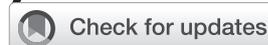


Homo Educandum and Homo Viator: Embracing nature as Eschatological community

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Modernisation and globalisation threaten the sustainability of traditions and local wisdom of the Tengger community, especially in their relationship with nature. Christian education, which has so far focused on the themes of salvation and eschatology, often ignores ecological issues. This article integrates the concepts of *Homo Educandum* and *Homo Viator* as philosophical approaches in ecological Pentecostal Christian education. The *Lurung Kasada* tradition in Tengger is used as a case study to emphasise the importance of spiritual relations between humans and nature. Through education based on experience and local wisdom, the younger generation is invited to understand nature as part of the eschatological community. Holistic Pentecostal Christian education can build ecological awareness of the younger generation and strengthen cross-cultural and spiritual relationships. Thus, this article offers a new paradigm in theological education that is relevant to global ecological challenges, rooted in local culture and enriches the perspective of Christian eschatology.

Intradisciplinary and/or interdisciplinary implications: This article connects Christian ecotheology with local cultural and philosophical studies to enrich local wisdom-based theological education. This concept offers a new approach to responding to the global ecological crisis.

Keywords: Christian education; *Homo Educandum*; *Homo Viator*; *Lurung Kasada*; eco-theology.

Introduction

The global ecological crisis has prompted an urgent need to review the relationship between humans and nature, especially in Indonesia's theological education context. Christian education, especially from Pentecostal schools that are affiliated with the Indonesian Bethel Church, which tends to focus on themes of salvation, sin and eschatology, often ignores ecological issues. The end-times view in Pentecostal theology is often influenced by premillennial dispensationalism, which emphasises the fact that the world will experience destruction before the kingdom of God is fully established (Yong 2010:145). In this perspective, some Pentecostal groups believe that the current earth is temporary and will be destroyed by fire as part of God's judgement, as prophesied in 2 Peter 3:10, which states that 'the earth and all that is in it will be destroyed by fire'. This understanding often results in minimal attention to ecological issues because it is considered that individual salvation and preparation for the coming of Christ are more important than environmental preservation. However, this perspective has begun to be challenged by contemporary Pentecostal theologians who interpret that the restoration of the earth in Romans 8:19–21 indicates renewal, not destruction so that humans remain responsible for creation as part of their theological mandate (Chandler 2021:118).

The dominance of the Western colonial legacy in the history of Christianity in Indonesia has narrowed the space for recognising local cultures and their ecological wisdom, which are rich in spiritual and social values (Lauterboom 2019). Consequently, the philosophy of Christian education in Indonesia is more often oriented towards theological indoctrination rather than integrating a holistic approach that includes harmony with nature and local culture. Ecological education is the root that should underlie the teaching and learning process in Theological schools in Indonesia. I agree with Imbran Batelemba Bonde's thinking that Indonesian theological education needs to 'return to the roots' by raising environmental issues (Bonde 2020). In Pentecostal doctrine, the end times are depicted as the world's destruction with a lake of fire and brimstone. This view emphasises divine judgement as part of God's eschatological plan. This concept often makes environmental concerns a lower priority in Pentecostal theological education.

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The legacy of Western colonialism has caused Pentecostal Christian education in Indonesia to sometimes sideline or even fail to acknowledge the richness of diverse local cultures. Local customs and philosophies are often considered to be the domain of the government. This is because of the dominance of European-Christian culture during the colonial period, which resulted in little space for recognition and appreciation of local cultures (Lauterboom 2019). Although Pentecostal Christian schools in Indonesia have attempted to develop contextual education, the influence of the universal doctrines of American Pentecostal missionaries is still very dominant. This theological heritage from the West often shapes these schools' curriculum and teaching approaches. As a result, Pentecostal education in Indonesia still struggles to integrate local values into its learning system fully. Developments have begun in the pedagogical process that considers what Indigenous Knowledge means.

In this context, the Tengger community around Mount Bromo presents an alternative narrative rich in ecological and spiritual values. For the Tengger community, Mount Bromo is not just a geological phenomenon but a spiritual entity considered a 'brother' and an integral part of community life. The *Lurung Kasada* tradition, carried out every year to offer crops to the crater of Mount Bromo, is a form of recognition of the existence of nature as a sacred entity that mediates human relations with the transcendental world (Adam & Liana 2020). This ritual illustrates human responsibility as part of a larger ecological community while providing a lesson about the essence of sacrifice for harmony.

The concept of *Homo Educandum* [learning man] provides a robust philosophical framework for exploring how societies can learn from local traditions such as those found in Tengger (Yusuf 2022:5–9). Theological education that ignores local elements like this risks losing relevance in forming humans who can respond to modern ecological challenges. The agrarian tradition of the Tengger people, who view the eruption cycle of Mount Bromo as a blessing for soil fertility, is proof that local wisdom can offer a unique ecological perspective that is relevant to global environmental challenges. In addition, the concept of *Homo Viator* (pilgrim man) strengthens the understanding of the human journey towards eschatological awareness that not only focuses on the relationship with God but also includes responsibility towards the ecological community (Sikorska 2019). The Tenggerese practice this harmony through their attitude towards Mount Bromo revered as a spiritual symbol and cared for as part of their social and ecological community. This view suggests that harmony between humans and nature can be integral to a spiritual journey towards the ultimate goal.

The Tenggerese people's bond with nature blends spiritual beliefs with ecological understanding. Their view that the Bromo crater shields them from eruptions reflects this integration of mythology and environmental awareness. This tradition serves to preserve culture and educate younger generations about the importance of nature's conservation as

part of their identity. However, modernisation and globalisation threaten these values as younger Tenggerese increasingly adopt modern lifestyles that clash with tradition. Social media and technology have altered their connection to ancestral practices. Strengthening education rooted in local wisdom through the concept of *Homo Educandum* can help preserve this heritage while equipping the youth to navigate contemporary challenges.

This article aims to explore how the concepts of *Homo Educandum* and *Homo Viator* can be integrated with the local wisdom of the Tengger community, especially in viewing nature as an eschatological community in Pentecostal education community. By connecting these local values to theological education, it is hoped that a new paradigm will emerge that is not only locally relevant but also provides a global contribution to human understanding of the relationship with nature within the framework of spirituality and sustainable ecological responsibility.

This research used an Indigenous Research approach that focuses on exploring local community perspectives to criticise the dominance of Western methods and ways of thinking in research (Evans et al. 2020). This research process involved the Tengger community in Ngadirejo Village, Blimbingsari and Buleleng to explore the concept of local education *Lurung Kasada* through focus group discussions with local leaders and community figures. The data obtained were analysed qualitatively and reflected to formulate an ecological Christian education philosophy rooted in local wisdom. This approach is in line with the views of Kincheloe and Steinberg, who emphasise the fact that understanding local education can be the basis for developing an educational philosophy that has been dominated by the Eurocentric paradigm (Kincheloe & Steinberg 2008).

Integration of local wisdom in theological education: A study of the *Lurung Kasada* tradition

The Tengger people bond closely with their natural environment, shaped by historical, geographical and mythological factors. They inhabit the volcanic Bromo area, with elevations between 750 and 3676 m. This region, formed over 1.5 million years of volcanic activity, was once a single volcano around 4000 m high. Eruptions created calderas and new cones such as Mount Widodaren, Kursi, Batok and Bromo. The Tengger believe the bowl-shaped mountains shield their settlements from lava. Their connection to Mount Bromo dates back to the 10th-century during the Majapahit era, continuing through colonial rule in the late 18th-century (Hefner 1985:24–31).

In addition to historical and geological factors, the Tengger people embrace local myths as part of their cultural identity. Oral traditions, passed down through generations, help preserve the values of maintaining nature's balance. A key myth is the legend of Joko Seger and Roro Anteng, believed

to be the ancestors of the Tengger people (Sutarto 2009). The story recounts their love, obstructed by Ki Bima, who challenged them to create a reservoir on Mount Bromo overnight. Roro Anteng foiled the plan and married Joko Seger (Sutarto 2009). They prayed to God Brahma for children, promising to sacrifice their youngest. After having 25 children, the youngest, Raden Kusuma, willingly sacrificed himself in Mount Bromo's crater. This sacrifice inspired the annual *Lurung Kasada* ritual, where the Tengger people offered crops to the crater in gratitude and reverence (Adam & Liana 2020).

The stories and local wisdom of the Tengger people are a wealth that needs to be integrated into theological education, especially Pentecostal theology. Integrating local wisdom into theological education is a strategic step in building a holistic understanding of the relationship between humans, nature and God. In Pentecostal theological education, *Lurung Kasada* can be used as a case study that enriches understanding of the relationship between humans and God's creation. In Richard Niebuhr's typology, Pentecostal schools tend to take the fifth part, namely Christ the transformer of culture or Christ as the redeemer of culture. This approach sees that culture must not be rejected entirely but can be transformed by the Christian faith. Pentecostal Religious Education aims to evangelise and transform culture by presenting the values of the kingdom of God in society (Niebuhr 1951:191–195). In this context, Pentecostal education emphasises that faith is oriented towards the afterlife and impacts social and ecological life through Christian responsibility towards creation (Niebuhr 1951:204). Therefore, Pentecostal Religious Education plays a role in forming a generation with a transformative consciousness, inviting them to bring change to the community and showing how the kingdom of God can be present in every aspect of life. This is not syncretism because, on 17 June 2022, the *Lurung Kasada* ceremony was held and attended by three religious leaders, including Islam, Christianity and Hinduism. The three religious leaders took turns being active in the ceremony by serving as prayer openers (Pemerintah Kabupaten Pasuruan 2022).

Pentecostal faith states that the *Lurung Kasada* tradition is a neutral culture not related to idolatry but rather an expression of local wisdom that reflects the harmonious relationship between humans and nature. In Pentecostal theology, culture can be understood as part of God's common grace, which can be used to glorify God or become a social practice that is passed down from generation to generation (Félix-Jäger 2015:78). Therefore, as long as a tradition does not conflict with the basic principles of Christian faith, such as the recognition of the oneness of God and worship only to him, then the tradition can be accepted and even studied in Pentecostal Religious Education.

Lurung Kasada has a deep theological essence because it reflects sacrifice and balance. The Tengger people offer their crops to the crater of Mount Bromo as a form of gratitude to nature (Pemerintah Kabupaten Pasuruan 2022). From a Pentecostal Christian perspective, this practice is in line with

Genesis 1:26–28, which affirms the mandate of humans to manage and maintain God's creation (Pantan, Pakpahan & Wiryohadi 2024). The Head of Ngadirejo village, Anang Budiono, emphasised that this ritual is a tribute to Raden Kusuma, a mythological figure believed to guard Mount Bromo, as a symbol of the harmonious relationship between humans and nature. This concept is rooted in the idea of *Tri Hita Karana*, which means that human relationships must include relationships with God, humans and nature (Roth & Sedana 2016:160–163).

In Blimbingsari village, the Christian community maintains and preserves Balinese culture even though they have converted to Christianity. I made John Ronny, Head of Blimbingsari village, convey this, explaining that the community separates religion and culture as two entities. They still wear Balinese traditional clothing and play traditional musical instruments in church services as a form of respect for cultural heritage. One of the traditions that has been adapted is Undur Raya, a thanksgiving ceremony for the harvest that is carried out in a church-based manner in a more sacred way, without involving elements of worship of Balinese gods (Puspitasari & Istyanto 2020). Meanwhile, in Ngadirejo village, the village Head, Anang Budiono, explained that the *Lurung* tradition and *Kasada* ceremony, which is a ritual of offering crops to the crater of Mount Bromo, are still carried out by all Tengger people, including those who are not Hindu. Anang Budiono emphasised that this ceremony is more rooted in local customs and beliefs than in certain religious rituals, reflecting the respect and attachment of the Tengger people to their ancestral heritage.

In addition to the theological aspect, *Lurung Kasada* has a strong ecological dimension. This ritual instills awareness of the importance of maintaining the balance of the ecosystem and shows the harmonious relationship between the human community and the environment. In theological education, this approach is important to instill ecological awareness in students that preserving the environment is part of the calling of faith. The head of Ngadirejo village explained that the Tengger people never evacuated during the eruption of Mount Bromo because they view the mountain as a brother who will not harm them (Saddhono, Pertiwi & Anggrahini 2019). One of the village officials added, 'We believe that when we protect nature, nature will also protect us'. Through *Lurung Kasada*, students can understand that respect for creation is a form of love and moral responsibility.

Integrating *Lurung Kasada* into Pentecostal Christian education creates a reflective space for students to appreciate how local culture enriches contextual theology. Pentecostal traditional theological education often overlooks local contexts, but this integration emphasises the fact that theology is inseparable from cultural and environmental influences. It highlights the value of local traditions in deepening theological understanding. Rev. Yohanes from Blimbingsari village advocates for contextual theology through the philosophy 'Bali is my Body, but Christ in My

Soul', demonstrating how cultural identity and Christian faith coexist. His church reflects Balinese architecture while centring on the cross of Christ, preserving Balinese identity alongside faith. The ethnopedagogical approach, as highlighted by Herman Poroe et al., is a vital method for embedding the values of *Lurung Kasada*, fostering faith and character by incorporating local wisdom into education (Poroe, Tompo & Idayanti 2022). The *Lurung Kasada* tradition can be used as an effective pedagogical tool to shape the character of theology students. Field studies and active participation in the *Lurung Kasada* ritual are recommended. Through direct experience, students gain theoretical knowledge and experience the spiritual and ecological values contained in the tradition. This process aligns with the experiential learning method applied in several theology schools in Indonesia.

Lurung Kasada also opens up opportunities for interfaith and intercultural dialogue. The Tengger Hindu community follows this tradition and involves other communities around Mount Bromo. This participation creates a meeting space that strengthens tolerance and social harmony. The Head of Interfaith Communication Forum [*Forum Komunikasi Umat Beragama*], Buleleng, in an interview, stated that respect for local traditions is the primary key to maintaining harmony between religious communities in Bali. He added, 'The *Tri Hita Karana* philosophy is adopted in everyday life and becomes the basis for harmony between communities'. The church can play a role as an agent that supports the preservation of this tradition in order to strengthen cross-cultural relations.

***Homo Viator* and *Homo Educandum* in the preservation of local traditions**

The Tengger community's spiritual and social life reflects harmony with nature, embodying *Homo Educandum* and *Homo Viator*. In Christian education, these concepts enrich theology, emphasising environmental care and faith. Inspired by Paulo Freire, this approach fosters experiential learning and critical reflection (Freire 2005). In my previous research, I used Paulo Freire's educational approach to critique the feudalistic and conventional education system. Freire emphasised the importance of liberating education, which allows students to think critically and become active subjects in the learning process, not just passive objects, such as when 'reading' the local wisdom of the Tengger community (Pantan 2023). This perspective aligns with the Tengger people's practice, who see nature as a partner in the spiritual learning process.

Homo Educandum asserts that humans are creatures who continue to learn, and this process takes place in constant interaction with the surrounding environment. Urie Bronfenbrenner (1979) argues that:

[T]he aspects of *Homo Educandum* are seen through long-lasting emotional states, fantasy and non-fantasy play, musical activities, responsibilities, work, educational processes, and social activities

contribute to the formation of humans as creatures who continue to learn and develop through experience and interaction. (p. 50)

In the Tengger community tradition, nature is positioned as a 'teacher' who teaches the values of life, the cycle of nature and regeneration. This concept can be associated with John Dewey's thoughts in '*Experience and Education*' (1938), which emphasises the importance of experience in the educational process (Dewey 1983). The *Lurung Kasada* ritual is a concrete form of ecological education that teaches people about the connection between humans and nature. This ritual is not only ceremonial but also a means of transmitting ecological and spiritual knowledge, which strengthens the concept of *Homo Educandum* as a holistic learning process.

Most of the knowledge in the Tengger community is passed down through oral tradition, which reminds us of Vygotsky's theory of the *Zone of Proximal Development* (ZPD). Vygotsky (1999) stated that effective learning occurs in a social and collaborative context (Vygotsky 1999). The Tengger oral tradition, passed down from generation to generation, serves not only to transfer knowledge but also to shape the affective and spiritual aspects of the person. In the context of theological education, this tradition teaches that critical reflection on experience and interaction with nature is an integral part of learning faith and ecological responsibility (Sibarani 2015).

The concept of *Homo Viator* in theological education refers to the idea that humans are pilgrims on a journey towards an eschatological goal (Sikorska 2019). In the Tengger tradition, Mount Bromo is considered a sacred entity that symbolises a spiritual journey toward cosmic harmony. This perspective can be analysed through Paul Tillich's thoughts in *The Eternal Now*, highlighting the dimensions of time and human existence as part of a transcendent journey (Tillich 1963). The *Kasada* ceremony performed annually by the Tengger people is a concrete reflection of *Homo Viator*, where the journey to the Bromo crater becomes a physical and spiritual representation of the journey towards balance and harmony.

The spiritual journey of the Tengger people does not only focus on vertical relationships with God but also horizontal relationships with others and the environment. This concept shows the connection between the spiritual dimension and social responsibility. Faith must be manifested in actual actions in the world (Hasiholan 2023). Eschatology in the Tengger tradition teaches that the journey to God cannot be separated from the responsibility to care for the community and nature, emphasising that Christian faith must be contextual and applicable. In the writings of Abd Latif Bustami, the Tengger people's eschatology states that nature will experience a restoration from the God who created nature, which is an insight that is still maintained and held. Sudiono, a Pasuruan regional people's representative council member, conveyed this: 'Belief in a particular religion does not diminish the eschatological hope for the restoration of

nature'. Therefore, the Tengger people still believe in the oral teachings of their ancestors, such as Jaka Seger, Roro Anteng, and Aji Saka (Bustami 2005:16).

Integrating *Homo Educandum* and *Homo Viator* into the theology curriculum offers a transformative approach to eschatology as an ongoing process. Using David Kolb's experiential learning model, theology students engage with communities like the Tengger to explore the link between faith, tradition and nature. This fosters a deeper understanding of eschatology, emphasising ecological responsibility as part of the Christian faith. Eschatology expands beyond end-times doctrine, promoting active care for creation and aligning with Pope Francis' *Laudato Si*. This approach enriches theological education, highlighting the importance of environmental stewardship in daily life (Paus Fransiskus 2015:65–70).

Through cross-cultural and interfaith dialogue, theology students broaden their theological horizons and understand that each community has a unique way of experiencing the spiritual journey and ecological responsibility. By integrating local values as reflected in the Tengger community into theological education, the concepts of *Homo Educandum* and *Homo Viator* become relevant and contextual paradigms. This approach allows theology students to learn about the afterlife and understand the importance of preserving nature and community as an ongoing faith responsibility. Thus, theological education can be a transformative tool that forms Christian leaders who care about ecological and social issues in local and global contexts.

Ecological Pentecostal Christian education: Integrating *Homo Viator* and *Homo Educandum* in the preservation of local traditions

Cheryl Bridges Johns emphasises that Pentecostal education must be more than just the transfer of theological knowledge; it must serve as a tool for social transformation. In her approach, Johns adopts the concept of conscientisation introduced by Paulo Freire, which emphasises the importance of critical awareness of social, political and economic realities. She argues that education in the Pentecostal tradition must be oriented towards individual salvation and build awareness that faith has a broad social dimension. Within this framework, Pentecostal churches are called to be places of worship that emphasise spiritual experience and as centres of education that prepare people to actively participate in building social justice. She emphasises that since the beginning, the Pentecostal movement has had a prophetic legacy that encourages active involvement in the struggle against injustice, and its theological education must remain rooted in that Spirit (Johns 2010:11).

Johns critiques modern Pentecostal theological education for neglecting social and political engagement, often favouring a systematic and text-based approach over experiential and

social reflection. She argues for a dynamic, narrative-based education, where testimony, community experience and reflection enrich theological understanding, enabling students to apply faith in real societal contexts (Pantan 2023). In addition, Johns highlights the prophetic role of Pentecostal education, urging it to go beyond individual spirituality and cultivate courage to confront injustice and uphold kingdom values. She calls for a balance between spirituality and social action, where true faith manifests in worship and advocacy for justice, welfare and creation care (Johns 2010:15).

Pentecostal education oriented towards social transformation includes ecological aspects as part of social justice. Johns emphasises that the concept of stewardship in Pentecostal theology must be expanded to include responsibility for the environment. Christian education in this context must teach that preserving nature is a matter of ecology and part of the calling of faith to uphold justice for future generations (Archer 2015). In this perspective, Pentecostal churches and educational institutions can play an important role in shaping ecotheological awareness, where faith is understood in a vertical relationship with God and a horizontal relationship with others and all creation.

Theological education developed within this framework allows Pentecostal communities to maintain their charismatic identity while at the same time developing broader insights into their social role in society. Through this approach, Pentecostal education will produce individuals with a strong doctrinal understanding and church leaders with a prophetic vision and sharp social awareness. Thus, Pentecostal education can be an instrument that strengthens faith and builds a community that is more inclusive, just, and oriented towards transformative social change.

Modernisation and globalisation have significantly impacted traditional societies, including the Tengger people, who have lived alongside nature. The rapid and unstoppable flow of information often causes the younger generation to be disconnected from ancestral traditions that teach harmony and deep relationships with the surrounding environment. Traditions that were once considered sacred and had high spiritual value are now starting to lose their relevance in the eyes of the younger generation, who are more interested in popular culture and modern lifestyles.

Pentecostal Christian education serves as a bridge between local traditions and the younger generation, emphasising *Homo Educandum*, where learning and growth are continuous. More than just theological knowledge transfer, it fosters ecological awareness and spiritual responsibility in harmony with local traditions (Sihombing, Sianturi & Simamora 2024). This ensures that ecological values in *Lurung Kasada* remain alive in daily life. Rooted in social activism, Pentecostal education promotes conscientisation, addressing ecological issues as social justice, advocating for communities affected by environmental degradation (Vondey 2015:210). It reinforces the fact that Christian formation in the Pentecostal tradition

extends beyond spirituality to social and ecological responsibility. Gabriel Marcel, with the concept of *Homo Viator*, provides a perspective that complements *Homo Educandum*. If *Homo Educandum* emphasises humans as learning creatures, *Homo Viator* sees humans as spiritual wanderers who continue to seek meaning in their lives (Marcel 1949). In this journey, humans are invited to establish deeper relationships with each other, nature and God. Pentecostal Christian education inspired by this concept will encourage young people to see nature not as an object to be exploited but as an integral part of their spiritual journey. This relationship places nature as 'You' who must be respected and cared for, not as 'He/she' who is separate and alienated from humans.

Modernisation often brings humans into the homo technoeconomic mindset, where nature is seen as a resource that can be managed and utilised for economic interests. Henryk Skolimowski highlighted the fact that this paradigm gives rise to human alienation from nature, where nature is only seen as a means of production, not as a partner in life (Skolimowski 1992). In ecological Pentecostal Christian education, this paradigm must be countered through a theopoetic approach that emphasises the beauty and sacredness of God's creation (Hasiholan 2024). By understanding nature as a reflection of the divine presence, humans are invited to care for it with love and responsibility.

Pentecostal Christian education based on eco-theology provides an excellent opportunity to maintain local traditions rooted in a harmonious relationship with nature. The *Lurung Kasada* tradition is not only part of the cultural identity of the Tengger people but also an expression of faith rich in theological values. Through Pentecostal Christian education, the younger generation is invited to live this tradition as a form of stewardship that reflects their responsibility towards God's creation. This education forms an understanding that environmental preservation is an ecological responsibility and part of their calling of faith as followers of Christ. By integrating creation care into discipleship and Christian formation, Pentecostal education fosters a holistic theological perspective that sees ecological concern as an extension of love for God and neighbour (Chandler 2021:116). Furthermore, this approach aligns with biblical stewardship principles, where human responsibility for the environment is about sustainability and justice for future generations (Chandler 2021:118). Therefore, mobilising churches and Christian schools to embrace creation care as part of their mission strengthens environmental stewardship's ethical and spiritual foundation.

Pentecostal Christian education does not stop at the theoretical level. This learning process must be realised in tangible actions involving the younger generation in environmental conservation practices. Through workshops and collaborative programmes with traditional figures and local communities, the younger generation can experience firsthand the spiritual meaning contained in their ancestral traditions. In this process, they are not only spectators but also actors responsible for maintaining the sustainability of the tradition.

Integrating local traditions into the Pentecostal Christian education curriculum is also a strategic step in instilling ecological awareness among the younger generation. Local narratives, myths and folktales that highlight the harmonious relationship between humans and nature can be used as relevant teaching materials in theology learning. This education introduces the younger generation to their cultural roots and builds a strong identity as part of a community that respects and cares for nature.

In the face of modernisation, technology does not need to be seen as a threat. Instead, technology can be an effective tool in strengthening ecological Pentecostal Christian education. Digital media, documentaries and educational applications can be used to introduce young people to local traditions and ecotheological values. Using technology creatively, Pentecostal Christian education can reach young people from all walks of life, making local traditions a living and relevant part of their daily lives.

Pentecostal Christian education based on the concepts of *Homo Educandum* and *Homo Viator* instills the awareness that humans have a moral and spiritual responsibility to protect nature as part of their faith journey. This process opens up a space for reflection for the younger generation to understand that preserving traditions and the environment is not only a social obligation but also a calling of faith that must be lived in every aspect of life.

Ecological Pentecostal Christian education is not only a means of nature conservation but also the conservation of noble values that have become part of the community's identity. By instilling an understanding that nature is an integral part of spiritual life, this education produces individuals with strong faith and deep ecological awareness. The young generation who grows up in an educational environment like this will become active agents of change in preserving and caring for God's creation, ensuring that ancestral traditions continue to live and thrive amid the inevitable current of modernisation.

Conclusion

Pentecostal Ecological Christian education that integrates the concepts of *Homo Educandum* and *Homo Viator* plays an important role in preserving local traditions and building ecological awareness. Through this approach, the younger generation is prepared to become responsible stewards of nature, understand the spiritual relationship with creation, and actively maintain local traditions as part of their faith. The *Lurung Kasada* tradition in the Tengger community is a model that shows that harmony with nature is part of a broader spiritual journey.

Pentecostal Theological education based on experience and local wisdom opens space for cross-cultural dialogue, strengthens local identity, and significantly contributes to understanding eco-theology in Indonesia.

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Author's contribution

F.P. is the sole author of this research article.

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Disclaimer

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