwina Rachmi Puspapertiwi and Sari Hardiyanto, "Kebakaran Di Bromo Akhirnya Padam, Bisakah Rumput Di Savana Tumbuh Lagi?," accessed November 6, 2023, <https://www.kompas.com/tren/read/2023/09/15/210000365/kebakaran-di-bromo-akhirnya-padam-bisakah-rumput-di-savana-tumbuh-lagi->.

²⁶ Mohamad Anas, "Telaah Metafisik Upacara Kasada, Mitos dan Kearifan Hidup dalam Masyarakat Tengger," *KALAM* 7, no. 1 (March 2, 2017): 21, <https://doi.org/10.24042/klm.v7i1.367>.

²⁷ Aditya Firhand Rinaldi Adam and Corry Liana, "Upacara Adat Yadnya Kasada Kecamatan Tosari Kabupaten Pasuruan Tahun 2000-2019: Studi tentang Dinamika Kebudayaan Rohani di Era Modern," *Avatara* 10, no. 1 (11 2020): 1–11.

²⁸ Anas, "Telaah Metafisik Upacara Kasada, Mitos dan Kearifan Hidup dalam Masyarakat Tengger."

Tenggerese descended to the crater rim to catch the offerings thrown as a symbol of divine blessings.²⁹

The predominance of plant elements that are agricultural products in the *Yadnya Kasada* rite is related to ethnobotany, one of the technical terminologies in ecology that also fulfills the notion of vegetable supplies from the environment that sustain cultural values.³⁰ Ethnobotany also emphasizes humans' reciprocal interaction with the universe, in which they can influence or be influenced by the environment. Plants, in addition to giving benefits to humans, whether they grow in yards, gardens, fields, or the wilderness, necessitate human intervention through conservation initiatives. Every year, this meaningful ceremony is performed to pray for blessings for a bountiful crop, healing, and safety from harm. This ceremony is rich in ecological themes because it emphasizes maintaining and preserving nature. Technically, this ceremony can be performed individually or communally, known as a 'village offering' and performed by Tengger traditional elders. The composition of offering plant use is regulated and measured using the consensus index formula-consensus index or fidelity level.³¹ This parameter represents the ethnobotanical analysis's agreed importance value for each plant. In this context, consensus is defined as the result of a majority or multiperson decision-making process, using the means of gaining a majority of votes from responders or voting. The following equation yields the consensus index value:

$$FL = IP/IU \times 100\%$$

FL: Determining the significance of a species for a specific reason.

IP: The number of informants who mentioned the used species.

IU: The number of informants who mentioned the species for various purposes.

The plant offerings are made up of sixteen different species of plants, as shown in the table below:

Table of Ethnobotanical Fidelity for *Yadnya Kasada* Ritual³²

No.	Plant Names	Value %
1	Edelweiss (<i>Leontopodium alpinum</i>)	96
2	Rice (<i>Oryza sativa</i>)	94
3	Potato (<i>Solanum tuberosum</i>)	90
4	Leeks (<i>Allium ampeloprasum</i>)	86
5	Putihan (<i>Buddleja asiatica</i>)	84
6	Cabbage (<i>Brassica oleraceae</i>)	80
7	Anting-anting (<i>Fuchsia magellanica</i>)	78
8	Banana (<i>Musa paradisiaca</i>)	74
9	Marasi (<i>Curculigo latifolia</i>)	70
10	Kenikir (<i>Cosmos caudatus</i>)	68
11	Areca Nut (<i>Areca catechu</i>)	46
12	Banyan (<i>Ficus benjamina</i>)	46
13	Danglu (<i>Engelhardia spicata</i>)	40

²⁹ Shofi Alfinda Ayu Rahmawati and Eggy Andalas, "Asal-usul Upacara Yadnya Kasada sebagai Dasar Kehidupan Kebudayaan Masyarakat Tengger Probolinggo," *Lingua Franca: Jurnal Bahasa, Sastra, Dan Pengajarannya* 7, no. 1 (February 28, 2023): 110, <https://doi.org/10.30651/lf.v7i1.9702>.

³⁰ Universitas Brawijaya et al., "Etnobotani Upacara Kasada Masyarakat Tengger, Di Desa Ngadas, Kecamatan Malang, Poncokusumo, Kabupaten Malang," *Journal of Indonesian Tourism and Development Studies* 1, no. 2 (September 2, 2013): 52–61, <https://doi.org/10.21776/ub.jitode.2013.001.02.02>.

³¹ Bruce Hoffman and Timothy Gallaher, "Importance Indices in Ethnobotany," *Ethnobotany Research and Applications* 5 (December 31, 2007): 201, <https://doi.org/10.17348/era.5.0.201-218>.

³² Universitas Brawijaya et al., "Etnobotani Upacara Kasada Masyarakat Tengger, Di Desa Ngadas, Kecamatan Malang, Poncokusumo, Kabupaten Malang."

14	Coconut Leaf (<i>Cocos nucifera</i>)	30
15	Betel (<i>Piper betle</i>)	28
16	Corn (<i>Zea mays</i>)	24

The highest percentage value is 96% for the Edelweiss flower plant (*Anaphalis Longifolia*). This is affected by locals' perceptions of this type of flower plant as a perpetual flower. The Edelweiss flower is regarded as a sign of longevity and resilience due to its arduous habitat in the Alps, which includes harsh weather and demanding conditions. Its ability to survive in harsh conditions teaches locals the value of staying solid and enduring adversity. Rice (*Oryza sativa*) has the second highest percentage value at 94%, followed by potatoes (*Solanum tuberosum*) at 90% because both rice and potatoes are primary food sources to sustain survival needs. The maize plant (*Zea mays*) has the lowest percentage position because, although it is a source of food, the Tengger tribe people rarely plant this type of plant due to its low economic worth.³³ Ethnobotany encompasses not only the use of plants in specific societies, such as the Tengger tribe, but also the economic, spiritual, and cultural benefits that might affect ecological meaning and value in attempts to protect the universe.

The Bromo Metaphor as God's Body within the Perspective of "Pentecostal Pneumatology"

For McFague, metaphor is the only way humans can discuss God as a limited creature.³⁴ McFague defines two key terms to comprehend metaphor theology: metaphor and model properly. Metaphor is the perception of something as something else, "this" as if it were "that," since a person does not know how to grasp or discuss "this," so he uses "that" to describe "this." Thinking metaphorically is seeing the relationship between two items, two separate events, because one is better understood than the other; by utilizing something understood, one is talking about something complex and not yet understood.³⁵

Metaphorical thinking refers to a new method of thinking about something; while metaphors can generate new meaning, they are only incomplete grids that can color and provide insight into something that is not yet understood; a metaphor is neither an explanation nor a definition. Metaphors have affective power in developing comprehension, but once they are grasped descriptively-definitively, the metaphor ceases to exist and becomes literal since it is assumed.³⁶ For instance, God as *Father* and God as *King* are metaphors. When such a metaphor for God is treated as a definition, God the Father and God the King are understood as male, patriarchal, hierarchical [even *oppressive*, the author adds].³⁶ McFague here reminds us of the centrality of a metaphor. McFague also discussed models. A model is a metaphor that is more stable, dominant, complete, and more enduring and coherent.³⁷

Religious vocabulary is ambiguous, theology is metaphorical, and doctrine is contextual, incomplete, open, and even plural.³⁸ For instance, in her description of God's relationship with the universe, McFague employs the metaphor of "the universe as His body," emphasizing the mystery of beauty, vulnerability, and pain in the hope of providing space for reflection for

³³ Universitas Brawijaya et al.

³⁴ Sallie McFague, *Speaking in Parables: A Study in Metaphor and Theology* (Philadelphia: Fortress Press, 1975), 29.

³⁵ Sallie McFague, *Metaphorical Theology: Models of God in Religious Language*, Nachdr. (Philadelphia: Fortress Press, 2010), 15.

³⁶ Sallie McFague, *Models of God: Theology for an Ecological, Nuclear Age* (Philadelphia: Fortress Press, 1987), 67.

³⁷ McFague, 34.

³⁸ McFague, *The Body of God* 67-69.

each individual, allowing them to appreciate other existing creations in the cosmos as a typical home.³⁹ In this case, the Holy Spirit is the primary figure capable of transcending human verbal constraints. Because when the Spirit of God is seen as a person, whether male or female, its application becomes highly contextual. Denis Edwards emphasizes the mystical aspect of the Spirit as a 'personal figure who is free to blow anywhere he desires' rather than the nature of gender when pondering on the difficulty of language restrictions.⁴⁰

As previously mentioned, the P/C movement still encourages more participation in brainstorming from its theologians. The good news is that it must be acknowledged that there are an increasing number of P/C theologians are concerned with eco-theological challenges. Amos Yong, in his book *The Spirit Renews the Face of the Earth* (2009), is one of them. In one of his works, Yong discusses care for other creations and eco-justice issues from a P/C perspective.⁴¹ In his earlier work, *The Spirit Poured Out on All Flesh* (2005), he briefly interprets environmental pneumatological theology as an extension of the locus of loving others to other creations that God considers "good."⁴² Similarly, Veli-Matti Kärkkäinen encourages us to expand on the concept of pneumatological ecology - *ecological pneumatology* - as part of the general emphasis on the Holy Spirit's operation amid the universe.⁴³ Swoboda's work "Tongues and Trees" offers the most comprehensive examination of eco-theological issues, including methods such as social justice theology, spirit/creation theology, and eco-theology. He introduces the concept of "eco-glossolalia" in his writings, which is seen as a soteriological work considering both spiritual and material aspects of existence. This concept is based on an argument by Miroslav Volf that aims to demonstrate the material side of God's saving work towards the entire creation. Through the lens of Pentecostal reading, this materiality is primarily focused on God's transcendence and His activity that descends from above. This frequently highlights the possibility of individualistic salvation, which opens the door to societal transformation.⁴⁴ Furthermore, in a slightly different but still related discussion, Frank Macchia has undertaken a reformulation of the Pentecostal distinctive of the baptism in the Holy Spirit to encompass not only human beings but also the entirety of creation. In his reworked doctrine, Macchia sees Jesus as the Spirit-baptizer who pours out the Spirit on all creation for creation to be permeated with the Spirit who works to release creation from within history to new possibilities for unfettered, eschatological life to prepare creation for its final transformation into God's dwelling place.⁴⁵ Eco-pneumatology, therefore, exists and is understood as a theological field that integrates themes of Holy Spirit theology with ecological theology as a development of the concept of pneumatic ecology.

Reading the work of the P/C academics described above and attempting to respond to Moltmann's concerns and inquiries, I propose a constructive imaginative thought titled "Bromo as God's body." As previously described, even though the area is surrounded by a significant ecological catastrophe and forest and land fires, it is also a site for symbolic rites

³⁹ McFague, 22.

⁴⁰ Denis Edwards, *Breath of Life: A Theology of the Creator Spirit* (Maryknoll, N.Y: Orbis Books, 2004), 3.

⁴¹ Amos Yong, ed., *The Spirit Renews the Face of the Earth: Pentecostal Forays in Science and Theology of Creation* (Eugene, Or: Pickwick Publ, 2009).

⁴² Amos Yong, *The Spirit Poured out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Grand Rapids, Mich: Baker Academic, 2005), 299-301.

⁴³ Veli-Matti Kärkkäinen, *Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective*, Second Edition (Grand Rapids: Baker Academic, 2018).

⁴⁴ Swoboda, *Tongues and Trees*, 108-109.

⁴⁵ Frank D. Macchia, *Baptized in the Spirit: A Global Pentecostal Theology*, ePub Edition (Grand Rapids, Michigan: Zondervan, 2009).

with reconciliation with nature, such as the *Yadnya Kasada* ethnobotanical ritual. This sacred ritual can be understood more deeply based on the ideas of John D. Zizioulas, specifically about how non-human creation can experience hypostasis with God through the presence of the Holy Spirit, and how human participation in human relations with non-human creation can help other creations be united with God through the presence of the Holy Spirit in humans and other creations, so that all creation, without exception, experiences unity in soteriological work.⁴⁶ This ceremony, which is a true reflection of the Tengger people's local wisdom, can be viewed through an eco-pneumatological lens, namely sacred concern for other animals who are - to use Paul's phrase from Romans 8:22, -'sighing' as a result of an authoritarian, individualistic culture's actions, utilitarian principles to achieve momentary demands (read: *pre-wedding photos*) by jeopardizing the survival of such a complex ecosystem in the TNBTS area.

McFague's eco-theological anthropology has significant implications, particularly in transforming self-awareness or humans' perspective on their location in the center of the world as a shared home, as well as their link and responsibility to creation or other species in this cosmos.⁴⁷ Humans are no longer rulers in this case, but rather God's partners in assisting other things to evolve in a way that fulfils their purpose. This eco-theological consciousness will shift the old paradigm, in which a very anthropocentric individualistic attitude transforms into an eco-cosmocentric communitarian kinship.⁴⁸ In practice, humans as God's partners take on the role of guardians of nature, preservers of the cosmos as a typical home, and conscious of caring for them as if caring for their own bodies.⁴⁹

Conclusion

The growing awareness of the role of the Spirit of God in creating, supporting, maintaining, and reconciling relationships that have been destroyed due to deviant, individualistic, dualistic, partial, and hierarchical anthropological desires towards the universe is an essential implication of P/C eco-pneumatology. These are the primary causes of the ecological catastrophe, which will result in numerous losses. As a result, the metaphor of 'Bromo as the Body of God' presents a new ecological paradigm that incorporates human tears, earth tears, and God's tears all at once. As a physical embodiment of the need to care for the sustainability of the current environment, the sacred character of the earth as a manifestation of His body must necessitate efforts to manage, restore, and maintain the TNBTS region.

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⁴⁶ Jean Zizioulas and Paul McPartlan, *Communion and Otherness: Further Studies in Personhood and the Church* (London; New York: T & T Clark, 2006), 67.

⁴⁷ McFague, *The Body of God*, 106.

⁴⁸ McFague, *A New Climate for Theology*, 76.

⁴⁹ McFague, *The Body of God*, 109; McFague, *A New Climate for Theology*, 34.

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