

Javanese Astrology as an Ethical Foundation of Ecological Awareness

Luqman Fauzi

UIN Sayyid Ali Rahmatullah Tulungagung

Corresponding Author: Luqman Fauzi LuqmanFauzi@uinsatu.ac.id

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ABSTRACT

This research was based on literature of Java books, specifically for astrology. The web of life in Java teaching explain that all creatures are connected each other, includes are human, animals, plants, and the others. Human life so depend on others. If there aren't other creatures, like animals and plants, human life goes to damage. Java astrology can be doctrine to ecology awareness in order human able to save environment continually. The Java doctrines teach that who damages environment means damages of life, who damages of life means damages Sang Hyang Widhi, and Sang Hyang Widhi pass through Sang Hyang Kala as his destructive energy will give disaster to human life. So, human should do sembah Hyang and homage for Batari Sri as an earth guardian to get welfare in the life, and save nature to get happiness forever.

INTRODUCTION

Javanese knowledge teaches that everything in this life is intertwined with each other, both living things and objects in the sky and on earth. The interconnectedness shows the existence of a web of life from all that exists in this life. In fact, Javanese teachings teach that the existence of living humans is always connected to dead ancestors in the realm of *niskala*, it indicates that Javanese teachings affirm that there is never a disconnection between one creature and another, and that the living are still connected to their dead ancestors. *Semedhi* becomes a ritual to realize one's connection to all things in this life. Through *semedhi*, humans are taught to calm down, introspect themselves, and realize that their existence in this life is closely related to their environment.

For Java Saint (*Resi*) is very aware of the function of nature for the lives of all creatures, so the Java Saint makes a form of food arrangement called *Tumpěng*. *Tumpěng* It is not just a variety of foods, but it is a means of teaching about the connection between humans, nature, and Sang Hyang Widhi. Everything in this life is the emanation of Sang Hyang Widhi, therefore every creature is part of Sang Hyang Widhi himself. The webs of life that are the emanations of Sang Hyang Widhi are like sunlight that comes from the core of the energy source in the sun itself. Sang Hyang Widhi as the source of life emits his energy so that everything in this life is sparked. The consciousness of Javanese people gives rise to the understanding that life is beautiful, and man's task is to beautify or maintain this already beautiful life. Consciousness is written in simple expressions, namely *Haměmayu hayuning bawáná* (beautifying the beautiful universe).

Tumpěng has a very deep philosophy to make Javanese people aware of the importance of the environment for the lives of all creatures. The nets of life are very clear in *Tumpěng*. Philosophy of *Tumpěng* Includes: *First*, the rice is conical as a symbol of the mountain. The mountain symbolizes a high sacred place to worship Sang Hyang Widhi. Javanese people must continue to be aware that they and the surrounding nature are part of Sang Hyang Widhi. Mountains are places that are home to many flora and fauna, for that with the existence of cone-shaped rice mountains, it must be realized to maintain the mountain itself physically as a place for the preservation of flora and fauna. If the mountain has been damaged, it means that the preservation of the flora and fauna environment will be destroyed. The mountain is also the main source of spring water. When mountains are destroyed, the source of life in the form of water will experience drought, and all living things, including humans, will lead to death due to the loss of spring water sources. By making the mountain a sacred place to worship Sang Hyang Widhi means bringing awareness that the mountain is the main key to environmental sustainability. *Second*, various types of food around the mountain such as vegetables and side dishes symbolize that life around the mountain will be sustainable if the mountain is maintained. Life that is leaned on the webs of life as the emanation of Sang Hyang Widhi brings the realization that damaging one part of nature will bring damage to the whole of life. The webs of life are like the entire human body whose parts are different

from each other but are interconnected. If the tip of the index finger is injured, then other parts of the body will also hurt. For this reason, Javanese people are aware that various species in nature are connected to each other and all are part of Sang Hyang Widhi himself.

In addition to *Tumpěng*, para Java Saints also compiles knowledge that explains the relationship between human life and everything in this life in detail in astrology or astrology. Javanese astrology is not only related to the Javanese calendar system which is based on the rotation of the sun (*Solar System*), but explains how human life from birth to death is deeply tied to the universe. Javanese astrology is arranged based on *A kawěruh titěn* or observations that are carried out continuously for a long period of time and are collective until a concept of knowledge about the Javanese calendar is compiled *Pranátá Mángsá* and the relationship between man and the universe. This Javanese astrology is what the author will research to explain the importance of protecting the environment based on noble Javanese teachings.

The connection between humans and nature is also discussed by many thinkers as a form of their concern for nature conservation. Franz Magnis Suseno in Santoso (Santoso, 2000: 64) explained that there are several elements of environmental ethics that must be understood by humans, namely: (a) Humans must learn to respect nature, nature is not seen as merely useful for humans, but it has its own system that must be understood by humans, and continue to run without human intervention; (b) Humans must give a special sense of responsibility to the local environment; (c) Humans must be responsible for the preservation of the biosphere, in this case it is necessary to develop a deep and permanent awareness that humans themselves include the biosphere which is part of an ecosystem that is interconnected; (d) The new environmental ethics demand a strict prohibition on damage, soiling, and poisoning; and (e) Building solidarity between generations to protect each other's ecosystems.

Franz Magnis Suseno's explanation above strengthens researchers to conduct a deeper study of Javanese astrology as an ethical foundation for ecological awareness today. In Javanese astrology, humans must be able to take care of the universe as part of the ecosystem network in which humans are in. Human intervention is not only exploiting nature for their own benefit, but must be able to refrain from overexploiting nature to the point of damaging nature itself. Javanese people are taught to take responsibility for what they do to this nature. Javanese teachings teach *ngundhuh wohing pakarti*, meaning that Javanese people must be willing to accept the consequences of what they do. If humans destroy nature, then disaster will befall them. If humans take care of nature, they will get good from nature itself. The consequence is instilled in Javanese teachings so that humans really think deeply before acting.

Referring to the description above, the researcher made a formulation of the problem on which this research is based, namely: (a) How does Javanese astrology shape humans who are aware of holistic ecosystem life? And (b) How does Javanese astrology become an ethical reference for maintaining a sustainable environment? With these two formulations, the researcher will

outline the importance of making Javanese astrology a guideline for sustainable environmental conservation.

THEORETICAL REVIEW

Linguistically, ecology comes from the Greek language, namely *oikos* and *Logos*. *Oikos* means a house or a place of living, while *Logos* meaning knowledge. The meaning of ecology in terminology is the knowledge that studies about organisms in their environment and the reciprocal interaction between living things and their environment (Sanjaya and Ghandha, 2021: 1875). All living things in the universe, especially those on earth, are part of interrelated organisms. To understand the interconnectedness of organisms in their environment, it is necessary to have intense first-hand experience every day. Without direct experience, it will only form a distance between one living thing and another, thus giving rise to an attitude to dominate another because it feels the greatest and superior.

Ecosystems are a very basic functional unit in ecology because they include organisms and the abiotic environment that affect each other (Resosoedarmo, et al., 1993: 8). Humans are an integral part of the ecosystem that occupies an important position in maintaining the ecosystem itself. As rational beings, humans must be able to maintain and preserve the ecosystem in their environment. But the reality is that humans are often the main destroyers of the ecosystem. The relationship between humans and nature as part of the ecosystem is holistic. J. Sudriyanto in Santoso (Santoso, 2000: 72) explains that there are five main things that are implicitly in a holistic perspective, namely:

1. Everything is interconnected. The whole is a part, on the other hand, the change that occurs is in the part that will change the other part and the whole. No part of an ecosystem can be changed without changing its rotational dynamics. If there are many changes that occur, there will be destruction of the ecosystem.
2. The whole is more than the sum of the parts. Ecological systems undergo a synergistic process that is a combination of separate but interrelated parts.
3. Each meaning must depend on the context so that everything is seen as a structure that affects each other between parts of the ecosystem.
4. Each part of the ecosystem has its own role, but they need each other to maintain mutual sustainability.
5. The human nature and the non-human nature are one. In a holistic system there is no dualism. Humans and nature are part of the same organic cosmological system.

The holistic perspective above emphasizes that humans have a significant role to actively participate in protecting the environment. Precisely with their reason, humans must be at the top of the ecosystem compared to other living things. The five things explained by J. Sudriyanto above are a foothold to foster ethical awareness in humans. Without the survival of other creatures, human life will lead to its destruction. In order for humans to have

ethical awareness to protect the environment, real actions are needed that can be practiced directly, including:

1. Conduct its campaign on a national scale on environmental conservation which includes awareness and empowerment of the community to be dexterous in combating any action and any party that can damage the environment.
2. Enforcement of environmental laws and regulations on protected forests must be carried out clearly, correctly, directed, and planned.

The two actions above are still not optimally implemented in Indonesia, so environmental destruction still occurs everywhere in the name of the economy both at the level of the lower class of society and at the level of elite officials. Humans must realize that they are part of nature and must maintain the balance of the ecosystem for their survival. The environment affects human life and vice versa, humans also have an impact on their environment (Putra, Liansyah, and Ajansyah, 2023: 770). Humans must have an ethical awareness to protect the environment which also means maintaining their own survival. If the environment is sustainable, then human survival is also good.

Public figures have an important role in fostering awareness of protecting the ecosystem. According to Hardy, the *great individuals* (great figures) have an important role in influencing the occurrence of changes in human history (Hardy, 2005: 27). Therefore, public figures who have a great influence in society must be part of an awareness campaign to protect the environment. For *Influencers* become a magnet in people's lives. Most people will do what their idols do. This is an opportunity to make public figures as icons of environmental preservation and protection.

Given that ethics is part of practical philosophy, then of course environmental ethics is also included in this practical philosophy. What needs to be known is that practical philosophy talks about everything "as it should be" (Bagir, 2005: 193). Therefore, being aware of the environment means what things must be done by every individual in preserving the environment. For this reason, every individual must be subject to obligations in carrying out protecting the environment, both by state law and by community customary norms. Immanuel Kant, in Bagir, explained that ethics is a matter of "practical reason", meaning that moral values embedded in human beings must be understood as an obligation (Bagir, 2005: 200). The moral values that must be instilled in humans are the obligation to maintain the ecosystem as a space for the sustainability of living together between humans and all creatures in this nature, especially those on earth.

Environmental ethics must be included in social norms, so that every member of society has a social obligation to protect the surrounding environment. If there are members of the community who do not carry out social norms in maintaining society, they must receive social sanctions so that there is awareness that social norms exist for life together, not for the benefit of individuals, including the norm of protecting the environment. Why must the ethics of protecting the environment be included in social norms and legal laws

of the state? There are three arguments to answer that according to Immanuel Kant's explanation (Kant, 2004: 25) as follows:

1. Morality has value if something is done out of obligation.
2. Acts performed from obligations have value if the obligation has a predetermined purpose.
3. An obligation must be done because it is a form of obedience to the law.

The three things above are individual demands to be obliged to protect the environment by state law and social norms in society. Through this obligation, humans will carry out their obligations to maintain the ecosystem. If they do not carry out their obligation to protect the ecosystem, they must receive strict sanctions as a form of consequence against existing norms or laws. The public, especially the younger generation, must be given ethical enlightenment about the importance of the obligation to protect the environment. Ethical awareness aims to enlighten human reasoning regarding the coexistence of life (Fauzi, 2011: 256), including the awareness of living together in a diverse ecosystem. Through the awareness of living with all creatures, humans as reasoning creatures will be at the forefront of protecting the environment on earth regardless of ethnicity, religion, race, state, or nation. Any action that brings environmental damage must be criticized and stopped together as a form of responsibility of reasoned and moral beings.

Humans must reflect on each of their actions whether they have a good or bad impact on life. Through this contemplative activity, humans are made aware of their position as a figure who is able to interpret every experience of their life (Fauzi, 2011: 238), including interpreting their actions in protecting the environment. When humans are aware that the actions they are about to take will have a bad impact on the ecosystem, they must have the courage not to do so. Contemplation allows for the purification of the mind that produces a certain value system (Peursen, 2003: 88). A person whose mind is clear will not act wrong in his life. He is able to suppress his ego and not take actions that damage the environment despite the economic benefits of his own life.

A real and simple action in ecological awareness is to utilize the yard of the home environment as a medium for ecosystem preservation. According to Arifin in Susanto, et al., the yard is a system that is strongly integrated between humans, plants, and animals (Susanto, et al., 2015: 33). The yard can be used as a space for environmental conservation on a micro scale as well as an object of contemplation on the relationship between the ecosystem between humans, plants, and animals. Humans are taught that the existence of worms as soil fertilizers is essential for plant growth. Humans must cultivate the soil as best as possible so that plants grow well. The existence of plants to meet human needs, such as vegetables or other intakes. Plant leaves or other waste can be used as compost fertilizer to fertilize the soil and invite the presence of worms or spore plants so that the soil becomes fertile. Shady trees in the yard bring coolness to humans. The process of photosynthesis in shady trees in the yard has a good impact on the residents of the yard, namely humans. Through the use of yards around the house, humans are taught to understand and

experience the interconnectedness of diverse ecosystems that bring holistic environmental ethical awareness.

A holistic view of life reflects that humans are part of the environment in which they live. In this view, the human social system together with the biogeophysical system forms a unit that can be called a sociobiogeophysical ecosystem, meaning that human life cannot be separated from its ecosystem, its safety, and welfare depend on the integrity of the ecosystem in which it lives (Soemarwoto, 2004: 83). The perspective of the socio-biogeophysical ecosystem is in the concept of Javanese astrology where there is a relationship between humans and nature, both the stars and the surrounding environment. Javanese astrology also provides an explanation of the relationship between nature and human life. The average Javanese people who live agrarian life use nature as a guideline for action. The change of seasons based on the sun's journey gave rise to the known Javanese calendar knowledge *Pranátá Mángsá* to find out the types of plants that are suitable for a certain season, as well as to find out a person's personality based on his birthday on each *Sasi* (the name of month in Javanese year) in the Javanese calendar *Pranátá Mángsá* it.

Javanese astrology is very worthy of being researched through the sociobiogeophysical ecosystem method. The nets of life taught in Javanese astrology must be used as the ethical foundation of environmental awareness for the sustainability of the ecosystem. A holistic pattern of life has been practiced by Javanese people for a very long time until Javanese astrological knowledge was compiled to enlighten humans that plants, animals, and humans are a chain of life that is naturally interrelated without having to outperform each other. Without plants and animals, humans would not be able to carry out their lives because they are integral parts of human life itself. The holistic view of life in Javanese astrology is in line with the following perspective of Capra (Capra, 2002: 16):

"The holistic worldview views the world as a unified whole rather than a collection of separate parts. It can also be called an ecological view, if the term 'ecological' is also used in a broader and deeper sense than usual. A deep ecological consciousness recognizes the fundamental interdependence of all phenomena and the fact that, as individuals and societies, we are all embedded in (and absolutely dependent on) the cyclical processes of nature".

Capra's explanation emphasizes that humans cannot live without the environment. Javanese astrology explains that not only celestial bodies are related to human life, the surrounding environment on earth is also related to human life. Therefore, Javanese people refer to the earth as *Ibu Pertiwi* (mother earth) which means that the earth is the mother of humans. The earth as a mother means the one who cares, guards, and gives life to all beings on it. It is like a mother in human form who gives milk to her child and takes care of him until he grows up. Humans should give their devotion to the earth as a *Ibu Pertiwi*, like a child who is devoted to his mother. Without a mother, children will not be born and grow. Without the earth, there would be no living things on it, including humans, and all living things would not grow and develop without the earth. Humans who feel themselves to be rational creatures have an

obligation to the earth as a place to live together and depend on each other. Javanese astrology must be the basic foothold to understand the interconnectedness of all existing ecosystems.

METHODOLOGY

The method that the author carried out in this research is literature, and belongs to the type of literature research (Library Research). Literature research is a research whose data collection is carried out by collecting data from various literature. The literature studied is not only from books, but also from various documentation, magazines, journals, and newspapers. The emphasis in literature research is to find theories, laws, postulates, principles, opinions, ideas, and so on that are used to analyze and solve the problems being studied. The primary sources in this study are: (a) The Javanese Horoscope Book by KRHT. O'Neill, O.C., O.C., (b) The book of Kaweruh Urip Megalamat by RT. Luqman Fauzi Dwijadipura, M.Ag, (c) The Book of Primbon Bataljemur Adammakna by KP. Harta Tjakraningrat, (d) The Book of Baboning Kitab Primbon, and (e) The Book of the Javanese Primbon by R. Gunasasmita. Primary data sources are data obtained directly from the research subject as the source of information sought, and are called first-hand data. Determining primary sources means providing clear limits on the data studied from various writings written by the first person based on their knowledge and direct experience.

This literature research has clear steps as explained by Bakker and Zubair (Bakker and Zubair, 1990: 69 - 71) as follows: First, induction - deduction, meaning a book studied as a case study (Case Study) by analyzing all parts and all the main concepts one by one and in relation to each other (induction) in order to build a synthetic understanding. Also the reversed path used (deduction) of the vision and the overarching style that dominates the book is better understood all the details of its description. The researcher takes part in thinking about all these thoughts (identification) without losing their objectivity. Second, internal coherence. All aspects of the book's content are examined in harmony with each other to determine the core of the fundamental thought logically - systematically according to the style and method of the author. Third, heuristics. All primary sources are interpreted according to the primary topic. Fourth, compare. All primary sources are compared, whether similarities or differences, according to the main topic. Fifth, holistic. All themes present in the various primary sources are seen as a complete vision of human life, the world, and God as far as they can be found. With these five steps, it makes it easier for researchers to conduct research in literature review (Library Research).

RESULTS AND DISCUSSION

Astrology is an ancient knowledge that is used to know that the position and movement of celestial bodies (sun, moon, planets, and stars) affect human life and events on earth. Astrology is often considered a pseudoscience because it is not supported by empirical evidence, but Javanese astrology is structured based on *kaweruh titén* or the act of marking an event continuously for a very long

period of time, then making a certain formula to be used as a method of knowledge in understanding events that will occur if it has similarities according to the formula. Javanese astrology is not only related to the condition of celestial bodies to human life, but it also contains the conditions of the seasons on the earth itself which also affect human life, so that humans must be able to understand nature so that their lives are good and do not damage the environment.

For Javanese people, this universe (*bawáná*) is the emanation of Sang Hyang Widhi. Sang Hyang Widhi is *Arche* (The Origin) of the universe. The concept of universe emanation in Javanese teachings emphasizes that the universe is also part of Sang Hyang Widhi itself, like the parts of the human body which are a whole unit even though they differ according to their form and function. Inside *Kaweruh Urip Megalamat* (Fauzi, 2023: 67) is explained as follows: *"Ing dalêm kêlanggêngan tanpa wêkdal namung wontên ingkang tunggal inggih puniká Sang Hyang Wênang. Sang Hyang Wênang dadi sangkan paraning dumadi. Ora háná ingkang dhisiki ing bawáná niki kejábá Sang Hyang Wênang piyambak. Sang Hyang Wênang dados punjêré sêkabêhané kahuripan ing dalêm marchapada. Ápá ánáné ing bawáná asalé saking sang Hyang Wênang. Bawáná ingkang gumêlar niki panggah amor lan nyawiji marang Sang Hyang Wênang"*

The translation of the above quote is "In eternity without time there is only one, namely Sang Hyang Wenang. Sang Hyang Wenang is the origin and purpose of all that exists. There is no one who precedes this universe except Sang Hyang Wenang himself. Sang Hyang Wenang became the origin of all life in the universe. Everything in this universe comes from Sang Hyang Wenang. This existing universe remains unite and be one with Sang Hyang Wenang". From the quote, it is explained that this universe was not created separately by Sang Hyang Wenang, but emerged from Sang Hyang Wenang himself as the origin or *Arche* life in the universe, including the earth, humans, plants, animals, and so on. This teaching emphasizes that human beings who are from the life of the universe are also part of Sang Hyang Wenang himself.

The concept of emanation can be understood by the analogy of the sun and its light. The sun and the sun are one inseparable unit. Sunlight is different from the sun itself, and the sun is different from the sun's core which produces energy. All the unity of the sun, the core of the sun, the gases produced by the core of the sun, and the light of the sun cannot be separated from each other. When it is called the light of the sun, it is not the sun itself, but it is an integral part of the sun itself. When it says the core of the sun, it is also not the sun, it is just the part that produces energy on the sun. Everything exists as a whole unit. This universe is the radiance of Sang Hyang Wenang and will be inseparable from Sang Hyang Wenang himself. If this realm were to be separated from the Divine Being, it would not have developed because it would have been cut off from the source of life energy in the universe. Humans who are part of the universe will not be able to escape from Sang Hyang Wenang, because they can live because they are connected to the energy of Sang Wenang's life. This is the most basic ethical basis for understanding a holistic way of life based on socio-biogeophysical in Javanese teachings. By understanding that this life is a whole

unit, like the parts of the human body, it is proper for man not to destroy other parts of this life.

The emanation of Sang Hyang Widhi not only formed the universe physically, but also gave rise to supernatural beings to maintain this life, and these supernatural beings are called *Batárá* and *Dhang Hyang* to guard certain places. If *Dhang Hyang* it guards sacred places or *wingit*, scrap *Batárá* Maintain the dimensions that exist in this life, such as the physical, soul, and spiritual dimensions. Javanese teachings affirm that every form of dimension in this life is guarded by the *Batárá* as the embodiment of Sang Hyang Widhi. The earth as a place of living humans is also guarded by the radiance of Sang Hyang Widhi who is called *Batari Sri* or *Dewi Sri* or Mother of Earth. The Javanese people's belief in the existence of *Batari Sri* as the emanation of Sang Hyang Widhi who guards the earth indicates that the earth is a mother that must be respected and maintained. Man must not fight against Mother Earth who has given love and life to all creatures who live on it. Whoever destroys the earth means against Mother Earth. When the earth is destroyed, *Batari Sri* who guards it will be angry by making natural disasters a form of cosmic balance on earth as well as a warning to anyone who does damage.

Javanese theology has a noble and plural knowledge. The right concept to understand Javanese theology is monism, which is a whole unity between various phenomena, interconnectedness between creatures, the interconnectedness of various things in this life, and the awareness to experience directly spiritually that this life remains in Sang Hyang Widhi and is inseparable forever. Javanese monistic theology is a teaching that can be used as a foothold to maintain the ecosystem. Whoever damages the environment means destroying the radiance of Sang Hyang Widhi, and whoever damages the radiance of Sang Hyang Widhi will get destruction, just as a person who damages one part of his body means he destroys himself, and whoever damages himself means he brings destruction to his life.

The rotation of the earth on the sun that gives rise to various seasons is used as a calendar calculation by the Javanese people with the name *Pranáta Mángsá*. Each *sasi* or month in Calendar of *Pranáta Mángsá* has its own *Batara* – itself as the radiance of Sang Hyang Widhi to protect the universe every month. The Javanese people's belief in the *Batara* in every *sasi* it has a life lesson to delve into one's disposition in relation to the universe. The following is a description *sasi* in the calendar of *Pranáta Mángsá* and the *Batara* guardians each with the accompanying natural conditions (Doyodipuro, 2008: 1 – 526), namely:

1. ***Sasi Kaso***. The length of the orbit is 41 days with the conversion to the AD calendar occurring on June 23 – August 2. The *Batara* who guard this *sasi* are *Batara Antaboga* and *Batari Nagagigni*. The natural conditions in this *sasi* are: Entering the dry season. The rain has disappeared. The leaves fall and the trees are shedding. Farmers began to work on the garden. The soil is dry in the rice fields, and the suitable crop is *palawija*.
2. ***Sasi Karo***. The length of the orbit is 23 days with the conversion on the AD calendar occurring from August 3 to August 25. The *Batara* who guards this *sasi* is *Batara Sakri*. The natural conditions in this *sasi* are: The

situation is still in the dry season. The state of nature is really arid, but the trees that are moving, mango, or the like are starting to bloom again. Meanwhile, palawija gets water depending on natural water storage, such as reservoirs or dams.

3. **Sasi Katělu.** The duration of the orbit is 24 days with the conversion on the Christian calendar occurring from August 26 to September 18. The Batara who are guarding this *sasi* are Batara Kamajaya and Batari Ratih. The natural conditions in this *sasi* are: The wind blows from north to south with moderate strength. The weather is hot because it is still the dry season. Water for agriculture is highly dependent on the volume of water in dams and rivers.
4. **Sasi Kapat.** The length of the orbit is 25 days with the conversion on the calendar occurring from September 19 to October 13. The Batara who are guarding this *sasi* is Batara Wisnu. The natural condition in this *sasi* is: Entering the rainy season, but the water is not yet abundant. This is the right *sasi* for the harvest of palawija. The air during the day felt arid, the wind blew from the northwest to the southeast with moderate strength.
5. **Sasi Kalimá.** The duration of the orbit is 27 days with the conversion on the Christian calendar occurring on October 14 – November 9. The Batara who guards this *sasi* is Batara Asmara. The natural state in this *sasi* is: the transition from the dry season to the rainy season and known as the **labuh** (wet) season, sometimes it rains all day until it causes flooding. Water is something precious for life. If humans maintain environmental sustainability, do not cut down trees and do not cut down forests, flood disasters will be avoided. Sometimes the wind blows very hard from the northwest to the southeast with strong force accompanied by heavy rain. The air begins to get cold, the sour trees begin to molt their leaves, and the mango fruit season is accompanied by flies, and snakes come out of their burrows to forage. During the rainy season, areas that are not affected by flooding, farmers start working on their rice fields.
6. **Sasi Kaněm.** The length of the orbit is 43 days with the conversion on the Christian calendar occurring from November 10 to December 22. The Batara who guards this *sasi* is Batara Guru. The state of nature in this *sasi* is this: the rainy season is still ongoing accompanied by the wind blowing from West to East with a terrifying rumbling sound. The air is cold and it rains at any time. Many trees bear fruit, such as mango, rambutan, durian, and others. The rainfed rice fields have received enough rainwater, and water ladybugs have begun to breed. Farmers began to spread rice seeds in the seedbeds.
7. **Sasi Kapitu.** The duration of the orbit is 43 days with the conversion on the AD calendar occurring on December 23 – February 3. The Batara who guards this *sasi* is Batara Indra. The natural conditions of this *sasi* are: The sky is always cloudy, and it rains almost every day even with very heavy rainfall. The wind blows from the West and is erratic with high strength. Floods hit several low-lying areas. In this *sasi*, many diseases are spreading, both indentured and epidemic. Farmers began to plant rice in

the rice fields. The strong winds that blow at all times of this *sasi* cause many feathers and feathers to fly, and disease outbreaks are easily transmitted from one area to another. Therefore, everyone must be more careful this *sasi*.

8. *Sasi Kawolu*. The length of the orbit is 27 days with conversion on the calendar of February 4/5 – March 1 (according to the leap year that occurs on the Christian calendar). The Batara who guards this *sasi* is Batara Brama. The state of nature in this *sasi* is: The rainy season is still going on heavily, and is still pouring down on the earth, often accompanied by strong winds in various places. The wind from the Southwest to the Northeast with a strong remembrance. Eve felt cold at night and dewy. Rice began to green, and some animals began to breed such as fireflies, crooks, and other types of insects.
9. *Sasi Kasángá*. The length of the orbit is 25 days with the conversion on the Christian calendar on March 2 – March 26. The Batara who guards this *sasi* is Batara Bayu. The natural conditions in this *sasi* are: Heavy rain accompanied by lightning. The air feels cold during the day and night, even dew in highland areas. The wind blows from the south with strong force. Grains of rice began to fill, some of them even began to turn yellow. Some fruits are ripe, such as duku and oranges.
10. *Sasi Kasadásá*. The duration of the orbit is 24 days with conversion on the Christian calendar on March 27 – April 19. The Batara who guards this *sasi* is Resi Bisma. The natural state in this *sasi* is: there is a transition from the rainy season to the dry season and is called the **mareng** season. Although it still rains sometimes, but it is not heavy. The air is still cool and the cold still covers the highland areas. The wind was blowing strongly from the Southeast. Rice began to harvest in the rice fields like gold, and farmers began to harvest. Before harvesting, Javanese people perform a feast known as *methik pari* as a form of devotion to Betari Sri who bestows the harvest on the farmers.
11. *Sasi Dhéstá*. The duration of the orbit is 23 days with a conversion on the Christian calendar on April 20 – May 12. The Batara who guards this *sasi* is Batara Yamadipati. The natural state of this *sasi* is: The dry season arrives, although sometimes it still rains, but it is rare. The air is very hot and the wind blows from the Southeast to the Northeast, meaning that the wind blows turn and affect sea waves that can cause tidal storms. Farmers still harvest rice. Seed-eating birds breed, such as perkutut, sparrow, derkuku, and others.
12. *Sasi Saddha*. The length of the orbit is 41 days with a conversion on the calendar of May 13 – June 22. The Batara who guarded this month were Betari Sri and Batara Sadana. The natural conditions in this *sasi* are: The dry season and the leaves begin to fall. The wind blows from East to West with a wet breeze. The air is hot during the day, but it feels cold at night. The rice harvest in the rice fields has begun to be completed. A lot of straw began to be burned and prepared to plant palawija. Wells began to decrease in water because it was the dry season. The fishermen began to

prepare to dive to the shallow seabed to install fishing net support poles in the sea. At that time the sea waves were not so big, the wind was wet from East to West.

Twelfth *sasi* the above is the result of *kawěruh titén* Javanese people for a long period of time until the formulation of a calendar system based on the sun (*Solar System*) which is very helpful for Javanese people to carry out agricultural activities, fishermen, and sailors who want to sail the ocean. The Batara who guard every *sasi* to be a supervisor of human actions and maintain the balance of nature continuously every *sasi* and will return to the starting position according to the sun's circulation. Javanese astrology in the Javanese calendar of *Pranátá Mángsá* shows that man, nature, and Sang Hyang Widhi with all emanations in the Form of Batara are one – a complete unity. The awareness of the relationship between humans, nature, and Sang Hyang Widhi shows human ethical actions to protect nature itself as their survival between generations continuously.

In Javanese astrology, natural conditions are very influential in the personality of a human from birth. Javanese people always carry out observations (*niténi*) or give a sign through continuous observation of a person's birth based on the day, date, and *month* of birth. The natural phenomena that accompany a person's birth will be used as a sign to understand the sustainability of that person's life, although the degree of validity needs to be analyzed continuously until the person dies. However, reading the relationship between natural phenomena and a person's birth serves to always be careful in life. Prudence is an important lesson in Javanese teachings that humans should not be arrogant in this life.

While there may be several people who may be born on the same day, date, and *sasi*, the reality is that they can have different natures, fates, and life journeys. This can happen because of the difference in the time of birth, day, and *pasaran* or five days in java (*weton*) (Doyodipuro, 2008: 428). Javanese astrology is very detailed in seeing the relationship between a person's life and natural phenomena. When a person is born looking at Javanese astrology, he will be known his disposition with the symbols of nature itself. The personality of Javanese people is always symbolized by objects or elements that exist in nature to be understood and to be careful in life. Symbols of nature that are used as symbols of human personality include (Doyodipuro, 2008: 573 – 574):

1. Sun. The sun symbolizes a bright heart. This symbol indicates that a person who has a sun personality has an attitude that is open to others, dares to make sacrifices for the benefit of others, is able to process words in speech so that others are easy to obey him, and he loves the environment, beauty, and cleanliness.
2. Moon. The moon symbolizes virtue. People who have a moon personality have a good birth and spirit, they like honesty and noble deeds, and they are agile and intelligent. People with moon personality will carry out the responsibilities given and do them quickly and well. However, people with moon personality are easily offended, and their words are often underestimated by others.

3. Page. Fire symbolizes evil and incitement nature. People who have the nature of fire are often hated and hostile to others. If he has an acquaintance, it is easy to break up, because he often argues and disagrees, in fact he tries to be kind, but always fails. People who are symbolized by fire have excessive jealousy, envy, and even like to magnify things, and they like to interfere in other people's affairs, are easily hot-tempered, easily indecisive, and have no stance.
4. Earth. The earth symbolizes the very good nature. People who have the earth symbol have a quiet character, and tend to be introverted. Even so, he opened his heart to others whom he already knew well. People with the symbol of the earth speak little, have a generous nature, and are industrious workers.
5. Wind. The wind symbolizes innate and inward unkindness. A person with the symbol of angina cannot be in friendship for long, because he is unable to maintain the friendship itself. He is easily offended and irritable. What he says sometimes contradicts what he thinks. When he is flattered, his heart easily collapses and turns into a philanthropist, and is often deceived.
6. Stars. The star symbolizes a clean and sincere heart. People who have a star symbol love to be alone, like to learn science, literature, and also like to learn things related to spirituality. He is not afraid of destitution, even if his belongings are asked for by others, he will give them with *lilá lêngáwá*. The character of the person with the star symbol is very subtle, loves family, has many friends, and he himself is liked by many people.
7. Water. Water symbolizes a hard will and hard work. The person with the water symbol has many friends, but also has many enemies. He is often slandered and ridiculed by others, but he can always solve his problems well and do it himself. If trading is always successful, good at making a living and can be rich. He can complete all his responsibilities quickly, well, and does not like to procrastinate.

The symbols above can be known by the day, date, and *sasi*, as well as the *pasaran*. All of that is explained in detail in Javanese astrology. Javanese teachings always emphasize ethical overlap for the good of all creatures, as explained by the following (Fauzi, 2023: 139):

"Tiyang Jawi niku ngugêmi budi, ngunggulné tátá krama ingkang minulyá. Wáng sing nora duwéni tátá krama agawé lará ing sapádhá – pádhá. Tátá krama iku kalebu básá lan tingkah laku. Bebasan sahé dudohné antênging pikir, lan lélaku sahé dudohné luhuring kawêruh. Básá lan lélaku kédah mlampah sêsarêngan. Ájá nganti bêbasan sahé, nhing lelakoné álá"

The Indonesian translation of the explanation above is "Javanese people must adhere to ethics, uphold noble ethics. People who don't have ethics make others sick. Ethics includes language and action. Good language indicates a calm mind, and good actions indicate good knowledge. Language and actions must go hand in hand. Do not speak good language, but act badly". The Javanese teachings clearly show that ethics are not only in words (language), but must also be manifested in behavior, including good deeds in the environment (*sapádhá –*

Pádhá). If humans do badly, then it will lead to the destruction of the environment, and the losers must be humans as well.

Javanese knowledge is not only about the relationship between natural phenomena and a person's birth, but Javanese people rely heavily on what is in nature for their life needs. Javanese people use what is available in nature not only for daily needs such as eating, but also use various plants for health as well. Knowledge of medicine was written by Javanese people in the book *Primbon jamu* so that it could be used to cure various diseases suffered by humans. It is written in the **Primbon Jamu (Triguna Usada)** on the book **Kitab Primbon Lukmanakim Adammakna (Sambetanipun Bataljemmur) jilid ángká sepuluh** on pages 125 - 171. The author presents an example of medicines in the book *Primbon Jamu for heartburn* (Tjakraningrat, 1977: 125) as follows:

"Támá lará maag: bawang putih lanang dimamah sediná kaping têlu, tégésé bawang lanang yáiku bawang kang ora nggrómból dadi mung kadadéan sáká sasiyung. Sabên mangan bawang mahu gêdhéné kirá - kirá sa kuku jênthiké".

There are still many treatments written in the Javanese Herbal *Primbon*. Therefore, Javanese people are very protective of nature which is useful for finding ingredients for the world of medicine. Usually Javanese people will plant certain plants around the yard of the house to make it easier to make medicines for certain diseases. The yard around the house is the main medium in the provision of medicinal plants, it shows that the yard is a medium to understand the attachment between humans and nature. Javanese people will keep the soil around the house fertile so that various plants can grow properly.

For Javanese people, every action must be accompanied by a prayer to Sang Hyang Widhi so that the goal is achieved and avoided from catastrophe. Prayer is a crucial part of the life of the Javanese, so various mantras are created to support actions so that they are easy to achieve. Javanese mantras are not only believed in supernatural, but also realize that life is connected to Sang Hyang Sukma as the source of all life. Humans often forget about this connection, and through the recitation of mantras, humans are re-awakened that life is actually connected to Sang Hyang Sukma continuously. By realizing the unbroken connection with Sang Hyang Widhi through mantras, humans are taught to obey Sang Hyang Widhi and synergize with the order of the universe, because nature is also part of Sang Hyang Widhi, like different parts of the body but one whole unit and called the human body.

A mantra that is known in Java as a prayer for salvation is the Kalachakra mantra. The Kalachakra mantra is the teaching of Sang Hyang Vishnu so that it is not eaten by Sang Hyang Kala (Tjakraningrat, 2008: 76). More details about the explanation are as follows (Tjakraningrat, 2008: 76 - 77):

"Mênawi piwulangipun Sang Hyang Wisnu, murih kalis mbotên dados mamangsanipun Sang Hyang Kálá, titiyang dhinawuhan ngungêlakén rajah kálácákrá ingkang wontên ing jajanipun Sang Hyang Kálá. Inggih puniká panulaking rencaanipun Sang Hyang Kálá. Déné ungêlipun makatên:

Yamaraja - Jaramaya

Yamarani - Niramaya

Yasilapa - Palasiya

Yamidoro – Rodomiya
Yamidosa – Sadomiya
Yadayuda – Dayudaya
Yasiyaca – Cayasiya
Yasihama – Mahasiya
Tegesipun:

Héh pangrencáná, mariyá luwih
Héh kang nêkani, ilangá kaluwihanirá
Héh kang gawé luwé, amarêgáná
Héh kang awéh mlarat, anyukupáná
Héh kang anyikárá, mariyá nangsáyá
Héh kang amêrangi, larutá kuwatirá
Héh kang párá cidrá, kagêl wêlasá
Héh kang dadi áamá, yogyá asihá “

The translation of the statement is "As for Sang Hyang Vishnu's teaching so as not to fall prey to Sang Hyang Kala (divine emanation that destroys life), humans are taught to read the kalachakra rajah in Sang Hyang Kala's food place. The following is a reading of Sang Hyang Kala's food refusal which reads: *Yamaraja – Jaramaya, Yamarani – Niramaya, Yasilapa – Palasiya, Yamidoro – Rodomiya, Yamidosa – Sadomiya, Yadayuda – Dayudaya, Yasiyaca – Cayasiya, Yasihama – Mahasiya*. The meaning of the mantra is: Whoever comes to hurt, turns to be merciful. Whoever comes with bad intentions, will turn around and stay away. Who makes the starvation, turns to feed. Whoever makes poor, turns around to make rich (sufficient). Whoever does evil, turns to do good. Whoever comes to fight, turns around to give peace. Whoever does harm, turns around with affection. Whoever does damage, turns around to bring care and affection".

The Kalachakra mantra is believed by Javanese people to be a divine energy to fight bad things. Sang Hyang Kala in Javanese theology is believed to be the emanation of Sang Hyang Widhi to bring destruction. Sang Hyang Kala is described as a giant figure who has extraordinary power. Nothing can fight against him, except the strength of Sang Hyang Widhi himself from Sang Hyang Kala. Kala has the meaning of time, then Sang Hyang Kala means the ruler of time. Time is likened to a giant that is anything in front of it. A person who is consumed by time will not be able to return, even for a second. In order for humans to survive bad things at all times, they are taught to read the Kalachakra diagram. Various disasters that harm living things are the influence of Sang Hyang Kala. In order to avoid disasters, Javanese people are taught to read the Kalachakra rajah in the worship of Hyang.

In teaching about life, Javanese people are not only taught to protect nature or worship Hyang, but they are taught to always serve anyone so that life becomes peaceful. We can observe these teachings in the following description (Tjakraningrat, 2008: 77):

“(1) Sintên ingkang tansah ngabhêkti dhatêng déwánipun, puniká badhé kinabêktén dhatêng manungsá; (2) Sintên ingkang ajrih dhatêng ratunipun, puniká badhé kinéringan ing manungsá; (3) Sintên ingkang angidhêp ing yayah – rénánipun (bápá – biyung), puniká badhé kinédhêpan ing manungsá; (4) Sintên ingkang mituhu dhatêng

gurunipun, puniká badhé pinutuhu ing manungsa; lan (5) Sintên ingkang asih ing sagung dumadi, puniká badhé kinasihan ing manungsa “

The translation of the above information is: "(1) Whoever is devoted to Sang Hyang Widhi, he will receive devotion from humans; (2) Whoever obeys his leader, he will receive relief from others; (3) Whoever is devoted to his parents, he will be respected by others; (4) Whoever obeys his teacher, he will be obeyed by others; and (5) Whoever has compassion for all creatures, he will receive affection from humans". This teaching affirms that there is a relationship between man, God, and all creatures. The one who does good to anyone, he will also get good. Javanese teachings affirm that the relationship between humans in an ecosystem is understood as a relationship that meets the needs of each living thing, takes care of it, and preserves it. Humans should be the top pioneers in maintaining the survival of the ecosystem.

The concept of maintaining ecosystem survival is in the teachings *Haměmayu hayuning bawáná* which means beautifying the beauty of the universe. The universe is very beautiful, and man's task as part of the evolution of life is to beautify the beauty of the universe (Fauzi, *Kaweruh Filsafat Jawa*, 2023: 157). Man is part of the universe (*bawáná*). The main task of beautifying an already beautiful nature is not to damage the surrounding nature. The role of protecting nature is very important considering that human life itself depends on nature. Food, air, water, and everything else are provided by nature. If nature is damaged, such as pollution, waste, soil pollution, and others, then human life must be threatened. Various diseases certainly lurk in human life when this nature is damaged due to the actions of humans themselves who do not take good care of nature.

Natural disasters do occur naturally as natural laws that cannot be avoided, such as rain that causes floods, earthquakes, erupting mountains, and so on. If the natural disaster is exacerbated by the destruction of nature by humans, it will have bad consequences for the lives of all creatures. Javanese astrology teaches to be able to read various natural disasters as a warning so that humans are more careful in life. For example, if an earthquake occurs during the day is a sign of an outbreak of disease or rampant crime, while an earthquake occurs at night it is a sign of large-scale strife or famine over a long period of time or it can also be the beginning of prosperity. All of them are also seen according to the day, date, *sasi*, and *pasaran* (Gunasasmita, 2019: 137 – 138).

When a natural disaster occurs, Javanese people *sembah Hyang* prayers in order to survive the disaster, including reading the Kalachakra mantra above. Various rituals are performed so that Sang Hyang Kala relieves from his anger through natural disasters. When the natural disaster has subsided, the Javanese people will perform various rituals in places that are sacred and sacred as a form of devotion to Sang Hyang Widhi who will continue to balance life in this universe (Fauzi, *Kaweruh Filsafat Jawa*, 2023: 163). The purpose of the worship of Hyang is to make the *Dang Hyang* to protect these sacred and sacred places while maintaining humans and the surrounding nature from damage, besides that as a devotion to the Goddess through the radiance of the *Dang Hyang* who have kept them from disaster. Sacred and sacred places will be built *pundhén* as a sacred

area to be used as a place for worship rituals. In this way, Javanese people have an ethical foundation in ecological awareness.

CONCLUSIONS AND RECOMMENDATIONS

Based on the explanation above, the following conclusions can be made: *First*, Javanese astrology teaches that there is a close relationship between humans, nature, and Sang Hyang Widhi which is a whole unit (monism). This nature exists from the emanation of Sang Hyang Widhi, so to destroy nature means to damage part of the emanation of Sang Hyang Widhi itself. *Second*, humans are very dependent on nature. If nature is damaged, human survival will be destroyed. *Third*, humans need nature to meet their life needs, including food and medical materials. *Fourth*, the yard of the house can be used as a place to realize the interdependence of the ecosystem by cultivating useful plants, such as herbs and food needs. *Fifth*, Javanese people are very sacred and sacred to certain places as a form of devotion to Sang Hyang Widhi while preserving the place. Sang Hyang Widhi who radiates certain figures becomes the guardian of nature which is also sacred by the Javanese people with the name *Dang Hyang*.

Javanese ecotheology is much better and appropriate in preserving the environment because of the Javanese perspective that this universe is part of Sang Hyang Widhi. The existence of the Batara, Batari, and Dang Hyang as the emanation of Sang Hyang Widhi to guard certain places shows high respect for the existence of Sang Hyang Widhi and nature itself. Nature (*bawáná*) for Javanese people is a process of evolutionary movement of Sang Hyang Widhi's own life which begins by emanation. In life, including human life, it contains movement, diversity, and unity that is complete and can be studied interdisciplinary.

FURTHER STUDY

Future research may expand the discussion of Javanese astrology as an ethical foundation of ecological awareness by employing empirical and interdisciplinary approaches. Studies involving ethnographic methods, environmental sociology, or ecological anthropology could reveal how astrological principles are understood, transmitted, and practiced within local communities. Such approaches would allow researchers to capture lived experiences and local wisdom in shaping environmentally responsible behavior rooted in Javanese cosmology.

In addition, comparative and integrative studies are recommended to examine the relevance of Javanese astrological ethics in contemporary environmental education and sustainability discourse. Exploring its dialogue with modern ecological ethics, religious environmentalism, and indigenous knowledge systems from other cultural traditions could contribute to the development of a contextual and culturally grounded ecological paradigm suitable for Indonesia's pluralistic society.

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