




Participation Mystique: A Theological Perspective in Achieving the Sustainable Development Goals

Faustinus Sirken, S.S, M.A
Character Building Development Center (CBDC)
Bina Nusantara University, Indonesia Jakarta, 11530
Email: faustinus.sirken@binus.ac.id
Orcid: <https://orcid.org/0009-0007-0644-0022>

 <https://doi.org/10.46222/pharosjot.106.28>

Abstract

The phenomenon of dehumanization and destruction of the universe is a major crisis that challenges all aspects of life, especially the moral and ethical aspect of today's global society. This crisis motivates the citizens of the world to rethink the way people view the image of God and the universe. The divinity paradigm described by the Abrahamic religions is supernatural transcendent, as if it is far removed from the universe. The paradigm of anthropocentrism, which places man as the center in the order of the universe, considers man as the ruler of the universe, perceives man as the conqueror of the universe, and therefore treats the universe as a commodity. The divinity and humanity depicted are correlated with the phenomenon of dehumanization and destruction of the natural environment. The purpose of this research is to strengthen the new perspective of the global community today on the universe and the resources that exist in it. The eco-philosophical or eco-spiritual perspective strengthens the global community to rediscover the underlying spiritual religious values and colour the way of thinking, behaving, and behaving significantly in achieving the Sustainable Development Goals (SDGs). The essence is to achieve the harmony of the sustainability of human development, and in the same phase, maintain the integrity of the sustainability of the entities of the universe and the resources in it. This study uses a phenomenological method to analyze the phenomenon or concept of religious mentality in a global society. It contributes positively to the new paradigm of the phenomenon of the presence of the divinity in earthly phenomena, which is the spiritual religious basis in the achievement of the Sustainable Development Goals. This study uses the theoretical framework of participation mystique and collective representation as the basis for writing.

Keywords: Participation Mystique, Theological Perspective, Sustainable Development Goals, Collective Representation, Indonesian Society, Global Community.

Introduction

The author wants to start the current research as the title says, by investigating the meaning of the term sustainability and its use in the ongoing Sustainable Development Goals (SDGs) process until 2030. The perspective of Andrew Daniel Basiago, is that the definition of sustainability is the ability to maintain the integrity of an entity from time to time (Basiago, 1998). This theoretical understanding at a practical level is used to promote the achievement of sustainable human development to harmonize a healthy social, economic, and ecological environment for human society (Milne, 2013). The following perspective is that the term sustainability is also understood as the efficient and equitable distribution of resources from generation to generation to operate social and economic activities from a limited ecosystem (Forgan, 2011). From this theoretical understanding and practical application, the terminology of



sustainability reveals the important essence of the Sustainable Development Goals. The 2030 Agenda for Sustainable Development, was espoused by all United Nations members in 2015, and fashioned 17 world Sustainable Development Goals. The aim of the global goals is to seek "peace and prosperity for people and the planet" – and all while tackling climate change and working to preserve oceans and forests. Furthermore the SDGs aim to transform the world and are an important call to action to end poverty and inequality, to protect the planet, and try to make sure that all people enjoy health, justice and prosperity in their lives. Its essence, then on the one hand, means the achievement of the sustainability of human development, and maintaining the integrity of the entities of the universe and the resources within it which show that human beings are highly dependent on it (Cerin, 2006). With simple logic, it can be understood that the achievement of the sustainability of human development is highly dependent on the universe and the resources in it. The awareness of this understanding gives the author a belief that a new way of thinking about the universe can strengthen the achievement of human development goals. Based on this belief, through this research, the author wants to understand participation in the framework of religious mentality theory, with the intention of contributing to the achievement of the Sustainable Development Goals: achieving harmony between ecological sustainability, economic sustainability, social sustainability, and political sustainability; maintaining the integrity of the universe entities and the resources contained in them (United Nations Development Programme, n.d.).

Thus, the achievement of the Sustainable Development Goals is highly dependent on the human perspective on the universe. According to the religious-spiritual perspective, the universe is interpreted as the incarnation of God and the place where humans live. The author sees opportunities from a religious-spiritual perspective that can guide the global community today in achieving the Sustainable Development Goals. The religious-spiritual perspective that the global community needs to understand is about the phenomenon of transcendent presence in worldly phenomena. The unification and blending between these two phenomena are the basis for achieving harmony between ecological, economic, social, and political sustainability; and the preservation of the integrity of every entity in the universe. The life of each entity is interdependent, for example, human life depends on the universe and the resources in it, as well as the preservation of the life of the universe and the resources in it are highly dependent on the care and protection of humanity against it. In achieving harmony of human development goals and the integrity of the universe entities, theological-spiritual contributions are categorically required. Where the belief that the phenomenon of transcendent presence in worldly phenomena has an intrinsic meaning as the basis for participation in the achievement of the Sustainable Development Goals. The phenomenon of transcendent presence is intrinsically immanent in the universe providing an eco-spiritual basis for the harmonious interaction of humans with the universe and the preservation of their respective integrity.

The religious-spiritual way of thinking underlies and colors the experience of the people of Indonesia, part of the global society which makes the phenomenon of God the basis of the philosophy of values and governance of the state of Indonesia. Indonesia's experience is different from the experience of Arab, European and American countries. Where Arab countries are religious states that administer the country based on Islamic religious law. Meanwhile, European and American countries manage the country based on the principle of secularity. Religious fundamentalism and secular fundamentalism are avoided by the Indonesian people because they make the divinity and politics constantly exclude and defeat each other. Religious and secular fundamentalism makes spiritual life devoid of social piety and forges politics that is seemingly without a spiritual soul. Therefore, the founders of Indonesia agreed to direct and orientate the totality of the nation's life to the phenomenon of divinity as the starting point of the formation of the state, and the end point of the state's goals (Latif, 2022). Divinity is the highest value for religious believers and beliefs in Indonesia because it unites the very pluralistic peoples of the archipelago in a political community that has a religious soul, a fair level of spirituality, and at the same time it has a fair measure of social piety. This is the basic experience, that Indonesia is not a religious country and not a secular country, but Indonesia is a country exuding spirituality.



In the context of the global crisis, namely dehumanization and environmental destruction as experienced by global society today, the author feels that the reflection on the spiritual religious experience regarding the phenomenon of transcendent presence in worldly phenomena is a fundamental and urgent need for the global community to embrace. Religions and beliefs of the global community become the golden bridge for every citizen of the world, assuming they are religious, to realize a true spiritual religious experience as a positive contribution to the achievement of human development goals. Therefore, the author wants to explore the substance of spiritual religious experiences described in the religions and beliefs of the global community with the express intention of making religious-spiritual contributions towards the achievement of the Sustainable Development Goals.

The experience of religiosity of the Indonesia people, as part of the world community is coloured by the soul or spirituality of divinity, manifested in various ways by pluralistic beliefs and religions from time to time. The majority religion in Indonesia, with an estimated 87% of the population is Islam. Most Indonesian Muslims are Sunni with about 1–5 million Shia Muslims. Some 7.4% of the population are Protestants. Around 3.06% of the population are Roman Catholic and about 1.68% of the population are Hindu. Approximately 0.71% of the population are Buddhist and 0.03% of the population are Confucian (Cooley, 1968; Hauser-Schäublin & Harnish, 2014). Also many Indonesians practice a traditional belief systems known as *aliran kepercayaan* and this belief system often integrates rudiments of Islam, Hinduism, and Buddhism (Sandkühler, 2014). Animism is then also part of Indonesian life, and its adherents believe that objects and places have a form of life (Caldarola, 1982). The divine soul that is owned is certainly based on the concept of divinity which is described in their respective beliefs and religions. The author wants to give an overview of the substance of spiritual religious experience in the paradigm of immanent divinity and transcendent divinity. First, the immanent divinity paradigm is described as a sacred energy that is intrinsically present in the universe. This immanent and intrinsic divinity is lived in the following traditional beliefs and religions as expounded upon. Animists believe that every object on this earth has a soul that must be respected so that the spirit behind the object does not interfere with human life but helps keep humans from evil spirits in living their daily lives.

The belief in dynamism, is that everything has energy or power that can affect the success or failure of human efforts in fighting for life. In Hinduism, the deity depicted is that God's power is manifested in the god Brahma as the creator, the god Vishnu as the preserver, and the god Shiva as the solvent (Nicolaidis, 2024). In Buddhism, the Godhead is described as an impersonal and absolute Godhead, so it is not born, not produced, not made, not conditioned. In Confucianism, the divinity described is *Tian* which means One Greatest, Almighty, Almighty, Almighty. With characteristics, the one that is always present (*Yuan*), the one that is always beautiful (*Heng*), the one that always brings blessings (*Li*), the strong and eternal law (*Zhen*). Second, the transcendent divinity paradigm is perceived as a figure who has supernatural powers, who are distant and separate from humans. This transcendent supernatural divinity is lived in Abrahamic religions. Christianity (Orthodox, Catholic and Protestant), the divinity depicted is the Holy Trinity which emphasizes one essence of divinity in three roles or images. The role of God the Father in the work of creation, the image of Jesus Christ in the work of redemption or salvation, and the role of the Holy Spirit in the work of comfort, enlightenment, and strengthening for human life (Nicolaidis, 2010). In the Islamic religion, the Godhead described is the concept of *Al-Tawhid* which emphasizes the essence of God's oneness in three understandings and practices. That God is the only creator, mercy giver, guardian (*tauhid rububiyah*). There is no God but Him who is worshipped (*tauhid uluhiyah*). And that in His oneness He has a good name and morals in accordance with His Majesty (*tauhid asma wa sifat*).

The divinity described in each of the various beliefs and religions above has the essence of divinity as a transcendent force that unites in the universe and human life in spiritual form. Edward Burnett Taylor, has said that religions have many differences, but they stem from the same substance in belief in spiritual beings in human life and the universe. This similarity



assumes that beliefs and religions have the same phenomenon which originates from the same substance, namely the divinity who resides in (*immanere*) nature and appears (*theophany*) through nature. Auguste Comte revealed that the divinity that is unified and visible in the universe, and that we can reflect in the following stages of the evolution of the spiritual religious experience. Where, religious humans recognize the existence of spiritual forms in human life or the existence of spirits that are united with the universe this unity is manifested in values and norms that are spread across parts of society. Values and norms are useful as societal coherence in social interaction between humans and coherence of human interaction with the natural environment (Bourdeau et al , 2018).

Nasarudin Umar, the grand imam of the Istiqlal mosque in Jakarta, in the article "Abrahamic Religions" and Nature Damage studied a thesis put forward by Karen Armstrong in the book "Sacred Nature, Restoring our Ancient Bond with the Natural World" (Umar, 2024). Umar revealed that traditional indigenous peoples respond to every problem of their lives by relying on their friendship with the universe. They intelligently solve the problems and challenges of their lives by involving the universe to participate in solving human problems. This is because the divinity perceived by traditional society is not a divinity that has transcendent and supernatural powers that are distant and separate from humans. Rather, the divinity described is an immanent and intrinsic divinity in the universe. Divinity as a deeper and fundamental sacred energy is present everywhere in everything in the universe. This is in contrast to modern global society, which seems to assume itself as an entity that is not the universe, but as the ruler of the universe. Modern society considers humans as "god" because they have been able to find and create the laws of power that tamed and conquered the universe. Modern society considers that humans must control and subjugate the universe as commanded by God (Genesis 1:28), so modern society sees the universe not as the incarnation of God (*Theophany*), but as a commodity that must be exploited.

In seeking to overcome such assumptions in contemporary global society, the spiritual religious experience promoted in this study is the divinity which is immanent and intrinsic in the universe, where the divinity is more of a sacred energy that encompasses everything, deeper and more fundamental. Thomas Aquinas in his conception of *the Summa Theologica* describes it as a divinity which is not bound to a supernatural heaven, but rather a divinity that is present everywhere in everything that exists in the entire environment of the universe. That the divinity is not a form, but a form itself (*esse seipsum*). Aquinas's thinking is like that of the Muslim philosopher Ibn 'Arabi, who described that "God enters into all things but does not mix, out of all things but not separated." Therefore, this planet earth is nothing but a manifestation of God. In an age which was uncomfortable with the concept that the universe could be known apart from revelation, Aquinas certainly established the use of the Greek philosophy that highlighted the power of reason to validate that God and his universe could be understood by pure reason guided by one's faith (Chenu, 2024). Ending this introductory part, the author would like to reflect on two perspectives that underlie the thoughts, feelings and behaviors of the global community towards the universe and the resources that exist in it.

Two important perspectives

First, a reflection on the ecocentric perspective that describes ecology as the interaction between the components of living things and their environment -the interaction between biotic and abiotic components. Ecological systems are formed from the unity and interaction between biotics and abiotic as constituents of ecosystems that are interconnected with each other (Contreras-Medina et al., 2024). This ecocentric perspective shows that humans are only one component in the network of organizing the universe's environmental ecosystem. Other components, such as sunlight, soil, water, air, flora, fauna, climate, temperature, and so on live in this cosmos. If all natural entities are a single ecosystem, then there is a fundamental correlation between various cosmic elements in the universe. Interactions between entities determine each other's existence. If one of the entities is damaged or destroyed, it is certain to have an impact on the other entities



that are also spoiled or destroyed. When the environment of the universe is damaged, the life history of human beings and all other creatures living in the universe ends. Reflection on the perspective of ecocentrism is used to create a sustainable living environment by being responsible for the integrity and sustainability of all components or entities in interaction with each other. , Faith-based organizations own roughly 8% of habitable land and play a substantial role in land restoration. A theological perspective on the SDGs can encompass critically reflecting on biblical texts from the perspective of faith and also hope,

Second, is a reflection on the anthropocentric perspective that places humans as the center in the order of the universe. This paradigm of anthropocentrism is a rational philosophical perspective that modern humans have glorified since the Aufklärung era in Europe in the 18th century, with atomistic logic that gives rise to progress in various fields of development in human civilization, but at the same time brings disaster in the form of damage or destruction to the environment of the universe. The ambivalence of such progress gives rise to criticism of rational philosophy with atomistic logic that is not empathetic to the safety and sustainability of the universe environment (Zhao & Murriss, 2021). Hendrick Skolimowski, in his book "Living Philosophy: Eco-Philosophy as a Tree Life" (1992) criticized the rational way of thinking and modern science that tends to be mechanistic-reductionistic which leads to the exploitation of the natural environment. Skolimowski promoted a new paradigm that is termed eco-philosophy, which is a new way of thinking by looking at the environment through religion and spirituality.- For him, eco-philosophy has the same meaning as one being eco-spiritual as a new perspective for the good and sustainability of the universe's environment (Pang-White, 2023).

Methodology

This research used a phenomenological research approach that allows for an in-depth understanding of the nature and reasonable scope of analysis of the selected topic. The author uses the basic thinking of Edmund Husserl and Martin Heidegger, in understanding the essence of achieving the Sustainable Development Goals and analyzing the phenomenon of the presence of supernatural transcendent beings in earthly phenomena (Branch/Doctrine, n.d.).

The process of collecting the research data was by using a variety of data sources for the study that offer advantages such as verification and discovery opportunities, and where there is a likely reduction in errors and biases (Yin, 2009). The author also conducted direct observations with the intention of identifying data and events or activities to assess the feasibility and challenges of its implementation. The author conducted data analysis by attempting to interpret the situations, events, and interactions observed during the observation process, as recorded in the data collection records (Mays, 1995). In short, the stages in this research process included a data collection stage, a data verification stage, an observation level stage and a reflection stage. This was followed by a data analysis stage (Branch/Doctrine, n.d.). All the stages helped the author to better understand and describe a range of perspective as the substance of this research (Gall, 2007).

Result and Discussion

Based on the literature data that has been described as the background of the problem, the author understands the following assumptions. The divine paradigm is transcendent and supernatural, distant and separate from the cosmos. The anthropocentric paradigm, which places humans as the center in the cosmic order, considers humans as the rulers of the cosmos rather than as one entity among other entities in the cosmological order. It perceives humans as "God" because it can find and create the laws of power that can tame and conquer the universe, and treats the universe as a commodity that must be exploited. In short, the divinity and humanity described, correlated with the acceleration of the destruction of the cosmos.



The solution that the author wants to offer as a finding of this research is the need for a new way of thinking for recovery and paradigm renewal for the achievement of the Sustainable Development Goals. Eco-philosophy – eco-spiritual is a new way of thinking about the universe, in metaphysical thinking as a phenomenon of participation or supernatural transcendent presence in earthly phenomena or vice versa. Eco-spirituality will explain the function of the phenomenon of transcendent supernatural presence in the universe phenomenon intrinsically. The phenomenon of supernatural transcendent presence is described as a deeper and fundamental sacred energy, unknowable, invisible in the universe and in all things. Metaphysical philosophy explains the phenomenon of such mystical presence with the meaning of the universe as the incarnation of God (*Theophany*). Eco-philosophy also places humans as an entity among other entities in the network that organizes the cosmos, so the interaction between entities determines each other's existence. In short, eco-philosophy – eco-spiritual is a new way of thinking to understand the phenomenon of transcendent supernatural presence in the universe as a phenomenon and can strengthen the achievement of harmony in the sustainability of human development and maintain the integrity of the universe entities and resources in it.

Participation Mystique

An important finding in this study, which must be discussed in order to be understood and placed in the context of achieving the Sustainable Development Goals is related to the presence of transcendent supernatural phenomena in mundane phenomena and vice versa. As a basis for discussion and understanding, the author wants to promote the concept of participation in¹ Luciene Levy-Bruhl's theory of "Primitive Mentality" (Mousalimas, 1990), with the intention of describing the essence of mystical participation and placing it in the context of achieving the Sustainable Development Goals.

Carl Gustav Jung mentioned that the term participation mystique, which originated from Levy-Bruhl, indicates a psychological relationship in which the subject cannot clearly distinguish himself from the object but is bound to the object by the same direct relationship with the partial identity. In the perspective of primitive psychology, the traces of individuality disappear under the wrapper of collectivity, so that only collective relationships or what Levy-Bruhl calls participation mystique are found (Jung, 1971). The author wants to apply the concept of collectivity to show that participation mystique is an affective experience of union and mixing that is transcendent, supernatural in the mundane resulting in a collective relationship between them. The collectivity of both simultaneously involves sensory perception of physical things and affective perception of invisible forces. In short, participation mystique is a phenomenon of transcendent presence that merges and mixes continuously in worldly phenomena, and vice versa, also so that the worldly one merges and mixes continuously with transcendent presence, resulting in collectivity. Its embodiment is compassion. Based on this understanding, the author seeks to illustrate that the essence of participation in the universe is compassion in the universe. The existence of compassion in the universe, described religiously-spiritually as the earth or the universe, is the incarnation of God (*Theophany*). Levy-Bruhl, affirmed that affection continues to persist among living civilizations because it originates from the affective mode in the human mind that now exists universally.

Now the author wants to place the essence of participation mystique as a collective relationship of affection in the universe to realize the achievement of the Sustainable Development Goals. That participation in mystique can be a spiritual religious basis for all global citizens to achieve the sustainability of *the integrity* of every entity in the universe. We can begin to implement the collectivity of compassion from an eco-spiritual perspective as an ethical-religious imperative that

¹ Levy-Bruhl, uses the term "Primitive Mentality" in the sense of religious theology, for example Christianity and Judaism. Referring to that definition and example, in this study the author uses the term "Theological Mentality" with the intention of explaining the meaning of participation in the framework of religious theology thought from religions in the world for the achievement of the Sustainable Development Goals.



gives the global community a moral imperative to re-appreciate the intrinsic values of the presence of transcendent phenomena that crystallize in the phenomena of the universe (Binawan, 2023). Here eco-spirituality recalls the power of the thoughts, feelings and actions of the global community to a collective and affectionate relationship between humans and the universe and the resources contained in it, which have now been lost due to the expression of rational philosophy with atomistic logic. Where human beings lose collective consciousness and affection for the universe, they tend to act unethically-destructively towards the universe and the resources it contains. On the contrary, by acting as an agent directly involved in the achievement of the Sustainable Development Goals, the global community is preserving collective relationships and deep feelings of ecological affection (Raimy & Sunitha, 2024). Thus, ecological sustainability can be achieved when the global community can apply in its daily activities, a collective relationship and compassion for the universe and its resources as an important component that influences human existence. Nicolaidis (2006), says that best practices for selecting the needed indicators to support SDG goals and targets must be sought. In this regards Eco-philosophy becomes a religious-spiritual moral consciousness to change the wrong or wrong way of thinking of human beings towards the universe or planet earth as the common home of each entity.

Humans are self-aware because they have committed ecological crimes, such as cutting down trees in the forest arbitrarily, disposing of garbage improperly, polluting the air, polluting water, not saving energy, and various other crimes. This awareness calls to a path of ecological repentance with the intention that human beings must restore the integrity of ecological goodness, beauty, and sacredness (Messias, 2024). Thus, eco-spirituality must be realized as an act of faith in God incarnate in the universe. Religious man does not sufficiently exalt the transcendent and supernatural nature of the divinity in religious rituals. Rather, it expresses faith by maintaining the integrity and preservation of the universe as a form of transcendent incarnation that is immanently intrinsic in the world and in all resources in it. The transcendence of God means that God is separate of humanity's full involvement, discernment or hold. People have free choice. The immanence of God means that he is comprehensible, perceivable or intelligible.

The collective relationship of worldly phenomena as the embodiment of the existence of the phenomenon of transcendent divinity is vital. The universe is a radiance of goodness and beauty that flows out of the divinity itself, because the universe is His creation. Religions believe that God speaks to mankind through phenomena of goodness and the immense beauty of the universe. Therefore, this physical world is realized as a sign of God's existence, the incarnation of God (*Theophany*). The existence of the world and the process of evolution over a long chronological period does not diminish the noble value of the cosmos as a sign of God's appearance. Because the intrinsic value of nature is not determined by humans, but the universe has an internal value (*in se*) since the beginning of creation. The universe is a reality given by God to humans as its custodians. Therefore, the universe is a special grace from God that needs to be thanked for by every individual or human social society that exists.

This form of gratitude is certainly manifested through an attitude of responsibility to maintain and care for the universe. Religious-spiritual humans are responsible for preserving the universe which also proves the traces of God's presence. Therefore, the universe is a reality that has a religious-spiritual meaning that bears witness to the essence of the divine which is intrinsically immanent. All life that takes place in the world, takes place in God and will return to Him. Therefore, Pierre Teilhard de Chardin a French Jesuit Catholic priest and theologian, revealed in his works *Le Milieu Divin* (1960) and *The Future of Man* (1946) that life is a movement from God as the alpha point and towards the omega point in God's existence Man needs to be aware of this religious-spiritual truth to appreciate his relationship or interaction with the universe.

The collective relationship is in the form of the religious-spiritual meaning of the universe and eco-theology. The theological perspective on ecology can be interpreted in eco-theological



concepts. For example ecology is a science that investigates the interaction of organisms in the cosmos. Meanwhile, theology is also a philosophical view of divinity. Thus, the essence of eco-theology thought is in relation to the existence of an intrinsic unity between various entities, namely transcendent phenomena, humans and all entities in the universe. Almirzanah, in the article "God, humanity and nature" said that there is all unity in the universe between the human world and the non-human world that emit divine dimensions, starting from rocks, trees, water, air, oil and minerals, animals and including us humans (Almirzanah, 2020). Therefore, theology pays attention to ecological ethics that prioritize justice towards nature and the resources in it. This means that faith is embodied in ecological actions that empathize with the rights and goodness of the universe. Such an eco-theological perspective gives rise to a humane attitude and ethical friendship with all biotic and abiotic beings in the universe. Therefore, the eco-religious vision is part of faith in developing a harmonious collective relationship with the universe. In other words, faith in God is realized in a harmonious collective relationship with every entity in the universe as a sign of the existence of an imminent divinity.

Practically collective relationships are realized through the act of empathy of the global community in the universe. The goal of eco-spirituality as a religious-spiritual command does not only reach the level of theoretical-cognitive understanding but reaches the level of actualization of ecological faith between human interaction and the universe which requires the realization of actions of caring for the universe. The attitude of empathy that is to be emphasized in this study is the ability of the global community to feel (*empathia*) a collective relationship to achieve the sustainability of the integrity of every entity that exists and lives in the universe and the resources that exist in it.

Collective Representation

The traces of individuality personality are increasingly disappearing due to collective relationships. This indicates that collective representation is an idea, belief, value that does not belong to an isolated individual, but is the result of social collectivity. Therefore, collective representation refers to ideas, beliefs, and values elaborated by collectivity, which cannot be reduced to being part of the individual. Émile Durkheim (1858-1917) coined the term collective representation to emphasize that ideas, beliefs, or values that grow in public spaces, time periods, and social communities are the result of collective social life. Therefore, collective representation is the result of a very large collaboration of social communities in shaping ideas, beliefs, and values that exist in the space and time of human life. Durkheim adds that collective representation is generally gradually changing as it is supported by social authority because of the institutions in which the individual is located (Durkheim, 2008). Durkheim's work on collective representation was used by Levy-Bruhl to view religion as the result of collective representation infused with the emotional participation of the community. The involvement of the community in expressing basic and universal values for human life in the religious rituals that are celebrated.

In the same perspective, the author wants to implement the achievement of the Sustainable Development Goals as a form of collective representation of the global community (Cruz-Cruz, 2024). Where, ideas, beliefs, and better life values are elaborated by the global community in harmony with ecological, economic, social, and political sustainability. Therefore, the Sustainable Development Goals are the result of a huge collaboration of social communities in shaping ideas, beliefs, and values that exist in the ecological, economic, social, and political space in the entire life of mankind. All citizens of the world who are directly involved in the collaboration to achieve the Sustainable Development Goals in their respective countries are interpreted as subjects or actors of collective representation. This implementation of collective representation can be synchronized with the perspective of antisubjectivism, which emphasizes that meaning occurs in a network of stories that are told to each other among many human beings in one world as a greater experience than the experience of a single individual (Sirken, 2023). For example, when the global community becomes a collective representation actor in joint efforts to alleviate poverty, improve the nutrition of children under five, quality education, uphold social justice, and



so on. All these actions are recognized as the result of social collectivity.

Global citizens are involved as cooperative actors through the stages of achieving the Sustainable Development Goals, such as building a narrative for the selection of social issues, framing them, compiling information related to basic and universal needs that are fought for together, placing global events significantly in cultural and political contexts, and finally this social reality is transmitted from one generation to the next. Levy-Bruhl, emphasizes that such collective representation can evoke affectivity sentiments of respect, fear, adoration, and other affective feelings in members of social groups (Mousalimas, 1990) who are citizens of the world. Therefore, in describing the implementation of participation mystique, namely compassion in collective representation, special attention is focused on concrete and sustainable actions by every citizen of the world towards the achievement of the Sustainable Development Goals.

Now the author wants to place the meaning of collective representation as described earlier in the context of concrete actions of global citizens to achieve the values of *harmony* between ecological, economic, social, and political sustainability (Aji, 2022). First, the actions of global citizens in the idea of ecological sustainability can be achieved through the ideas, beliefs, and values that global citizens have towards the functioning of the cosmos order system in cooperation with the entire ecosystem to regulate planet earth. Cooperation between climate, air, water, soil, biodiversity, and ecosystem services systems is crucial in the process of establishing ecological sustainability. One of the determining factors of ecological sustainability relates to the ability of ecosystems to regenerate resources used and repair them after disturbances such as drastic climate change and natural disasters. Thus, to achieve ecological sustainability, on the one hand, the production of goods and services must not damage the ecosystem, not exceed its ability to function and recover naturally after disturbances or natural disasters. On the other hand, the climate system must be free of pollutants, protected from erosion, have a controlled climate, and maintain healthy levels of nutrients, salinity, and particles (Janmaimool & Khajohnmanee, 2019).

The global community can also apply collective relationships and compassion by supporting the work of climate systems and ecosystems as a unit of interactive components that affect the physical, chemical, and biological conditions on earth (Liu et al., 2024). By being involved in caring *for the hydrosphere* consisting of oceans, lakes, rivers and groundwater. Involved in preserving the *cryosphere*, namely glaciers, snow layers, sea ice and lakes, and permafrost. By being directly involved in maintaining the *biosphere* consisting of living organisms, covering all living parts of the climate system. The biosphere takes care *of the lithosphere*, which is the outermost layer of the earth, to the extent that it reacts to variations in other components, especially soil sediments and surface water (Effendi Rahayu, 2018). The climate system is characterized by the interaction between these components. All components exchange matter, energy, and momentum. The atmosphere plays an important role in energy exchange because all the energy that enters and exits the climate system passes through the atmosphere. The composition of the atmosphere greatly affects the energy balance of the climate system, although the relative portion of the atmosphere in the overall mass of the climate system is very small. The higher the heat capacity of a component, the less its temperature changes because of the same heating effect. The small mass and heat capacity of the atmosphere and the biosphere make both highly sensitive to external forces (Abbas et al., 2024). The realization of the collective relationship and affection of the global community for the physical, chemical and biological conditions on earth has a great impact on the sustainability of the integrity of every entity on earth.

Second, the actions of global citizens in economic sustainability are related to broad business decision-making principles and practices aimed at achieving economic growth without engaging in the adverse environmental sacrifices that have historically accompanied growth. Ideally, sustainable development creates an operational system that consumes natural resources slowly enough so that future generations can also use natural resources (MasterClass, 2022). Global



citizen engagement in sustainable practices can address the problem of natural environmental erosion or address the problem from the other side by finding ways to reduce waste, limit carbon emissions, and harness solar energy. The unifying principle behind economic sustainability is to reject wasteful short-term processes and embrace the long-term well-being of the planet.

Economic sustainability is very important for a variety of reasons, including: The reason for the continuity of the global economy, where it is very important to develop new practices and invest in different resources so that any commercial activity can continue in the long term. The reason for the preservation of human life, in which humans try to limit energy consumption and adapt their approach to food production, thus can preserve the planet for future generations (Toku et al., 2024). The reason for the unrealized invention, with the constant degradation of the natural environment is dangerous becomes an opportunity to find new processes that can be the basis for new products or other economic benefits. Then, global citizens are also involved in collective representation to design systems that are not too extravagant. Where to create innovative ways to reduce land use or make supply chains more efficient, thereby reducing the resources needed to produce goods or market them. Collaboration of global citizens to prioritize low-impact economic development, by investing time and money in sustainable business to create a waste-free world in shifting capital concentration and momentum to the economy of the future. It's time for global citizens to turn to renewable energy sources, change governance to use energy generated by solar or wind power rather than fossil fuels, as a new way of organizing and prioritizing the future.

The actions of the global community in social sustainability governance are crucial. The social sustainability component is often overlooked because the discussion of sustainable development often focuses only on topics related to ecological, economic and climate sustainability components. However, in fact, social sustainability related to governance is an important component in sustainable development that must be addressed by global citizens on a global scale (Sibayan, 2019). Social sustainability emphasizes the importance of the values of equality, diversity, and welfare in supporting each community entity to develop sustainably. Therefore, the world's citizens should be directly involved in formal and informal processes, systems, structures, and relationships, actively seeking new breakthroughs for the potential of current and future generations to create a healthy and appropriate social society (Yang et al., 2024). Forms of socially sustainable society certainly show a fair, plural, connected, and democratic social life and provide a good quality of life. Global citizens should be directly involved in creating sustainable and successful communities by improving human well-being, and develop a shared understanding of the needs of the members of the communities in which they live and work. Social sustainability brings together the design of the physical nature with the design of the social mentality to support the social and cultural life, facilities and systems of global citizen engagement in public spaces to thrive. Global citizens need to collaborate on the competencies of a community to develop processes and structures that not only meet the needs of current generations, but also support the competencies of future generations to maintain a healthy global community.

Finally, the global community must engage in political sustainability by referring to the integration of economic, social, ecological, and cultural values in the process of policy determination and governance in order to achieve sustainable development. Political sustainability needs to thus balance competing interests and values. For example, the actions of the present and future generations related to sustainability policies are the harmony between human values and ecological values, as well as the values of welfare in the economy and ecological protection. Political sustainability involves policies of alliance building, collective action, and transformation that requires multiple knowledge and the involvement of many policy actors (Ziembra & Wątróbski, 2024). Political sustainability emphasizes the role of political leadership, from people's representatives, and local governments in ensuring sustainable regional or city development. This includes prioritizing accessibility to qualified resources, equity, and infrastructure. Sustainable development goals are political compromises that aim to reconcile



the achievements of human development and the protection of the universe and its resources. To achieve political sustainability, it is necessary to rethink governance and the integration of economic, social, ecological, and cultural values in the deliberation and decision-making processes. Thus, political sustainability aims to integrate values in creating space and time for an intersectional approach to serve the needs of the global community while maintaining the ecological environment.

Conclusion and Recommendation

I will end this article by re-emphasizing the importance of a religious-spiritual perspective guiding the global community in achieving the important Sustainable Development Goals. The SDGs are based on values such as justice, compassion, self-respect, and love, which are shared by many religions. Religious freedom can indeed help to end poverty by empowering people to be self-reliant and resilient. Faith-based actors can play a huge part in attaining the SDGs by using their morals and ethics to transform people's attitudes and actions.

The key points discussed in this article relate to the spiritual religious perspective: the unification and blending of the phenomenon of transcendent presence in the worldly phenomenon. The collective relationship between the two is the basis of the spiritual religious consciousness of the global community in maintaining the integrity of the entities that exist in the universe, and in achieving harmony between ecological sustainability, economic sustainability, social sustainability, and political sustainability. Ideas, beliefs, and good life values elaborated in ecological, economic, social, and political sustainability are the result of collective collaboration of the global community as the achievement of the Sustainable Development Goals. The global community that is directly involved in this collaborative relationship plays the role of the subject or actor of achieving the Sustainable Development Goals in their respective countries.

As a recommendation, in the future collective relations and collaboration of the global community, it can be the basis of spiritual religious awareness in achieving the Sustainable Development Goals. The global community as an actor in achieving the Sustainable Development Goals should have a collective relationship with the universe in actualizing the integrity of the collective. Good ideas, beliefs, and values of life elaborated in ecological sustainability, economic sustainability, social sustainability, and political sustainability are the result of the collaboration of the global community. The Global Goals (SDGs) which include the set of 17 commitments made by 193 world leaders to end extreme poverty, inequality, and climate change by 2030, are essential for humanity. Let's actualize the spiritual religious perspective in our values, governance, and in imagination of the Indonesia nation-state and the global community at large for the achievement of the Sustainable Development Goals.

References

- Abbas, S., Xu, D., Yuna, G., Hussain, J., Abbas, H., & Rafique, K. (2024). The contribution of resource-based taxation, green innovation, and minerals trade toward ecological sustainability in resource-rich economies. *Resources Policy*, 93. <https://doi.org/10.1016/j.resourpol.2024.105092>
- Aji, S.P. & Kartono, D.T. (2022). KEBERMANFAAT ADANYA SUSTAINABLE DEVELOPMENT GOALS (SDGS). *Journal of Social Research* , 6, 507–512.
- Almirzanah, S. (2020). God, humanity and nature: Cosmology in Islamic spirituality. *HTS Theologiese Studies / Theological Studies*, 76(1), 1–10. <https://doi.org/10.4102/hts.v76i1.6130>
- Basiago, A.D. (1998). Economic, social, and environmental sustainability in development theory



and urban planning practice. *The Environmentalist* 19, 145–161.
<https://doi.org/10.1023/A:1006697118620>

Binawan, A. (2023). Garbage Care as a Way for Eco-Spiritual Care in a Multifaith Society in Indonesia. *Religions*, 14(4). <https://doi.org/10.3390/rel14040509>

Bourdeau, M., Pickering, M., and Schmaus, W., (eds.). (2018). *Love, Order & Progress, The Science, Philosophy and Politics of Auguste Comte*, Pittsburgh: University of Pittsburgh Press.

Branch/Doctrine. (n.d.). The Basics of Philosophy .
https://www.philosophybasics.com/branch_phenomenology.html.

Caldarola, C. (1982), *Religion and Societies: Asia and the Middle East*, Walter de Gruyter.

Cerin, P. (2006). Bringing economic opportunity into line with environmental influence: A discussion on the Coase theorem and the Porter and van der Linde hypothesis, *Ecological Economics*, Elsevier, 56(2), 209-225, February.

Chenu, M. (2024, August 1). St. Thomas Aquinas. *Encyclopedia Britannica*.
<https://www.britannica.com/biography/Saint-Thomas-Aquinas>

Contreras-Medina, D. I., Nieto, E. S. D., Medina-Cuéllar, S. E., & Aguilar-Rivera, N. (2024). Ecocentrism for Knowledge Management and Sustainability: Theoretical and Practical Studies in the Post-industrial Era. In *Ecocentrism for Knowledge Management and Sustainability: Theoretical and Practical Studies in the Post-industrial Era*.
<https://doi.org/10.4324/9781003465058>

Cooley, F. L. (1968). *Indonesia: Church and Society*. New York: Friendship Press.

Cruz-Cruz, J. C. (2024). From noise to sign. Notes for the formation of a representation of the deaf from historical and cultural approaches | Do barulho ao sinal. Notas para a formação de uma representação do surdo a partir de abordagens históricas e culturais | Del ruido a la s. *Lengua y Sociedad*, 23(1), 609–626. <https://doi.org/10.15381/lengsoc.v23i1.27572>

Durkheim, E. (2008). *The Elementary Forms of Religious Life* (C. Cosman, Trans.). Oxford University Press

Effendi, R., Salsabila, H., & Malik, A. (2018). PEMAHAMAN TENTANG LINGKUNGAN BERKELANJUTAN. *MODUL*, 18(2), 75-82. <https://doi.org/10.14710/mdl.18.2.2018.75-82>

Forgan, R. S., Sauvage, J. P., & Stoddart, J. F. (2011). Chemical topology: complex molecular knots, links, and entanglements. *Chemical reviews*, 111(9), 5434–5464.
<https://doi.org/10.1021/cr200034u>

Gall, M., Gall, J., & Borg, R. (2007). *Educational research: An introduction* (8th ed.). New York, NY: Pearson Education.

Hauser-Schäublin, B. & Harnish, D. D., eds. (2014). *Between Harmony and Discrimination. Negotiating Religious Identities within Majority-minority Relationships in Bali and Lombok*. Leiden; Boston: BRILL

Janmaimool, P., & Khajohnmanee, S. (2019). Roles of environmental system knowledge in promoting university students' environmental attitudes and pro-environmental behaviors. *Sustainability (Switzerland)*, 11(16). <https://doi.org/10.3390/su11164270>

Jung, C. G. (1971). *Psychological Types, Collected Works* (Vol. 6). Princeton University Press.



Latif, Y. (2022). Negara Paripurna: Historisitas, Rasionalitas, dan Aktualitas Pancasila (Idi Subandy Ibrahim, Ed.; Vol. 9). PT. Gramedia.

Liu, D., Li, F., Qiu, M., Zhang, Y., Zhao, X., & He, J. (2024). An integrated framework for measuring sustainable rural development towards the SDGs. *Land Use Policy*, 147. <https://doi.org/10.1016/j.landusepol.2024.107339>

MasterClass. (2022). Economic Sustainability. *Master Class*.

Mays, N., & Pope, C. (1995). Qualitative research: Observational methods in health care settings. *BMJ (Clinical research ed.)*, 311(6998), 182–184. <https://doi.org/10.1136/bmj.311.6998.182>

Messias, T. (2024). From Ecotheology to Ecospirituality in Laudato sí—Ecological Spirituality beyond Christian Religion. *Religions*, 15(1). <https://doi.org/10.3390/rel15010068>

Milne, M. J., & G. Rob. (2013). W(h)ither Ecology? The triple bottom line, the global reporting initiative, and corporate sustainability reporting. *Journal of Business Ethics*, 118(1), 13–29.

Mousalimas, S. A. (1990). THE CONCEPT OF PARTICIPATION IN LEVY.BRUHL'S "PRIMITIVE MENTALITY." *Journal of the Anthropological Society of Oxford-online*, 21(1), 33-46.

Nicolaides, A. (2024). A Brief Comparative Study of the Hindu and Orthodox Christian Faiths and their Weltanschauung, *Journal of E Systems*, (JES) 2024, 1-12 AND International Conference on Theology and Religious Studies (ICTRS -24)8th - 9th October 2024, Venice, Italy.

Nicolaides, A. (2010). 'The Laos tou Theou – an orthodox view of the "people of God"', *HTS Theologese Studies/ Theological Studies*, 66(1), DOI: 10.4102/hts.v66i1.372.

Nicolaides, A. (2006). The Implementation of Environmental Management towards Sustainable Universities and Education for Sustainable Development as an Ethical Imperative. *International Journal of Sustainability in Higher Education*, 7, 414-424.

Pang-White, A. A. (2023). Ecological Implications of the Logic of Non-Duality: An Analysis of the Plotinian One and the Daoist Dao | Ekološke implikacije logike nedualnosti: Analiza Plotinovega enega in daoističnega Dao. *Asian Studies*, 11(2), 175–200. <https://doi.org/10.4312/as.2023.11.2.175-200>

Raimy, G., & Sunitha, V. (2024). An Analysis of Deep Ecological Perspectives in Chris Wedge's Epic (2013) and John A Davis' The Ant Bully (2006). *International Research Journal of Multidisciplinary Scope*, 5(3), 622–631. <https://doi.org/10.47857/irjms.2024.v05i03.01025>

Sandkühler, E. (2014). "Popularisation of Religious Traditions in Indonesia — Historical Communication of a Chinese Indonesian Place of Worship". In Schlehe, Judith; Sandkühler, Evamaria (eds.). *Religion, Tradition and the Popular. Transcultural Views from Asia and Europe*. Bielefeld: transcript. pp. 157–184.

Sibayan, I. A. & H. D. (2019). The Social Sustainability of Gated Community the Taman Dayu in Pasuruan Regency. *E-Journal UNDIP*, 21(3), 421–431.

Sirken, F. (2023). Communication Technology: Rebuilding a Better Global Civilization on Earth. *JURNAL SOSIAL HUMANIORA (JSH)*, 16(2), 178–189.

Skolimowski, H. (1992). *Living philosophy: eco-philosophy as a tree of life*, New York: Arkana.

Toku, A., Twumasi Amoah, S., & Nyabanyi N-yanbini, N. (2024). Exploring the potentials of urban



crop farming and the question of environmental sustainability. *City and Environment Interactions*, 24. <https://doi.org/10.1016/j.cacint.2024.100167>

Umar, N. (2024, August 5). "Abrahamic Religions" dan Kerusakan Alam. *Kompas*.

United Nations Development Programme. (n.d.). *Agenda Pembangunan Berkelanjutan yang Baru*. <Http://Www.Id.Undp.Org/Content/Indonesia/Id/Home/Post-2015.Html>.

Yang, Z., Wei, C., Sima, J., Yan, S., Yin, L., Xian, A., Wan, J., Yang, J., & Song, X. (2024). Quantitative sustainability assessment for in-situ electrical resistance heating coupled with steam enhanced extraction: An effective approach for the development of green remediation technologies. *Water Research*, 267. <https://doi.org/10.1016/j.watres.2024.122450>

Yin, R.K. (2009). *Canadian Journal of Action Research*, 14(1), 69–71.[Available at https://www.academia.edu/48349842/Yin_R_K_2009_Case_study_research_Design_and_methods_4th_Ed_Thousand_Oaks_CA_Sage].

Zhao, W., & Murriss, K. (2021). DAO AND QI. In *A Glossary for Doing Postqualitative, New Materialist and Critical Posthumanist Research across Disciplines*. <https://doi.org/10.4324/9781003041153-24>

Ziemba, E., & Wątróbski, J. (2024). Adoption of Emerging Information and Communication Technology for Sustainability. In *Adoption of Emerging Information and Communication Technology for Sustainability*. <https://doi.org/10.1201/9781003316572>

Conflict of Interest Statement: *The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.*



This article is open-access and distributed under the terms of the Creative Commons Attribution Licence - CC BY: credit must be given to the creator, the title and the license the work is under. This license enables reusers to distribute, remix, adapt, and build upon the material in any medium or format, so long as attribution is given to the creator.