

## **The Worship of Shiva in the Context of Local Theology: The Integration of Spirituality and Ecology in Gobleg Village, Bali**

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### **ABSTRACT**

Amid the escalating global environmental crisis, examining the contribution of local theology to ecological ethics has become increasingly important. This study investigates how the worship of Lord Shiva in Gobleg Village, Bali, constructs an integration between Hindu spirituality and environmental awareness rooted in local wisdom. Employing a qualitative approach with an interpretive ethnographic method, data were collected through participant observation, in-depth interviews, and document analysis. The findings reveal that the capah ritual structure represents Hindu cosmology, not only reflecting a hierarchy of sacred space but also fostering ecological ethics through the sacralization of nature as a manifestation of the divine. The concept of Shiva as sarvavyāpi (omnipresent) serves as a theological foundation for environmental preservation practices, manifested in the reverence for forests, water sources, and sacred landscapes. This study demonstrates that local Hindu theology in Gobleg Village functions not merely as a form of religious tradition, but as a model of spiritual ecology that is relevant to sustainable development and the strengthening of ecological culture at both local and global levels.

Keywords: Shiva, local theology, spiritual ecology, sustainability.

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### **I. Introduction**

Hindu theology constitutes a system of religious thought that is not merely normative in nature, but also contextual and adaptive to the development of local cultures. The Vedic teachings as the primary source (śruti) do not remain confined to the level of sacred texts; rather, they undergo a continuous process of interpretation through the smṛti tradition and the religious practices of the community. This process demonstrates that Hindu theology possesses an open and dialogical character in responding to social realities. Thus, theology is not only understood as a rigid metaphysical doctrine, but also as a living system of meaning that pulsates within the daily practices of its adherents (Flood, 1996; Wiana, 2004).

This dynamic gives rise to what is known as local Hindu theology, namely a form of religious understanding rooted in universal teachings but expressed

through local cultural manifestations. From this perspective, religion is not positioned as an entity separate from culture; rather, it interacts intensively through processes of inculturation. This aligns with the view that belief systems continuously undergo symbolic interpretation in accordance with the social context of a community (Geertz, 1973). In the context of Indonesian Hinduism, it is also emphasized that religion and culture maintain a mutually sustaining and inseparable relationship (Putra, 2011). Therefore, local theology becomes a dialectical space that brings together textual authority, traditional wisdom, and the depth of religious experience.

In Bali, the integration of theology and culture is vividly reflected in the worship of Lord Shiva, which is rich in symbolism and cosmological structure. The concept of divinity as *sarvavyāpi* (the All-Pervading) is not merely understood in abstract intellectual terms, but is manifested through interpretations of natural symbols and sacred spaces. Mountains, water sources, and forests are not simply regarded as physical resources, but as *purusa* or manifestations of divine presence that deserve reverence. Religious practices in Bali thus serve as concrete media for internalizing Śaivistic theological values into everyday life (Wiana, 2004).

Theologically, the worship of Shiva in Bali is often closely associated with the maintenance of cosmic order (*ṛta*). Shiva, in His manifestations, is not only perceived as the destroyer, but also as the ruler of natural elements that sustain life. The relationship between the Creator and His creation is understood through a form of religious monism, in which the universe is viewed as an expression of the divine. This understanding gives rise to a strong environmental ethic, where caring for nature becomes an integral part of religious duty (Ardika, 2020). This phenomenon underlies why every sacred space in Bali holds deep theological significance.

The context of Gobleg Village in North Bali more specifically illustrates how such local theology is embodied in a worship system based on the Capah structure. Unlike typical temple structures, this system divides sacred space into hierarchical levels that reflect degrees of sanctity as well as cosmic relationships between humans and their environment. The Capah structure functions not only as a ritual spatial arrangement, but also as a representation of Hindu cosmology as lived in community practice (Bagus, 2002). This spatial division carries philosophical

meanings concerning the balance between spiritual (niskala) and material (sekala) dimensions.

The worship of Shiva within the Capah structure in Gobleg Village also demonstrates a distinctive articulation of Śaiva theology, in which ecological dimensions are integrated into ritual practices. Each ritual activity is not solely oriented toward achieving spiritual transcendence, but also reflects a systematic effort to maintain harmony with the village's hilly and agrarian landscape. This aligns with the concept of Tri Hita Karana, which emphasizes harmony between humans, God, and the environment. Thus, local Hindu theology in Gobleg is cosmocentric, viewing all elements of life as part of a unified sacred whole.

However, the significance of this local wisdom often faces challenges from modernity and the pressures of tourism, which tend to degrade the meaning of sacred spaces. Land transformation and shifts in modern lifestyles risk severing the theological relationship between humans and nature. Several studies indicate that modernization can displace traditional values if not accompanied by efforts to strengthen cultural identity (Putra, 2011). Therefore, research on worship practices in Gobleg Village is essential as an effort to preserve the spiritual values embedded within the community.

In a global context, the increasing environmental crisis positions spiritual approaches as a crucial alternative in fostering sustainable ecological awareness. Hindu theology, particularly in its local Balinese expression, offers a perspective of spiritual ecology that places the sacredness of nature as a central pillar of environmental preservation (Dwivedi, 2000; Tucker & Grim, 2001). Local religious values such as those found in Bali hold significant potential in developing culturally grounded environmental ethics.

Thus, the study of local Hindu theology through the worship of Shiva in Gobleg Village is highly relevant in addressing contemporary challenges. The integration of spiritual values and ecological awareness within the Capah structure demonstrates that local traditions provide tangible contributions to the discourse on sustainable development. This research not only examines a system of belief, but also affirms that local wisdom constitutes a contextual and sustainable source of ecological ethics.

## II. Discussion

### 2.1. The Theological Concept of Shiva Worship as *Sarvavyāpi* in Local Tradition

In Hindu teachings, Shiva is understood as the ultimate reality possessing a paradoxical nature, namely *nirguna* (without attributes) and *saguna* (with attributes). This duality enables Shiva to transcend yet simultaneously permeate all creation. From the perspective of Hindu philosophy, God is not only transcendent but also immanent, present in every aspect of life and the universe. This concept is known as *sarvavyāpi*, which affirms that divine presence is not confined by space and time, but encompasses all existence (Radhakrishnan, 1996; Flood, 1996). Thus, the worship of Shiva is not merely directed toward a distant and abstract entity, but also toward a reality that is near and present in everyday life.

The theological understanding of Shiva as *sarvavyāpi* carries profound implications for the relationship between God, humans, and nature. God is not separated from His creation, but is present as the essence that animates the entire cosmos. This aligns with the teaching of the *Īśa Upaniṣad*, which states *īśāvāsyam idam sarvam*, meaning that the entire universe is pervaded by the Divine. This perspective indicates that Hindu theology is not rigidly dualistic, but rather contains a monistic tendency emphasizing the unity between divine reality and the cosmos (Dwivedi, 2000). Therefore, the worship of Shiva is not only oriented toward anthropomorphic symbols, but also toward the entirety of cosmic reality as a manifestation of His presence.

In the Balinese context, this concept is localized through integration with culture and local wisdom. Shiva is not only understood philosophically, but also manifested through sacralized natural symbols. Mountains are perceived as the abodes of the gods, water as a source of life and purification, and forests as sacred spaces that must be preserved in balance. This process of symbolization demonstrates how Balinese society internalizes the concept of *sarvavyāpi* through nature as a representation of divine presence (Eiseman, 1990; Titib, 2003).

Such natural symbolism is not merely ritualistic, but also carries profound philosophical meaning. Nature is understood as *prakṛti*, while Shiva represents the principle of consciousness (*purusa*), both of which complement each other within

cosmic unity. This relationship reflects the view that God and creation are inseparable, making the worship of Shiva a foundation for ecological ethics. Thus, religious practices function not only as spiritual means, but also as a way of cultivating awareness to maintain environmental balance (Capra, 1996; Nasr, 1996).

Furthermore, the concept of *sarvavyāpi* is reflected in the structure of sacred space in Balinese Hinduism, which is not limited to temples (*pura*) as formal centers of worship. The presence of *pelelinggih* in household compounds, road intersections, and even forest areas indicates that sacred space is holistic and integrated into daily life. This affirms that Shiva worship can be performed anywhere, as God is believed to be present in all spaces of existence (Wiana, 2004; Lansing, 2006).

Moreover, this concept shapes the community's perspective toward the environment. Nature is not treated as an object of exploitation, but as a sacred entity deserving respect. This awareness gives rise to a spiritually grounded ecological ethic, in which environmental destruction is regarded as a violation of religious values. In this context, Śaiva theology serves as an ethical foundation for building harmonious relationships between humans and nature. This approach reflects a cosmocentric worldview in Balinese local tradition, where humans are not positioned as the center, but as part of an interconnected cosmic whole. This perspective differs from anthropocentric approaches and offers a more balanced and sustainable paradigm (Tucker & Grim, 2001). Therefore, this local theology holds significant relevance in addressing the global environmental crisis.

In broader studies, the concept of *sarvavyāpi* is also reflected in practices and symbolism across the Indonesian archipelago. Research on the Dieng Temple complex shows that the attributes and visual representations of Shiva function as media for making divine presence tangible within religious experience (Surpi et al., 2021). Meanwhile, in the contexts of Bali and Java, the Shiva-Buddha syncretism illustrates how divine presence is accessed through rituals, symbols, and social structures such as *Tri Hita Karana* and *rwabhineda*, integrating both spiritual and social dimensions (Suwantana, 2020).

Philosophically, the concept of omnipresence also contains a paradoxical dimension, namely how God can be present everywhere without losing His

transcendence. In contemporary theology, this is understood as a rational paradox that can be accepted within the framework of faith and philosophical reflection (Price, 2023). Furthermore, panentheistic approaches and process theology open avenues for dialogue between Hindu theology and modern philosophy in understanding the dynamic relationship between God and the world (Clayton, 2017; Brüntrup et al., 2020).

Thus, the theological concept of Shiva worship as *sarvavyāpi* in the Balinese local tradition not only represents Hindu metaphysical teachings, but is also concretely manifested in symbols, spaces, and the lived practices of the community. The integration of theological values and local wisdom demonstrates that religion plays a strategic role in shaping human perspectives toward nature. In this context, Hindu theology is not merely a system of belief, but also an ethical and ecological foundation for building harmonious relationships between humans, nature, and the Divine, and remains highly relevant in addressing contemporary global challenges related to environmental sustainability.

## **2.2. The Capah Worship Structure as a Representation of Hindu Cosmology in Gobleg Village**

The *capah* worship structure in Gobleg Village, consisting of *uluning capah* (upper/primary), *madyaning capah* (middle), and *nistaning capah* (lower), represents a concrete manifestation of the *tri loka* concept in Hindu cosmology, namely *swah loka*, *bwah loka*, and *bhur loka*. This division not only reflects the physical stratification of space but also embodies theological meanings concerning the hierarchy of sacredness and the interconnectedness between God, humans, and nature. Sugi Lanus, in his explanation, describes how the concept of *tri angga* extends broadly within the socio-spatial organization of Gobleg Village:

“...Gobleg has existed since around 700–800 CE, recognizing the concepts of *ulu* and *teben*... the more widely known concept is *tri angga* in village structuring, which is an expansion of *ulu* and *teben*... the central area becomes the settlement, while the *ulu* is preserved as a sacred or *parhyangan* zone...” (Interview, August 30, 2025).

In the religious practices of Gobleg, the concept of *tri angga* is concretely manifested through spatial divisions within the ritual structure known as *uluning capah*, *madyaning capah*, and *soring capah*. These three terms, which literally mean upstream (*ulu*), middle (*madya*), and downstream (*nista*), reflect a sacred orientation embedded within the community's social and spiritual order. *Uluning capah* is identified as the highest sacred zone, typically located toward the mountains, lakes, and forests (such as Alas Mertajati), serving as the primary site for worship of the Divine and its manifestations, as seen in the case of Pura Ulun Danu Tamblingan in Gobleg Village. *Madyaning capah* encompasses the central village area, where human life activities take place and where various active temples are located, including temples dedicated to the worship of Shiva, such as Pura Siwa Muka Bulakan, symbolizing the balance between life and death. Meanwhile, *soring capah* refers to the lower or downstream zone, which is relatively more profane, yet remains important as a space for the release and purification of spirits, as well as for rituals that sever worldly attachments.

This *capah* division is deeply rooted in the epistemology of Balinese sacred space, grounded in the principle of harmony between the macrocosm (*buana agung*) and the microcosm (*buana alit*). The structure is not merely symbolic but functions as a practical framework for conducting rituals and worship aimed at achieving harmony between humans, nature, and God a concept known as *Tri Hita Karana* (Lansing, 2006). Within the perspective of Hindu cosmology, the universe is understood as a layered yet integrated unity, where each zone holds specific spiritual functions. In the context of Gobleg Village, this concept is tangibly embodied in the spatial structure of worship, which continues to be preserved across generations by the local customary community.

At the level of *uluning capah*, which occupies the most upstream and sacred position, the people of Gobleg Village place the main shrine (*pelinggih*) as the center of worship to Ida Sang Hyang Widhi Wasa in His manifestation as Lord Shiva. Based on field data, this zone is typically located at a higher topographical position or oriented toward sacred directions such as the mountains (*kaja*), which in Balinese cosmology are associated with purity and proximity to the divine realm. Rituals conducted in *uluning capah* are the most sacred, involving high-level offerings such

as *banten bebangkit* or *banten gede*, and are officiated by *pemangku* (temple priests) or *sulinggih* (high priests). Activities in this zone are generally limited and governed by strict rules of purity, reinforcing its position as a representation of *swah loka*, the divine realm (Wiana, 2004). Thus, *uluning capah* functions as a spiritual axis connecting the community with the Divine.

From an administrative perspective, the division of village territory follows regional governance regulations, whereby Gobleg Village is divided into several *dusun* (*banjar dinas*), each possessing its own local leadership structure. This spatial division is not only intended to facilitate governance but also to ensure a balance between residential areas, agricultural land, forest zones, and sacred spaces associated with religious activities. In this regard, areas within Gobleg that fall under the *uluning capah* category include parts of Lake Tamblingan, parts of Lake Buyan, and several customary forest areas (Alas Mertajati). Within this highest zone stand Pura Ulun Danu Tamblingan and Pura Dalem Tamblingan, which occupy strategic positions as focal points of *uluning capah*.



**Figure 1. Pura Dalem Tamblingan during the renovation process**  
(Source: Personal documentation, 2025)

This temple is dedicated to Lord Vishnu as the ruler of water; however, within Balinese Śaivistic practice, Vishnu is also understood as a manifestation of Shiva as *Paśupati*, the aspect of Shiva as the sustainer of life. The existence of Pura Ulun Danu Tamblingan as part of the *uluning capah* affirms that the upstream area is not merely the physical source of water, but also a center of worship for the divine forces that sustain life. Major village rituals such as *Ngusaba Desa*, *Pakelem*, and

*Melasti* are oriented toward this temple as the starting point of the cycle of purification, in which water is not only symbolically sanctified but also ecologically preserved as ancestral heritage and as part of the *subak* system that sustains the village's agriculture. Within the framework of Shiva worship, Pura Ulun Danu Tamblingan symbolizes Shiva in His highest aspect, namely Shiva Mahadeva, who resides in the sacred realm and serves as the source of cosmic order (Kramrisch, 1981).

*Madyaning capah* represents *bwah loka*, the middle world inhabited by humans. This is a domain of balance between spiritual and worldly elements, where life unfolds and social, cultural, and religious interactions take place. Topographically, *madyaning capah* includes residential areas, centers of community activity, and temples where routine ceremonies are conducted. In the context of Shiva worship, this zone becomes the locus for the integration of dualistic values such as *rwa bhineda* (good–evil, day–night), which are governed by Shiva in His manifestation as Shiva Nataraja, the cosmic dancer who maintains universal balance (Capra, 1975). Here, Shiva functions as the regulator of life's dynamics and as the mediator between heaven and earth. Functionally, *madyaning capah* serves as the center of the community's social, cultural, and religious life. It is a transitional space that is not only a physical dwelling place, but also a field for the actualization of spiritual, moral, and ethical values. In this context, the people of Gobleg Village practice the principle of *Tri Hita Karana*, maintaining harmony between humans, God, fellow beings, and nature through structured ritual activities (Lansing, 2006). Therefore, *madyaning capah* is not merely a physical space, but also a social and spiritual domain that strengthens community cohesion.

Meanwhile, *nistaning capah* constitutes the outermost zone associated with *bhur loka*, the lower or material world. In Gobleg Village, this zone is typically located in the downstream area or near the entrance to the sacred complex. Its primary function relates to preliminary activities before entering more sacred spaces, such as self-purification, preparation of ritual materials, and activities associated with the profane realm. In certain practices, *nistaning capah* also serves as a site for specific rituals functioning as initial purification or neutralization (*nyomia*). Although it occupies a lower level of sacredness, this zone remains

essential as part of the overall worship system, serving as a transitional gateway from the external world into sacred space (Eiseman, 1990). This reflects that in Balinese Hindu cosmology, there is no absolute separation between the sacred and the profane; rather, there exists a gradation of sacredness that is interconnected.

The three-tiered *capah* structure in Gobleg Village also reflects the principle of *tri angga*, namely the division into *utama*, *madya*, and *nista*, which forms the basis for spatial organization and social life in Bali. In this sense, *capah* can be understood as a representation of the microcosm (*bhuwana alit*) reflecting the structure of the macrocosm (*bhuwana agung*) (Geertz, 1973; Ardika, 2020). This relationship is evident in how each zone does not stand independently, but rather complements one another in creating cosmic balance. Thus, worship practices in Gobleg Village are not merely ritualistic, but also constitute symbolic efforts to maintain harmony across various dimensions of life.

Furthermore, observations indicate that the *capah* structure in Gobleg Village also embodies a strong ecological dimension. Spatial arrangements that follow natural contours, the use of natural materials in *banten* (offerings), and reverence for environmental elements such as water, soil, and vegetation demonstrate an integration between theology and environmental awareness. In this context, the worship of Shiva as the principle of cosmic consciousness is inseparable from reverence for nature as a manifestation of divine energy (*śakti*) (Nasr, 1996). Therefore, the *capah* structure not only reflects cosmology, but also serves as an ethical foundation for environmental conservation.

In addition, the *capah* structure in Gobleg Village functions as a medium for transmitting cosmological values to younger generations. Through participation in ritual activities, community members directly learn the symbolic meanings of each zone, the types of *banten*, and the procedures of ritual performance. This process demonstrates that theological knowledge is transmitted not only through texts, but also through living cultural practices (Lansing, 2006). Thus, *capah* serves as an educational space that reinforces the religious and cultural identity of the Gobleg community.

In conclusion, the *capah* worship structure in Gobleg Village represents a tangible manifestation of Hindu cosmology as lived in community practice. The

division into *uluning*, *madyaning*, and *nistaning capah* not only reflects a hierarchy of sacredness, but also illustrates the interconnected relationship between God, humans, and nature within a unified cosmic order. The integration of theological concepts and local practices demonstrates that Hindu cosmology is not abstract, but dynamic and embedded within cultural contexts. Therefore, understanding the *capah* structure in Gobleg Village provides significant insight into how Hindu theology is concretely expressed, while also remaining relevant in fostering spiritual, social, and ecological awareness amid the dynamics of modern life.

### **2.3. Spiritual Ecology in Religious Practices in Gobleg Village**

The worship of Lord Shiva in Gobleg Village demonstrates a strong ecological awareness rooted in the Hindu theological perspective of the unity between God, humans, and nature. In the community's religious practices, nature is not positioned merely as an object of exploitation, but as a manifestation of divine presence that must be respected and preserved. This perspective aligns with the concept of *sarvavyāpi*, which affirms that God is present in all creation, thereby imbuing every element of nature with a sacred dimension. Consequently, the relationship between humans and the environment is not solely utilitarian, but also spiritual and ethical in nature. This approach reflects what is referred to in contemporary scholarship as *spiritual ecology*, a paradigm that integrates religious values with ecological awareness in fostering harmonious relationships between humans and nature (Nasr, 1996; Tucker & Grim, 2001).

In the context of Gobleg Village, this ecological awareness is concretely manifested in various ritual practices that incorporate natural elements as integral components of worship. Water, soil, plants, and fire are not only utilized as ritual media, but are also treated as entities possessing spiritual power. For instance, the use of *tirta* (holy water) as a medium of purification reflects reverence for water as a sacred source of life. Similarly, the use of leaves, flowers, and fruits in *banten* (offerings) embodies a reciprocal relationship between humans and nature, in which nature provides sustenance and humans return it in the form of offerings. These practices demonstrate that religious rituals serve as a medium for reinforcing ecologically grounded spiritual awareness (Eiseman, 1990).



**Figure 2. The Tukad Cangkup Area as a Sacred Natural Landscape**  
(Source: Personal documentation, 2025)

Within the sequence of the *karya dalu* ritual, the site of purification is located in the *campuan* area (the confluence of river streams) of Tukad Cangkup. Although it is not situated within the lower territory of the customary village (ADT), namely the Pura Labuan Aji area, the presence of the river flow remains a crucial site for the community's purification process. Therefore, within the Balinese religious system, the *nista* zone holds an essential function, as it is where the soul is prepared to continue its spiritual journey toward liberation (Lansing, 2006). In Gobleg Village, the meaning of *soring capah* is concretely manifested in the location and function of temples as well as the downstream areas of the village, which are utilized for purification rituals through natural elements.

Furthermore, the worship of Shiva in Gobleg Village is closely related to reverence for natural spaces considered sacred. Mountains, forests, and water sources are perceived as dwelling places of divine forces, and thus their existence is safeguarded through customary regulations and ritual practices. In certain cases, specific areas are prohibited from being freely exploited due to their perceived sacred value. This demonstrates that the community possesses cultural mechanisms for environmental preservation through religious approaches. Thus, spiritual ecology is not merely an abstract concept, but is embodied in concrete actions that contribute to environmental conservation (Titib, 2003; Ardika, 2020).

The concept of *Tri Hita Karana* also plays a significant role in shaping the ecological awareness of the Gobleg community. This principle emphasizes balance

in the relationships between humans and God (*parhyangan*), among humans (*pawongan*), and between humans and nature (*palemahan*). In practice, Shiva worship is not only focused on the vertical relationship with the Divine, but also encompasses horizontal responsibilities toward the environment. Every religious activity takes into account its impact on nature, thereby fostering sustainable harmony. In this regard, spiritual ecology becomes an integral part of the value system that governs community life (Lansing, 2006).

In addition, the ritual structure and the use of *banten* (offerings) in Shiva worship reflect principles of sustainability. The materials used are generally sourced from the surrounding environment and are natural, such as young coconut leaves (*janur*), flowers, fruits, and water. The use of local materials not only reflects traditional wisdom, but also reduces dependence on environmentally harmful resources. Moreover, the process of preparing *banten* involves an understanding of natural cycles, seasons, and resource availability, thereby reflecting a harmonious relationship between humans and the environment. Thus, religious practices serve as a means of internalizing ecological values in everyday life (Geertz, 1973).

From the perspective of Hindu theology, the relationship between Shiva and nature can also be understood through the concepts of *purusa* and *prakṛti*, where Shiva as the principle of consciousness (*purusa*) interacts with nature as the manifestation of energy (*prakṛti*). This relationship indicates that nature is not separate from the Divine, but rather part of its expression. Therefore, damaging nature is equivalent to disrupting cosmic balance and violating religious values. This understanding forms the ethical foundation for the Goble community in preserving the environment, as ecological actions are perceived not only as social obligations, but also as forms of spiritual devotion (Capra, 1996).

Field observations further reveal that religious practices in Goble Village function as mechanisms of social control in environmental preservation. Customary norms related to conservation are often reinforced through religious legitimacy, thereby possessing stronger binding power. For instance, prohibitions against cutting trees in certain areas or maintaining the cleanliness of water sources are not only based on practical considerations, but also on spiritual beliefs. Thus, religion

serves as an effective value system in regulating human behavior toward the environment (Ardika, 2020).

Moreover, spiritual ecology in the worship of Shiva in Gobleg Village also carries an educational dimension. Through participation in rituals, younger generations are taught to appreciate nature as an integral part of their spiritual life. These values are not merely taught theoretically, but are practiced directly in daily life as part of environmentally based religious education (Sudarsana, 2021). This process fosters an internalized and sustainable ecological awareness, as it is rooted in deeply held religious beliefs. Consequently, religious practices become effective means for transmitting environmental conservation values to future generations.

In a global context, the spiritual ecology approach found in Gobleg Village holds significant relevance. Amid increasingly complex environmental crises, paradigms that integrate spiritual values with ecological practices offer a more holistic alternative compared to approaches based solely on technology or economics. Shiva theology, as the foundation of these practices, demonstrates that religion can serve as a source of inspiration in fostering sustainable ecological awareness. Thus, the local experiences of the Gobleg community can contribute meaningfully to global discourse on the relationship between religion and the environment.

In conclusion, spiritual ecology in the practice of Shiva worship in Gobleg Village demonstrates a strong integration of theology, culture, and environment. Nature is understood as a manifestation of the Divine that must be respected, so that religious practices function not only as spiritual means, but also as mechanisms for environmental preservation. This awareness reflects a holistic paradigm in which humans, nature, and God exist in an interconnected and harmonious relationship. Therefore, spiritual ecology in this local tradition is not only relevant within a religious context, but also makes a significant contribution to addressing ecological challenges in the modern era.

#### **2.4. Relevance to Global Issues and Sustainable Development**

The values embedded in local Hindu theology, particularly in the practice of Shiva worship in Gobleg Village, demonstrate a high degree of relevance to the concept of sustainable development. In the current global context, environmental

crises such as climate change, deforestation, water pollution, and biodiversity loss reveal the limitations of development approaches that are exploitative and anthropocentric. Therefore, an alternative paradigm is needed—one that not only emphasizes economic aspects but also incorporates ethical, spiritual, and ecological dimensions. In this regard, the integration of spirituality and ecology within Hindu theology offers a more holistic and sustainable perspective (Tucker & Grim, 2001).

Hindu theology, particularly through the concept of Shiva as *sarvavyāpi*, positions nature as an integral part of divine manifestation. This perspective encourages attitudes of respect and responsibility toward the environment, as nature is not viewed as an inert object, but as an entity imbued with sacred value. This principle aligns with the idea of sustainable development, which emphasizes the importance of maintaining a balance between human needs and environmental preservation for future generations. Thus, theological values within local Hindu traditions can serve as an ethical foundation for formulating more environmentally conscious development policies and practices (Dwivedi, 2000).

In the context of Gobleg Village, religious practices grounded in the principle of *Tri Hita Karana* demonstrate the integration of spiritual, social, and ecological dimensions. This concept emphasizes the balance between the relationships of humans with God (*parhyangan*), with fellow humans (*pawongan*), and with nature (*palemahan*). These three aspects reflect the core dimensions of sustainable development: spiritual, social, and environmental sustainability. In practice, the people of Gobleg Village preserve the environment through customary regulations, wise resource management, and the performance of rituals that honor nature. This demonstrates that local values can make tangible contributions to supporting sustainable development agendas (Ardika, 2020).

Furthermore, the local Hindu theological approach offers a critique of modern development paradigms that tend to be anthropocentric. In such paradigms, humans are positioned as the center and masters of nature, making resource exploitation appear justifiable for the sake of economic growth. In contrast, Hindu theology promotes a cosmocentric approach, where humans are seen as part of an interconnected cosmic whole. This perspective fosters humility and

responsibility in the utilization of natural resources, making it more aligned with sustainability principles (Capra, 1996).

Moreover, the integration of spirituality and ecology within religious practices holds significant potential as a cultural strategy for addressing environmental crises. Value-based approaches rooted in religious beliefs are often more readily accepted by communities, as they are directly connected to deeply embedded systems of belief. In Gobleg Village, for instance, customary prohibitions against environmental destruction are reinforced by the belief that such actions constitute violations of religious values. Thus, religion functions not only as a belief system, but also as an effective social mechanism for regulating human behavior toward the environment (Ardika, 2020).

At the global level, the role of religion in sustainable development is increasingly recognized. Various international forums have acknowledged that spiritual values can make significant contributions to fostering ecological awareness and encouraging behavioral change. In this context, local experiences such as those found in Gobleg Village can serve as concrete examples of how theology can be integrated into development practices. Values such as the sacredness of nature, cosmic balance, and moral responsibility toward the environment can inspire the formulation of more sustainable policies (Tucker & Grim, 2001).

Furthermore, local Hindu theology is also relevant in the context of education for sustainable development. The values embedded in religious practices can serve as educational material in fostering awareness among younger generations about the importance of environmental preservation. In Gobleg Village, this process occurs organically through participation in rituals and customary activities, which indirectly instill ecological values. This approach demonstrates that education does not always have to be formal, but can also take place through living cultural practices within the community.

However, it is important to note that the integration of theology and sustainable development also faces challenges, particularly in the face of modernization and globalization. Changes in lifestyle, economic pressures, and the influx of new values may shift traditional practices that have long maintained environmental balance. Therefore, efforts are needed to revitalize and contextualize

local values so that they remain relevant in responding to contemporary dynamics. In this regard, dialogue between tradition and modernity becomes essential in developing development models that are rooted in local wisdom while remaining responsive to global challenges.

In conclusion, the relevance of local Hindu theology to global issues and sustainable development lies in its ability to integrate spiritual, ethical, and ecological dimensions into a unified framework. Religious practices in Gobleg Village demonstrate that religious values can serve as a strong foundation for building harmonious relationships between humans and the environment. Therefore, local theology holds significance not only within a religious context, but also contributes meaningfully to addressing global challenges related to sustainability. The integration of spirituality and ecology reflected in this tradition offers an alternative paradigm that is more holistic, sustainable, and grounded in universal human values

### **III. Conclusion**

Based on the foregoing discussion, it can be concluded that the theology of Shiva worship within local traditions, particularly in Gobleg Village, is not merely a metaphysical belief system, but is also concretely manifested in ritual structures, sacred spatial arrangements, and the daily practices of the community. The concept of Shiva as *sarvavyāpi* serves as the fundamental foundation affirming the presence of the Divine in all aspects of the cosmos, which is subsequently internalized through the symbolization of nature, the *capah* structure, and layered ritual practices. Thus, Hindu theology does not remain confined to the philosophical level, but lives and evolves within a dynamic cultural context.

Furthermore, religious practices in Gobleg Village demonstrate a strong integration between spiritual and ecological dimensions. Nature is perceived as a manifestation of the Divine that must be respected, giving rise to ecological awareness grounded in religious values. Concepts such as *Tri Hita Karana* reinforce harmonious relationships between humans, God, and the environment, indirectly contributing to environmental preservation. This indicates that local traditions hold

significant potential in developing a paradigm of spiritual ecology that is relevant to contemporary needs, particularly in addressing the global environmental crisis.

The relevance of local Hindu theology to sustainable development lies in its capacity to offer a holistic approach that integrates ethical, spiritual, and ecological dimensions. Amid the challenges of modernization and globalization, local values such as those found in Gobleg Village must continue to be preserved and contextualized in order to remain alive and adaptive. Therefore, strengthening local theology is not only important for the sustainability of religious traditions, but also holds strategic significance in building a more harmonious, sustainable future rooted in cultural wisdom.

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