Cosmology, Community, and Continuity: Hindu Kaharingan and the Future of Sustainable Civilization

Agung Adi[1], Ervantia Restulita L. Sigai[2], Heri Kusuma Tarupay[3], Stepenson[4]
[123] IAHN Tampung Penyang Palangka Raya
[1]agungadi@iahntp.ac.id, [2] ervantiarestulita@iahntp.ac.id,
[3]heritarupay@iahntp.ac.id , [4] stepeson@iahntp.ac.id

ABSTRACT

This study stems from a critique of the global development paradigm, which tends to be reductionist in its understanding of sustainability by separating ecological, social, and cultural dimensions. This article argues that Hindu Kaharingan, as the religio-cultural system of the Dayak people, offers an integrative alternative model through the interconnection of cosmology, community, and continuity as the foundation of a sustainable civilization. Using a critical-interpretive qualitative approach, this study analyzes Kaharingan cosmology as a relational ontology, community practices as the basis for social sustainability, and the dynamics of continuity as a form of living heritage. The findings indicate that Hindu Kaharingan not only contains ecological ethics but also social and cultural mechanisms that support holistic sustainability. However, this integration faces tensions with a global paradigm that is fragmentary, technocratic, and tends to instrumentalize local knowledge. The novelty of this research lies in the development of an integrative sustainability framework grounded in religio-cultural principles that not only describes local values but also critiques power relations within global discourses. Thus, Hindu Kaharingan is positioned as a relevant epistemic resource in building a more reflective, relational, and contextual sustainable civilization.

Keywords: Hindu Kaharingan, relational ontology; living heritage; social sustainability; indigenous epistemology.

I. Introduction

Global discourse on sustainable civilization in recent decades has increasingly emphasized that the crises facing humanity are not merely ecological but also ontological and epistemological. Modern development models rooted in instrumental rationality, resource exploitation, and an economic growth orientation have created an imbalance in the relationship between humans and nature. In this context, religion and cultural heritage can no longer be understood merely as symbolic identities, but rather as sources of values and knowledge that have the potential to offer an alternative paradigm for the sustainability of civilization.

Building on this framework, this study proposes the central idea that Hindu Kaharingan, as the religio-cultural system of the Dayak people, not only represents local traditions but also contains ontological, ethical, and social foundations relevant to building a sustainable civilization through the integration of cosmology, community, and cultural continuity.

Although normatively, Hindu Kaharingan embodies the principle of relational balance between humans, nature, and the sacred (Etika & Schiller, 2022; Fahmi & Muhyiddin, 2023; Sastriadi, 2012; Schiller, 2019), empirical reality reveals a significant gap between these ideals and contemporary practices. Excessive industrial expansion, lifestyle changes due to urbanization, and the penetration of global values emphasizing efficiency and individualism have driven transformations in religious and cultural practices (Kumoro, 2020). The previously intrinsic sacred relationship with nature has begun to shift toward an instrumental one, while communal practices have been reduced to symbolic forms due to time constraints and changes in social structure. On the other hand, efforts to institutionalize religion in formal forms often reduce the complexity of local practices to more normative and standardized forms (Etika, 2018; Fahmi & Muhyiddin, 2023; Sugiyarto, 2016). This situation highlights a tension between the cosmological ideal of Hindu Kaharingan as a holistic system and the modern reality that tends toward fragmentation.

A number of previous studies have made significant contributions to understanding these dimensions. First, studies on ecological spirituality in Dayak society show that the local belief system contains strong principles of sustainability through respect for nature as a sacred entity (Sigai et al., 2025). Second, research on the Tiwah ritual underscores its role as a mechanism for reproducing social solidarity and collective identity within Kaharingan society (Etika, 2018; Kuri et al., 2018). Third, research on indigenous knowledge within the context of global sustainability positions local knowledge as an alternative source of " " in addressing environmental crises (Vijaya Nirmala et al., 2025). Fourth, studies on intangible cultural heritage emphasize the importance of *living heritage* as a dynamic practice that is continually negotiated within the context of social change (Sapitri & Ikaputra, 2024). Nevertheless, most of these studies tend to be partial, separating the

cosmological, social, and cultural dimensions, and have not yet integrally examined the relationship among the three within the framework of a sustainable civilization.

Based on this analysis, there is a research gap that has not yet been comprehensively explored: the absence of an analytical framework that integrates cosmology, community, and continuity as a cohesive system for understanding the contribution of Hindu Kaharingan to sustainable civilization. Furthermore, previous studies have not critically elaborated on the tension between local Hindu Kaharingan values and global paradigms, whether in the form of adaptation, resistance, or transformation. Therefore, this study aims to fill this gap by offering an integrative approach that not only describes religious and cultural practices but also analyzes them within the context of power relations and global dynamics.

This study is grounded in the argument that sustainability in Hindu Kaharingan cannot be understood merely as the result of ecological practices, but as a product of systemic interactions between cosmology, community, and cultural continuity. Cosmology serves as the epistemological foundation shaping a relational perspective on nature; community functions as a social mechanism that reproduces values through collective practices; and continuity acts as an adaptive mechanism ensuring the transmission of values across generations. Thus, the causal relationship examined in this paper is that the integration of relational ontology, community structure, and cultural transmission produces a more resilient sustainability system compared to approaches based solely on technocracy. Specifically, this paper discusses how Hindu Kaharingan, as *a living tradition,* can be positioned as an alternative model within the global sustainability discourse.

II. Discussion

2.1 Cosmology: Relational Ontology and Ecological Ethics in Hindu Kaharingan

Hindu Kaharingan cosmology functions not merely as a metaphysical belief system but as an operational ontological framework that shapes the daily practices of the community in relation to nature and the sacred. From this perspective, cosmology operates as *a lived ontology*—a system of meaning embodied in social action (Tolbert & Rupert, 2019). Conceptually, this indicates that Kaharingan

cosmology aligns with the relational ontology approach, in which humans are not positioned as autonomous entities but rather as part of a network of relations with nature and Ranying Hatalla Langit (God) (Sastriadi, 2012; Sigai et al., 2025; Sugiyarto, 2016).

The gap between relational cosmology and contemporary practices arises due to structural disruptions caused by capitalist modernity. Arne Naess's theory of deep ecology asserts that the ecological crisis is rooted in an anthropocentric paradigm that places humans at the center. Meanwhile, the relational thinking approach rejects the human–nature dichotomy and emphasizes that existence is always relational (Andy, 2025; Tan, 2025).

However, in the context of Central Kalimantan, the expansion of resource-exploitative industries, such as oil palm plantations and mining, introduces an instrumental logic toward nature. Empirical studies show that this expansion contributes to widespread deforestation in Kalimantan (Anshari & Permata, 2024; Ayu, 2022; Ramadhany, 2023). Consequently, the previously mutualistic sacred relationship has transformed into an exploitative one. This is where the tension arises between the relational ontology of Kaharingan and the technocratic modern ontology.

When compared to global literature, the Hindu Kaharingan cosmology shares similarities with the concept of relational worldviews in ecological anthropology, as articulated by Philippe Descola in *Beyond Nature and Culture*. Descola demonstrates that in many indigenous societies, the human–nature relationship is symmetrical and non-hierarchical (Descola & Lloyd, 2014).

However, the difference lies in the context of global pressures. In Kaharingan society, this relationship now faces direct confrontation with global capitalism, which exploits natural resources. This differs from Descola's theoretical context, which is more typological in nature. Thus, Kaharingan cosmology serves not only as an example of relational ontology but also as an arena of ontological conflict between two paradigms: relational versus anthropocentric. In the Kaharingan relational paradigm, the forest is understood as a sacred space inhabited by ancestral spirits and connected to Ranying Hatalla Langit. Conversely, in the modern

anthropocentric paradigm, the forest is reduced to an economic commodity, such as oil palm plantations, mining areas, or sources of industrial raw materials.

This ontological conflict can be observed, for example, in the clearing of land for oil palm plantations in Kalimantan, which often encroaches upon indigenous forest areas and the ritual spaces of the Dayak Hindu Kaharingan community. For the Hindu Kaharingan community, forest destruction signifies not only the loss of ecological resources but also the disruption of cosmic balance and the spiritual relationship between humans, ancestors, and nature. Conversely, within the logic of modern development, forests are understood primarily in terms of their economic productivity and their contribution to investment and market growth. Thus, the conflict at hand is not merely a land or environmental dispute, but an ontological clash between a relational way of life and the anthropocentric rationality of modern development.

Although some studies by Cambah (2022) and Kumoro (2020)have positioned local values as a normative solution to the ecological crisis, this approach has weaknesses because it overlooks the structural and global political-economic dimensions. From a postcolonial theoretical perspective, as articulated by Arturo Escobar, local knowledge is often reduced or redefined to fit global frameworks (Escobar, 2018). Thus, local cosmologies do not exist in a vacuum but are situated within asymmetrical power relations. This reinforces the argument that what is occurring is not merely a "shift in values," but an epistemic struggle.

To address these tensions, a policy approach is needed that is not only conservation-based but also involves epistemic recognition of local cosmologies, specifically Hindu Kaharingan. Therefore, several strategic steps that can be proposed are: 1) The integration of local cosmologies into environmental policy; this model aligns with the biocultural conservation approach advocated by UNESCO. This approach acknowledges that environmental conservation cannot be separated from local knowledge systems (UNESCO, 2026). 2) Through the strengthening of indigenous peoples' rights over sacred territories; studies indicate that the recognition of customary rights significantly contributes to forest conservation. This is crucial for preserving cosmological spaces such as forests as sacred entities, not merely commodities (Al Hadana et al., 2025); and 3) Reorienting tourism based on

cosmological ethics. For instance, rituals within Hindu Kaharingan must be protected from excessive commodification through community-based regulations, ensuring that their sacred meaning remains intact.

Hindu Kaharingan cosmology must be understood not merely as a value system, but as an active epistemological stance confronting the hegemony of modernity. Within this framework, Hindu Kaharingan cosmology holds potential as the foundation for sustainable ecological ethics, yet its survival is heavily determined by the ability to negotiate and endure within the global power landscape. In other words, what is at stake is not merely the environment, but also the very ways of knowing and understanding the world itself.

2.2 Community: Ritual, Solidarity, and the Social Fabric of Sustainability

The Kaharingan Hindu community plays a central role in maintaining social sustainability through collective practices rooted in religious and cultural values. Within this framework, the community functions not only as a social unit but also as an arena for the reproduction of values, identity, and social structures. Rituals such as *Tiwah*, *mamapas lewu*, and *bokas* serve as the focal points of collective activities that strengthen solidarity, the redistribution of resources, and social bonds (Danika et al., 2022). Drawing on Pierre Bourdieu's thought, rituals are practices that shape collective *habitus* (Bourdieu, 1990). Meanwhile, Durkheim emphasizes the function of rituals as mechanisms for fostering social solidarity (Durkheim, 1992). By combining these two perspectives, rituals can be understood as simultaneous mechanisms that reproduce internal dispositions while strengthening external cohesion.

However, tensions often arise in contemporary ritual practices. This phenomenon can be understood through the processes of modernization and social rationalization. Max Weber explains that modernity is characterized by the dominance of instrumental rationality, which shifts value-based practices toward efficiency and calculation (Etzrodt, 2024). In the context of Kaharingan Hindu society, this logic manifests in changes in work patterns, social mobility, and economic pressures that reduce collective participation in rituals.

Furthermore, a study by Fathoni (2024) indicates that modernization is often correlated with rising individualism and the weakening of communal solidarity. This reality impacts the practice of Kaharingan Hindu rituals, which were previously based on mutual cooperation but have since begun to be reduced to limited ceremonial activities. In fact, this is interpreted as a tension arising not merely from cultural change but as a consequence of broader structural transformations.

When compared to global phenomena, this dynamic bears similarities to changes in traditional communities across various parts of the world. For instance, in a study of indigenous communities in Latin America, Arturo Escobar demonstrates that global modernity often intervenes in communal practices through the logic of the market and efficiency (Escobar, 2018).

However, a key distinction in the context of Kaharingan Hinduism lies in the resilience of rituals as social institutions. While significant disintegration has occurred in many other communities, within the Hindu Kaharingan society, rituals have persisted as a space for social integration (Danika et al., 2025; Sigai et al., 2025; Sulandra, 2022). Thus, the cosmology and ritual practices of Hindu Kaharingan are not only under pressure but also demonstrate cultural resilience.

This also indicates that ritual transformation can no longer be understood solely as a tool for social integration, but also as an arena of negotiation between local values and global pressures. From Anthony Giddens' perspective, social practices are always situated within a dialectic between structure and agency (Chatterjee et al., 2019). Therefore, to ensure the social sustainability of the Hindu Kaharingan community, a policy approach is needed that is not only cultural but also structural, as follows:

1) Strengthening ritual-based community institutions, which should be positioned as part of *intangible cultural heritage*. This approach aligns with UNESCO's programs emphasizing the importance of preserving cultural practices as the foundation of social cohesion ("ICH - UNESCO Intangible Cultural Heritage," n.d.); 2) Integration of communal values into local development, meaning development policies that accommodate practices of mutual aid and collective participation as social capital, rather than replacing them with a purely technocratic approach; 3) Protection against excessive commodification; for instance, the

performance of sacred rituals in Hindu Kaharingan must be safeguarded from being reduced to mere economic attractions through community-based regulations; 3) Culture-based education, namely, internalizing ritual values within the educational system can strengthen the reproduction of collective habitus amidst social change.

Thus, rituals in the Hindu Kaharingan community serve not only as mechanisms of social integration but also as arenas of contestation and negotiation between communal solidarity and the pressures of global modernity. The tensions that arise are not merely an indication of weakening solidarity but also a reflection of broader structural transformations. This means that despite facing such pressures, the Kaharingan Hindu community continues to demonstrate strong adaptive capacity, ensuring that rituals remain a vital foundation for social continuity. However, this continuity cannot be guaranteed without interventions capable of bridging the tension between local values and global systems; thus, what is at stake is not merely ritual practice but the very survival of the social structure and collective identity itself.

2.3 Continuity: Cultural Transmission and the Dynamics of Living Heritage

Continuity in Kaharingan Hinduism is a key aspect in maintaining the sustainability of tradition as *a living heritage* that continues to evolve. In this context, sustainability is not merely understood as the preservation of a " ," but also as an adaptive capacity in response to ongoing social change.

Continuity in Hindu Kaharingan unfolds dynamically because the transmission of values is not merely a linear inheritance but a process of social reproduction that continuously interacts with changing contexts. Referring to Bourdieu's (1990) framework of social practice, religious practices transmitted through family, community, and rituals form a relatively stable *habitus*, yet remain open to transformation when confronted with new social structures. This is evident in the context of the younger generation of Hindu Kaharingan, who are increasingly exposed to formal education and global media, leading to a shift in value orientations without entirely abandoning tradition. From the perspective of Sustainability Science, this phenomenon indicates that sustainability depends on the adaptive capacity of social systems to respond to change (Suman et al., 2022; UNESCO, 2026).

Thus, continuity is not merely about preserving tradition, but about managing change so that values remain alive.

When compared to the global literature, this dynamic aligns with the concept *of living heritage*, which views cultural heritage as an evolving practice (UNESCO, 2026). However, the distinction lies in the stronger religious dimension within Hindu Kaharingan, where adaptation is not merely cultural but also normative and sacred. Empirical studies on the existence of Hindu Kaharingan indicate that while changes occur in form and representation, the core meaning is preserved through the framework of local belief (Etika, 2018; Etika & Schiller, 2022; Sugiyarto, 2016). This contrasts with other belief practices in a global context that tend to undergo secularization and even lose their local identity. However, the continuity within Hindu Kaharingan demonstrates that transformation can occur without losing its sacred dimension.

This phenomenon indicates that continuity in Hindu Kaharingan is a dialectical process between preservation and transformation. From Geertz's (1992) perspective, culture as a system of meaning is always open to reinterpretation according to its socio-historical context. Therefore, changes in religious identity cannot be understood as degradation but rather as a form of symbolic adaptation, that allows traditions to remain relevant. In other words, continuity is not static stability but stability achieved through a managed process of change.

Functionally, the dynamics of continuity allow the Kaharingan Hindu tradition to remain alive and relevant in the face of modernization. However, dysfunctionally, there is a risk of a reduction in meaning due to the processes of institutionalization and the commodification of culture. Systematic efforts through formal education and religious organizations do strengthen sustainability (Etika & Schiller, 2022), but they also have the potential to lead to standardization that reduces the diversity of local practices. This is most prominently demonstrated in studies by Danika et al. (2025); Lestari et al. (2022); and Wiradinatha & Sihombing (2022), which show that the commodification of rituals, such as in the context of tourism, can shift the focus from sacredness toward economic value. In this context, continuity faces a tension between the need for adaptation and the risk of losing meaning.

Based on these studies, a policy approach is needed that is not only oriented toward formal preservation but also toward strengthening contextual and participatory mechanisms for cultural transmission. Such strategies include: 1) integrating Kaharingan values into education; 2) strengthening the role of the community; and 3) utilizing digital media as a new space for cultural transmission. This approach aligns with global recommendations on the preservation of intangible cultural heritage, which emphasize the importance of community involvement in ensuring sustainability (UNESCO, 2026). Thus, the continuity of Hindu Kaharingan can be maintained not as a rigid or even frozen tradition, but as an adaptive and resilient living system.

III. Conclusion

Based on the discussion, it can be concluded that Hindu Kaharingan cannot be reduced to merely a local tradition or a static cultural heritage, but rather constitutes a holistic and living system of knowledge that integrates cosmological, communal, and continuity dimensions within a single framework of holistic sustainability. 's Hindu cosmology establishes an ontological foundation that places humans in an equal and sacred relationship with nature; the community provides a space for practice that reproduces social solidarity; while continuity ensures the transmission of values through dynamic cultural mechanisms. Together, these three elements form an integrative system that inherently embodies the principles of a sustainable civilization.

However, this discussion also demonstrates that this system does not exist in a sterile space but is constantly confronted with global pressures that are fragmentary, technocratic, and oriented toward instrumental rationality. The tension between local values and global paradigms not only produces transformation but also opens the possibility of a reduction in meaning, cultural commodification, and the marginalization of local epistemologies. Therefore, the primary contribution of this study lies not only in revealing the values of sustainability within Hindu Kaharingan but in the effort to reposition them as an epistemic resource possessing the critical capacity to negate the dominance of global paradigms.

Thus, the study in this article offers an integrative religio-cultural sustainability framework that transcends sectoral approaches in sustainability discourse. Hindu Kaharingan, in this context, is not merely relevant as an object of preservation but as an epistemic subject capable of enriching, correcting, and even transforming how the world understands the relationship between humans, culture, and nature in the effort to build a more just, balanced, and sustainable future civilization.

Bibliography

Al Hadana, F., Sukarman, Margono, F., & Hamzah. (2025). Pengakuan Hak Masyarakat Hukum Adat dalam Hukum Pengelolaan Sumber Daya Alam: Studi Perbandingan Indonesia-Australia. *Jurnal Hukum & Pembangunan*, *55*(3), 565–590. https://doi.org/10.21143/jhp.vol55.no.3.2218

Andy, A. M. (2025). Konstruksi Pengetahuan Ekologis: Pendekatan Epistemologi Arne Naess dalam Memahami Hubungan Manusia dengan Alam. *Jurnal Ekologi, Masyarakat Dan Sains*, *6*(2), 248–257. https://doi.org/10.55448/ems

Anshari, M., & Permata, C. (2024). Deforestasi Hutan Lindung dalam Proyek Strategis Nasional Food Estate: Perspektif Maqashid Syariah. *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, *18*(3), 2031–2047. https://doi.org/10.35931/aq.v18i3.3499

Ayu, K. P. (2022). Kebijakan Perubahan Lahan dalam Pembangunan Food Estate di Kalimantan Tengah. *Politik Dan Pemerintahan*, *11*(1), 24–36.

Bourdieu, P. (1990). *The Logic of Practice*. Stanford University Press.

Cambah, T. M. (2022). Alam Adalah Keluarga: Internalisasi Nilai-Nilai Ekologis Dalam Ritual Nahunan Suku Dayak Ngaju. *Jurnal Ilmu Lingkungan*, *20*(2), 210–218. https://doi.org/10.14710/jil.20.2.210-218

Chatterjee, I., Kunwar, J., & Den Hond, F. (2019). *Anthony Giddens and structuration theory* (S. & M. P. e C. Clegg, M. Pina, & E. Cunha, Eds.). Management, Organizations and Contemporary Social Theory. https://doi.org/10.4324/9780429279591-4

Danika, I. W. S. G., Yoga, & Nurlensi. (2025). Bentuk, Fungsi, dan Makna Upacara Manenung di Desa Tumbang Baringei Kecamatan Rungan Kabupaten Gunung

Mas. *Widya Katambung:Jurnal Fisalfat Agama Hindu V*, *16*(2), 74–75. https://doi.org/10.33363/wk.v16i2.1779

Descola, Philippe., & Lloyd, Janet. (2014). *Beyond nature and culture*. The University of Chicago Press.

Durkheim, E. (1992). *The Elementary Forms of the Religious Life (Inyiak Ridwan Muzir)*. Yogyakarta: IRCiSOD.

Escobar, A. (2018). Designs for the Pluriverse. *Designs for the Pluriverse*. https://doi.org/10.1215/9780822371816

Etika, T. (2018). Death as a way of "freedom" for Spirit to Eternity (Hindu Kaharingan Theological Perspective). *Vidyottama Sanatana*, *2*(1), 1–17.

Etika, T., & Schiller, A. (2022). Kaharingan or Hindu Kaharingan What's in a Name in Indonesian Borneo? *Nova Religio*, *25*(4), 64–87. https://doi.org/10.1525/nr.2022.25.4.64

Etzrodt, C. (2024). Max Weber's rationalization processes disenchantment, alienation, or anomie? *Theory and Society*, *53*(3), 653–671. https://doi.org/10.1007/s11186-024-09554-7

Fahmi, M. R., & Muhyiddin, A. (2023). The Existence of Kaharingan Within Dayak Identity in West Kalimantan. *Al-Albab*, *12*(1), 113–132. https://doi.org/10.24260/alalbab.v12i1.2662

Fathoni, T. (2024). Konsep Solidaritas Sosial dalam Masyarakat Modern perspektif Émile Durkheim The. *Journal Of Community Development and Disaster Management*, *6*(2), 129–147. https://doi.org/10.37680/jcd.v6i2.6402

Geertz, C. (1992). *Tafsir Kebudayaan*. Yogyakarta: Kanisius.

ICH - UNESCO Intangible Cultural Heritage. (n.d.). Retrieved May 14, 2026, from https://ich.unesco.org/en/home

Kumoro, N. B. (2020). Dayak Kaharingan di Tengah Perubahan Sosial Ekologi dan Praktik Perpindahan Agama di Perdesaan Kalimantan Tengah. *Masyarakat Dan Budaya*, *22*(1), 13–24.

Kuri, Gelgel, I. P., & Budi Utama, I. W. (2018). Basir in religious system of Dayak Hindu Kaharingan society. *International Journal of Social Sciences and Humanities (IJSSH)*, *2*(2), 164–174. https://doi.org/10.29332/ijssh.v2n2.159

Lestari, A. D., Saragih, H. M., & Lestari, D. (2022). Komodifikasi Ritual Tiwah Suku Dayak Ngaju Kabupaten Kotawaringin Timur. *HIMMAH: Jurnal Kajian Islam Kontemporer*, *6*(1), 444–468. https://doi.org/10.47313/jkik.v6i1.1780

Ramadhany, N. (2023). Laju Deforestasi Hutan Akibat Aktivitas Pertambangan di Provinsi Kalimantan Timur. *Jurnal Rekayasa Hijau*, *7*(1), 10–19. https://doi.org/10.26760/jrh.v7i1.10-19

Sapitri, R. A., & Ikaputra. (2024). Living Heritage sebagai Pendekatan Konservasi: Sebuah Studi Literatur. *SINEKTIKA Jurnal Arsitektur*, *21*(1), 49–58. https://doi.org/10.23917/sinektika.v21i1.2450

Sastriadi, U. B. (2012, May). Lime Sarahan: Pengakuan Iman Kaharingan, Filsafatnya Tinggi juga berlaku bagi Manusia Manapun. *Majalah Mujabu Edisi II*, 6–9.

Schiller, A. (2019). Hindu Kaharingan across Time: Anthropological Portrayals of a Religion in Transition Keynote Address. *Hindu in Mileneal Era*, 99–111. Retrieved from http://prosiding.iahntp.ac.id

Sigai, E. R. L., Adi, A., & Joyo, P. R. (2025). Ortodoksi Dalam Agama Hindu Kaharingan: Peran Ritual Besorah dan Keberlanjutan Budaya Lokal. *Jurnal Studi Agama*, *7*(2), 83–102. https://doi.org/10.33363/swjsa.v7i2.1378

Sugiyarto, W. (2016). Eksistensi agama Hindu Kaharingan di Kota Palangka Raya Kalimantan Tengah. *Harmoni: Jurnal Multikultural Dan Multireligius*, *15*(3), 102–116.

Sulandra. (2022). Makna Ritual Bokas Bagi Umat Hindu Kaharingan di Desa Kalahien Kecamatan Dusun Selatan Kabupaten Barito Selatan. *Tampung Penyang: Jurnal Ilmu Agama Dan Budaya Hindu*, *20*(1), 38–50. https://doi.org/10.33363/tampung-penyang.v20i1.839

Suman, J., Rakshit, A., Ogireddy, S. D., Singh, S., Gupta, C., & Chandrakala, J. (2022). Microbiome as a Key Player in Sustainable Agriculture and Human Health. *Frontiers in Soil Science*, *2*. https://doi.org/10.3389/fsoil.2022.821589

Tan, P. (2025). Mempertimbangkan Deep Ecology: Sebuah Tanggapan Terhadap Isu Perubahan Iklim dari Perspektif Ensiklik Laudato Si Paus Fransiskus. *GEMA TEOLOGIKA: Jurnal Teologi Kontekstual Dan Filsafat Keilahian*, *10*(1), 107–128. https://doi.org/10.21460/gema.2025.101.1335

Tolbert, J. A., & Rupert, B. (2019). Local Cosmologies: Introduction to Thematic Issue, "Place." *Semiotic Review: Formerly the Semiotic the Review of Books*. https://doi.org/10.71743/axcpzw62

Unesco. (2026, April). What is Sustainability science? Meaning, Definition. Retrieved April 19, 2026, from https://www.unesco.org/en/query-list/s/sustainability-science

Vijaya Nirmala, P., Marukurti, A., Shariff, S., Gayathri, K., & Chandra Sekhar, K. (2025). Tribal Cultural Heritage and Environmental Sustainableility: Global Insights from Idigenous Knowledge Systems. *IJRDO - Journal of Social Science and Humanities Research*, *11*(5), 5–11. https://doi.org/10.53555/sshr.v11i5.6473

Wiradinatha Saputra, A., & Hermanto Sihombing, L. (2022). Tiwah Ceremony as Hindu Kaharingan Practices in Contemporary Dayak Ngaju Society of Kapuas Regency. *Jayapangus Press Jurnal Penelitian Agama Hindu*, *6*(2), 62–76. https://doi.org/10.37329/jpah.v6i2.1523