

Article

Environmental Ethics in the Spiritual Perspective of Hinduism, Buddhism, and Islam: Aligning Roles and Finding Intersecting Paths

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Abstract

This article aims to examine the views of Hindu and Buddhist spiritualism related to efforts to deal with environmental damage in Indonesia and try to find common ground between Hindu and Buddhist spiritualism regarding environmental preservation with the teachings of Sufism in Islam. The method used in this article is library research with a descriptive-qualitative approach. The research shows that the ecological damage that has occurred in Indonesia is very worrying. This happens because humans have no concern for their environment, they only focus on taking the maximum benefit for profit alone. Religion has authority in environmental preservation by instilling ethics and morals in humans. Spirituality in Hinduism, Buddhism, and Islam is aimed at getting closer to God. There is a concept for each religion to increase one's spirituality, namely through bhakti marga yoga in Hinduism, Hasta Ariya Magha in Buddhism, and Sufism in Islamic teachings. The concepts shared by each of these religions have in common to shape one's spirituality which can be reflected in a moral person. Immoral cases such as environmental damage are a big thing that can be solved by increasing one's spirituality.

Keyword

Hindu Spiritualism, Buddhist Spiritualism, Islamic Sufism, Environmental Conservation

Introduction

One of the contemporary problems that are now increasingly complex and complicated is environmental issues. The earth that is stepped on is now experiencing quite serious environmental problems, ranging from global warming, air pollution, lack of biodiversity, and many others. (Segara, 2016) This is due to the massive exploitation of nature carried out by some individuals to take advantage of nature without considering the balance of nature. The exploitation of the environment that is carried out carelessly and irresponsibly will threaten the living things in it. (Sabartiyah, 2020) Sayyed Hossein Nasr emphasized that modern humans are beset by two major crises, namely: an ecological crisis and a spiritual crisis. (Nasr, 2015) Whereas other literature emphasizes that humans are hit by a moral crisis, one of which is the environmental crisis. The environmental crisis occurs because humans use nature without ethics. (Harahap, 2015)

The reciprocal relationship between humans and their environment is very close, where all actions taken towards the environment will affect the ecology around them, under the management of the environment to achieve ecological balance. Humans or society as subjects who use and manage the environment have a big share and responsibility in preserving their environment. (Widyani & Juliawan, 2021) Humans certainly need this universe to benefit from, because nature provides various kinds of human needs. But in terms of taking advantage and using it requires awareness of the responsibility in maintaining it and using it wisely. This of course must be understood by all levels of society to balance nature so that it can be utilized in the long term.

Some people are aware of the environmental damage that has occurred so they have made efforts to fix it, starting from cleaning the environment, and reducing the use of plastic to reforestation. However, the pace of environmental preservation being carried out is not proportional to the damage that has occurred, so environmental conditions are still worrying. (Mulyana, 2019) Indonesia has regulations that address environmental protection and management, which are contained in Law No. 32 of 2009 that environmental management and protection are systematic and integrated efforts carried out to preserve environmental functions and prevent environmental pollution and/or damage which includes planning, utilization, control, maintenance, supervision, and law enforcement. (Indonesia, 2009) Regulations issued by the government should be able to stop existing environmental damage. But it is still less effective, as evidenced by the damage that is still rampant.

Religion as a belief practically influences a person's behavior. The higher the level of one's belief in religion, it can be expected that all actions will be based on religious rules. As existing environmental problems indicate that there is a spiritual

dryness within a person, a person needs to be showered with the good values contained in his religious teachings (Munfarida, 2020). Religious teachings require values to form a person who is aware of all his actions so that he will not there is environmental damage if every individual adheres to religious values.

Religious teachings that are full of moral values and can strengthen personality play an important role in efforts to preserve the environment. Damage to nature that occurs, one of the causes is the low morale of a person. Evidenced by the greed to take advantage of nature as much as possible regardless of the consequences that will be caused. Technological sophistication participates in environmental damage, where with advanced technology it is easier for someone to exploit natural resources.

Nature conservation should be a joint effort in tackling environmental damage because the damage is already very common. Discussion of environmental ethics in Hinduism, Buddhism, and Islam, can provide insight into how a person interacts with his environment. In this religious perspective, each has a concern with building a harmonious relationship with God through environmental intermediaries. It takes an appreciation of environmental ethics by each adherent of religion so that environmental preservation occurs on a large scale and massively. This great effort can be reflected in the quantity of each religion, which is very large in Indonesia.

Methods

This study uses the method of literature (library research). The library method answers the problems raised by digging in-depth information through books, journals, notes, or writings related to the themes discussed. The presentation of this research uses a qualitative-descriptive approach, in which the analysis of the data that has been obtained is explained using clear and detailed words. The library research method used will be supported by documentation data collection methods that are commonly used to track the data needed in research.

Results and Discussion

Environmental Crisis in Indonesia; a Brief Overview.

Environmental crisis issues are a concern for many countries. Discussion of the environmental crisis has become the concern of many countries to find solutions to overcome it. Human activity is a major cause of natural damage. It is due to human attitudes that are increasingly materialistic, scientific, anthropocentric, and consumptive and policies that are not environmentally friendly. All of these attitudes are inherent in someone who wants to take natural resources on a large scale. The issue of the environmental crisis is troubling, but tackling it requires great effort and binding policies. (Fios, 2019) Arne Naess argues that the environmental

crisis can be overcome by fundamentally and radically changing lifestyles and human behavior. This is not only done by individuals but must be done as a whole. Ethics are needed that can lead society to good interactions with the environment. (Sarah & Hambali, 2023). The root of the problem of a person's perspective on their environment lies in a person's understanding of his position that is separate and higher than the environment. They view the environment as merely satisfying their interests and necessities of life. Whereas humans themselves are subjects who are the center of the universe and valuable subjects (Keraf, 2010).

The ecological crisis that is happening now can threaten human life. When the earth experiences global warming, depletion of the ozone layer, poor air quality, and deforestation, all of these changes harm human life and also other living things. The environmental crisis that occurred was caused by a crisis in humans themselves, due to a person's low spiritual level. The low spirituality of a person makes a person unable to understand the substance of the actions he is taking. They act according to their wishes to meet their needs without thinking about the impact it will have on other people or other creatures. (Nasr, 2015)

The portrait of environmental damage can be seen from the environmental pollution that occurs, due to waste from factories, industries, ships, and so on. As a result, the waste produced without any responsibility makes the environment polluted and damaged, such as water and air pollution, soil contamination, and loss of biodiversity. In addition, a portrait of environmental damage can be seen in forest damage, which is deliberately damaged to expand plantation, agricultural, or office land, resulting in global warming. Human efforts to increase production by destroying forests aim to gain profits and business competition. (Irawan, 2017) Forest destruction has very bad impacts, starting from the hotter air to flooding due to lack of rainwater absorption.

Until now, many individuals or groups have carried out environmental preservation movements. Unfortunately, the rate of environmental preservation is not commensurate with the rate of damage that occurs. Many influencers share their daily activities with a culture of environmental preservation intending to invite people to change their lifestyle to be more environmentally friendly. In addition, many social communities carry out environmental preservation through seminars to eco-friendly movements with various activities that can encourage people to get used to living environmentally friendly.

Hindu Spiritualism in Environmental Preservation

Hindu teachings have an ideology that is firmly held by its people, namely the achievement of *moksartham jagadhita* (both inner and outer happiness). Various ways are used by Hindus to achieve this happiness which is oriented toward closeness to *Sang Hyang Widhi*. (Anandamurti, 2015) Physical and spiritual

happiness by getting closer to *Sang Hyang Widhi* is interpreted as getting the nobility of life. A person must control himself and surrender to God to receive God's love and mercy. (Artana, 2020)

Approaching yourself to God in Hinduism is done by practicing *Catur Marga Yoga*, which is understood as a way to get closer to God and achieve perfection in life. In *Catur Marga Yoga*, it is divided into four forms, namely *karma marga yoga*, *bhakti marga yoga*, *ajnana marga yoga*, and *raja marga yoga*. These various ways of approaching oneself to God can be carried out by each individual according to their ability to try and achieve closeness to God. (Sutarti, 2019)

Catur Marga Yoga is explained in Bhagawadgita IV.II with the verse "*Ye yatha mam prpadyante, tams tathaiva bhajani aham, mama vartmanuvartante, manusyah partha sarvasah.*" It means, however, people approach Me, I accept, O Sang Partha. People follow My way in every way. The four forms contained in *Catur Marga Yoga* are efforts made by humans/Hindu people by adjusting their abilities. (Artana, 2020)

First, *karma marga yoga*. *Karma marga yoga* is a person's effort to get closer to God through sincere and sincere work. *Karma marga yoga* emphasizes every action taken solely as a form of devotion to God to achieve happiness and well-being both physically and mentally. In carrying out one's actions, one is not result-oriented and without expecting anything except to get closer to God.

Second, *bhakti marga yoga*. *Bhakti marga yoga* is an effort to get closer to God through the path of devotion (spending, pouring out, and offering sincere and sublime love to God). The word *bhakti* is broadly interpreted as respect, obedience, worship, love, and complete surrender to God by showing acts of devotion. This way of getting closer to God is done with devotion and love through prayer, singing and absorbing spiritual songs, doing *japa*, and so on. *Bhakti marga yoga* is also a process to unite *Atman* (soul) with Brahman based on a deep love for *Ida Sang Hyang Widhi* (god) and all of His creations.

Third, *Jnana Marga Yoga* is the path of knowledge and wisdom. It is a spiritual approach in which practitioners seek to attain a deep understanding of the true reality and the essence of existence. Through *Jnana Marga Yoga*, individuals engage in critical observation, meditation, and study of Hindu scriptures to gain insight into the nature of the self and the universe. *Jnana Marga Yoga* aims to achieve self-realization and liberation by realizing the non-dual nature of the individual soul (*Atman*) and the ultimate reality (*Brahman*).

Fourth, *Raja Marga Yoga*, also known as the "Royal Yoga" or "Yoga of Meditation," is the path of controlling the mind. It emphasizes the practice of meditation and mental discipline to achieve spiritual realization. In *Raja Marga Yoga*, practitioners focus on mastering their minds and emotions, attaining high

levels of concentration, and ultimately uniting with the universal consciousness. It involves various techniques to quiet the mind, such as breath control (*pranayama*) and meditation (*dhyana*), leading to a state of inner peace and spiritual growth.

The main reason a person takes up devotional service is to get closer to God. But the other reasons mentioned above are things that will be carried over automatically when one does devotional service. One of them is a life of harmony, harmony, and balance. To get a harmonious life requires a good relationship between a person and God and their environment. A person's good relationship with the environment will also bring a good relationship with God. Because through this good relationship, one can worship God comfortably.

Bhakti marga yoga emphasizes sincerity and sincerity for devotion to God. Many ways can be done to implement one's devotion to God, one of which is through community service, known as *ngayah*. Hindus have the belief that offerings addressed to God can be implemented through good deeds. Community service or known as *ngayah* is a form of *bhakti* or service to God and society. *Ngayah* is a good deed that embodies devotion to *Ida Sang Hyang Widhi Wasa* through work offerings and does not expect anything in return (Dharmawan, 2020).

The effort to get closer through *bhakti marga yoga* is oriented toward maintaining a harmonious relationship with God. Through protecting nature and the environment, harmonious relations can be maintained, because nature is a manifestation and stana of *Sang Hyang Widhi*, whose comfort must be maintained. The concept of *bhakti marga yoga* which requires a feeling of sincerity, sincerity, and self-awareness leads a person to always do actions aimed at getting closer to God.

Buddhist Spiritualism in Environmental Conservation

Buddhist teachings guide its people to achieve happiness in life, both in the world and in the afterlife. Self-awareness will achieve that happiness is determined by each individual, the more he takes the good path it will have a positive effect on his life, and vice versa if someone does something that is not good it will harm his life. Some precepts govern the lives of Buddhists, and these precepts lead them to do good and control themselves to prevent evil deeds (Eslı, Tarıdı, & Ismoyo, 2020).

There are Buddhist teachings to increase spirituality to its highest peak, which includes the eight elements, known as *Hasta Ariya Magha*. These elements are *samma ditthi* (right understanding), *samma sankappa* (right thought), *samma vaca* (right speech), *samma kammanta* (right action), *samma ajiva* (right livelihood), *samma vayama* (right effort), *samma sati* (right mindfulness), and *samma samadhi* (right concentration) (Dharma, 2017). The Buddha mentioned these eight noble paths in his words:

“...the eight noble paths are right belief, right decision, the right word,

right action, right livelihood, right effort, right *samadhi*, and right meditation. Of all the paths, the “noble eightfold path” is the best... (verse of *Dhammapada* 273).

This is the only path, no other path can lead to purity of view. Follow this path, which can overcome mara (tempter) (verse *Dhammapada* 274) (Muslimin, 2013).

The eight elements are further grouped into three which are represented by the terms *panna* (wisdom), *sila* (morality), and *samadhi* (concentration). The elements included in *panna* are *samma ditthi* (right understanding) and *samma sankappa* (right thought). The *sila* group includes *samma vaca* (right speech), *samma kammanta* (right action), and *samma ajiva* (right livelihood). The *samadhi* group includes *samma vayama* (right effort), *samma sati* (right attention), and *samma samadhi* (right concentration) (Dharma, 2017). The stages of *panna*, *sila*, to *samadhi* are aimed solely at achieving closeness to God so that one’s life is peaceful and prosperous.

The path to nobility in life which is grouped into three, is the main basis for a person to speak and act properly and correctly. First, the *pannas*. Where at this stage a person is ordered to have the right understanding according to what is stated in the *dhamma*, the instructions heard from the *suttas*. This right understanding goes through the stages of considering wisely with a mind that is clean from *lobha*, sin, and *moha*. This right understanding has a correlation with right thought, which in its instructions is clean from *lobha*, *dosa*, and *moha*. The Buddha instructed his followers to always practice *Sacitto pariopadanam* (clearing the mind). Right thoughts can be developed to form a mentality that has a love for all beings, is reluctant to harm all beings, and gives up the pleasures of the world which can bring suffering and sorrow. (Muslimin, 2013) This understanding and right thoughts are contained in the *panna* group which means wisdom. That is, understanding and right thinking can lead to wisdom. This can be applied in looking at the environment by always giving love in the sense of preserving the environment and not harming the sense of destroying it. This can lead a person to achieve understanding and the right thoughts.

Second, *sila*. In the *sila*, speech, action, and right livelihood are contained. The wisdom that has been realized in a person can give birth to true speech, which is free from lies, deceit, slander, and nonsense. The Buddha said that right speech is speech that is timely, content, beneficial, spoken gently, and with a mind full of love. This right speech will give birth to the right actions which also spring from understanding and right thoughts. This manifestation of righteousness through action points to good and harmless actions. Another content is the right livelihood, which is intended to work well, do no harm and deceit, and clean from fraud. At this stage, the focus is on moral nobility that can give one’s way to God. (Muslimin,

2013)

Third, *samadhi*. Contains effort, attention, and right concentration, where at this stage a person is led to try to destroy evil, restrain the evil that will appear, try to bring up and develop new goodness, and train attention and awareness (Muslimin, 2013) and do meditation aimed at focusing the mind singly (Maria Ulfah, Nur Octaviana, & Aqila, 2019) and trains the mind to be calm and bright. (Rahula, 1988)

Hasta Ariya Magha is a path to spiritual heights, each stage contains true values that can be implemented in daily life so that one's actions are free from bad traits. It starts with right understanding which is oriented to wise understanding and is then reflected through noble ethics and morals so that a person has good behavior. Likewise, the *samadhi* stage is aimed at stabilizing and disciplining the soul through effort, mindfulness, and right concentration. These efforts will prevent evil deeds and awaken goodness in the soul (Hidayat, 2019).

The concept of Buddhist spirituality can be actualized through environmental preservation as a form of overcoming environmental damage that has already occurred. This is an effort to stabilize life so that the natural environment can be used as a place to live or a place to find food sources. Nature has an important position in Buddhism because the meditation exemplified by the Buddha and the monks is done in nature to find comfort and peace of mind so that the meditation process is maximized. (Mulyana, 2019) The attention of Buddhism to the environment is very high as stated in the Vanaropa Sutta , which is a noble kindness and great reward for those who preserve garden (*aramaropa*) and forests (*vanaropa*) (Suharno & Mharani, 2023).

Each stage in *Hasta Ariya Magha*, whether at the level of *panna*, *sila*, or *samadhi*, is oriented towards the arrival of good and preventing the birth of evil. In the *panna* stage, it is hoped that the right thoughts will form one's soul of compassion for all beings and aversion to harming them. This can be done to nature so that someone loves it by preserving the environment and is reluctant to do damage that will harm humans themselves. At the *sila* stage, one is ordered to act and work well and avoid corruption. It can be understood that there is no justification for human actions that cause damage. Work that harms the environment, such as exploitation of nature is not justified because it violates *samma ajiva*. At the stage of *samadhi*, one is instructed to develop goodness and destroy the harm that can be done by preventing harm to the environment.

Sufism and Its Role in Environmental Preservation.

Environmental damages can be seen in every corner of the place, where the earth is getting hotter due to the lack of green space, natural disasters that occur due to human activities .and other damage that occurs. The government has issued regulations to prevent environmental damage, but this is not enough to stop the existing damage.

Religion as a belief that is owned by every individual is believed to be able to repair existing environmental damage. Because through religion, a person's personality is formed so that they become pious people who uphold good values, one of which is being kind to their environment. Humans and their environment have a symbiotic-naturalistic relationship that supports and fills each other. Humans, as mentioned in QS. Al-Baqarah: 30 as caliph on earth to represent Allah SWT. who carries the mandate and spreads Grace towards the path of salvation.

Sufism as a path to spirituality, does not only focus on the hereafter and leave the interests of the world. They balance the life of the world and the hereafter. The teachings of Sufism in Islam contain spiritual values which can be one of the efforts to deal with the damage that has occurred. Through the teachings of Sufism which teaches self-purification, moral improvement, and development of life, both spiritually and physically. Sufism is not only oriented to one's spiritual fulfillment but also oriented to social spiritual fulfillment. These two spiritual values can be actualized so that life runs in balance, both for one's afterlife and worldly needs.

The term eco-sufism is known, where eco comes from the word ecology which means the science of causation between living things and their environment, and Sufism which means the teachings of intuitionism in Islam aimed at perfecting morals. Eco-Sufism as a concept that integrates Sufism with environmental preservation can be carried out in several stages, namely: *takhalli*, *tahalli*, and *tajalli* which are reflected in the preservation of natural wisdom. In its development, eco-Sufism is interpreted as Sufism which focuses on the field of ecology. (Hasanah & Ardi, 2022) Where awareness of one's spiritualism is based on the environment that surrounds it. Eco-Sufism views that spiritual awareness can be realized through loving something that He created as part of loving Him (Sahfutra, 2021).

Eco-Sufism realizes that the universe is a medium for remembering Allah so that we can reach Him. Nature is a source of wisdom that everyone needs to protect and preserve. This aims to protect the *ma'rifah* means so that when nature is destroyed it means destroying the *ma'rifah* means. Allah SWT. entrusting humans with nature that can support their lives with *al-intifa'*, *al-i'tibar*, and *al-ishlah*. Trust Allah SWT. solely to provide comfort and extend the benefits of the universe for human life (Arafah, 2022).

Sufism views nature as God's creation which is full of beauty and His signs. Humans are invited to appreciate and respect nature and see it as a sign of God's greatness and power. Nature is seen as an environment given to humans as a test, where humans are responsible for maintaining balance and harmony. The role of humans as caliphs implies moral and ethical responsibility towards nature. Humans are expected to function as custodians and managers of nature in a fair, wise, and responsible manner (Siswanto, 2008). This involves protecting biodiversity, using resources wisely, and avoiding exploitation that damages the environment. In

addition, the teachings of Sufism also emphasize the importance of harmony and balance between humans and nature. Humans are invited to live in obedience to God's will, which includes maintaining ecological balance and preventing environmental damage. Awareness of the close relationship between humans and nature forms the basis for the practice of Sufism which involves internal and external harmony.

The purpose of Sufism is to get closer to Allah SWT. through stabilizing the soul and controlling passions so that one has moral nobility. (Siregar, 2000) According to Harun Nasution, one can be close to Allah SWT. through long stages. (Nasution, 1973) Abu Nasr As-Sarraj provides stages to reach closeness to Allah SWT, starting from repentance, wara (abstaining from unlawful, makruh and syubhat actions), zuhud (leaving worldly pleasures), faqru, patience, trust until pleased. In principle, the long stages that go through are to form a perfect human person (Ali, 1997).

The Role of Hindu, Buddhist, and Islamic Spiritualism in Preventing Ecological Damage.

The environmental crisis that has been occurring so far requires the role of religion in tackling it. According to Hitzhusen and Tucker, religion has a significant role in overcoming environmental problems because religion contains attitudes and beliefs that can shape the human person to make sense of the natural environment. Religion plays an important role in inculcating one's moral and ethical values so that one can become a virtuous person. Durkheim emphasized that religion is the basis of goals and values that can provide social control over good and bad behavior. This function can make it possible to instill the urgency of environmental preservation so that humans behave well toward their environment. Good behavior is manifested through small things by not destroying nature and prioritizing the sustainability of nature (Mubarok & Haryanto, 2020).

Catur Marga Yoga which consists of *karma marga yoga*, *bhakti marga yoga*, *jnana marga yoga*, and *raja marga yoga* is a way for Hindus to get closer to *Sang Hyang Widhi*. One way, namely *bhakti marga yoga*, is carried out by doing bhakti or full devotion to God. *Bhakti marga yoga* encourages people to do service sincerely, sincerely, and selflessly to devote themselves to God, society, nation, and state (Budiadnya, 2019). Devotion performed by Hindus to get closer to their God can be done through environmental preservation as an effort to maintain God's stana.

Buddhism instructs its followers to follow the main eightfold path known as *Hasta Ariya Magha*. In this way, Buddhists can increase their spirituality. The main path contains *samma ditthi* (right understanding), *samma sankappa* (right thought), *samma vaca* (right speech), *samma kammanta* (right action), *samma ajiva* (right livelihood), *samma vayama* (right effort), *samma sati* (right attention), and *samma samadhi* (right concentration) (Dharma, 2017), helping humans to achieve

happiness and nobility in their lives. The values in *Hasta Ariya Magha* have a big role in human life because they teach noble values that must be carried out by humans. These values in the context of nature conservation can be implemented through the prevention of environmental damage and pollution because they are not following the right thoughts, actions, and efforts. Human relations with their environment in Buddhism are included in dharma, which seeks to emphasize an environmentally friendly attitude (Santoso, Gumiri, Yulianti, & Masliani, 2020).

Islamic Sufism aims to get closer to Allah SWT. Through mental stabilization and control of passions. Sufism is not only oriented towards fulfilling one's spiritual will but also oriented toward social spiritual fulfillment. Environmental preservation in Islamic Sufism can be used to get closer as a form of protecting Allah's creation. Humans as *khalifah* (caliph) on earth have a moral and ethical responsibility towards nature which aims to preserve nature. In addition, the teachings of Sufism also emphasize the importance of harmony and balance between humans and nature. Humans are invited to live in obedience to God's will, which includes maintaining ecological balance and preventing environmental damage.

Hindu and Buddhist spirituality related to nature conservation has harmony with environmental preservation in Islamic Sufism. This is reflected in religious texts which call for the importance of protecting and preserving nature as well as the command to create harmonious natural and human relations as a manifestation of caring for God's creation. Hindu, Buddhist and Islamic Sufism spirituality play an important role in instilling ethics and morals in humans so that the universe is maintained and can be used for a long time. There is no religious teaching that justifies damage to the universe because this will only cause discomfort.

Intersecting Paths of Hindu, Buddhist and Islamic Spiritualism on Environmental Preservation Ethics.

The diversity of religions in Indonesia has something in common in emphasizing its adherents to have a pious spirit and stay away from claims of truth. John Hick emphasized that truth claims made by followers of certain religions will be justified by the religion they adhere to. No religion demands a single truth claim and denies the truth of other religions. (Shobir, 2020) The basic values taught by each religion are the same, namely ordering to do good to God, nature, and the creatures around them and prohibiting bad actions that destroy.

Spiritualism taught by Hinduism, Buddhism, and Islamic Sufism as explained above has harmony in that getting closer to God requires a process or stages. Efforts to get closer in Hinduism, Buddhism, and Islam have a meeting point in the goal to be achieved, namely to realize a harmonious relationship between humans, God, and their environment. A harmonious relationship between humans and nature can lead them to draw closer to God. Because humans are understood as manifestations

of their God the earth needs to be cared for and cared for with love and love, as God gave this feeling to humans.

The concept of *bhakti marga yoga* in Hinduism, the concept of *Hasta Ariya Magha* in Buddhism, and the concept of Sufism in Islam focuses on serving God through actions that can bring a person's heart to God. *Bhakti marga yoga* in Hinduism shows a person to act as a form of devotion with a full sense of sincerity, sincerity, and self-awareness so that this dedication can increase one's spirituality. This is like Buddhism, which orders its people to think, speak, and act correctly. These eight main roads can lead Buddhists to perform sincere and sincere devotion aimed only at God. Likewise, the concept of Sufism, which teaches the perfection of the soul by cleaning the heart through effort is reflected in honest speech and sincere and sincere actions aimed at getting closer to God alone.

The concept of each religion aimed at increasing personal spirituality will have a positive impact on daily life. His devotion to God is carried out by building a harmonious relationship with his environment (including relations with fellow human beings and relations with nature) as a form of self-cleaning. High spirituality will lead a person to say and act correctly and in his place.

One's right actions can be actualized through one's efforts to protect and preserve the environment and prevent any damage from occurring. Through increasing spirituality, it can form a moral person so that his actions are ethical. The environmental damage that occurs can be overcome fundamentally through moral nobility so that every person can think before acting. This moral nobility can be born from people who live the spirituality of their respective religions which teach about harmonious relationships in life.

Conclusion

Based on the explanation and description above, it can be concluded that the environmental crisis that has occurred so far is very worrying. There are many natural damages, such as global warming, depletion of the ozone layer, poor air quality, and deforestation, all of which harm human life and also other living things. Massive efforts are needed to overcome the damages so that nature can be used by future generations. Spiritualism as an inner journey to reach closeness to God requires efforts to make it happen. In Hinduism efforts to get closer to God can be through *bhakti marga yoga*, in Buddhism it can be through *Hasta Ariya Magha*, and in Islam through Sufism. The concept that these religions have, basically wants its followers to purify themselves by doing something that is ordered and staying away from what is forbidden. In addition, all the deeds that a person does are intended as devotion to his Lord. The concept of spirituality contained in each religion can form a noble person who has a clean soul. The nobility of a person can be reflected through his daily words and deeds. As with talking about the environment, people

who have high spirituality will protect and preserve their environment and not do damage. The damage that occurs is the impact of moral degradation, where a person is greedy in taking advantage of nature, selfish, and has no concern for environmental preservation.

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