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Gelekat Lewo Gewayang Tanah and Satish Kumar's Thought in Building Ecological Awareness

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Abstract

Human life is inextricably linked to nature. Nature consistently supports humanity by providing the resources necessary for all aspects of life, demonstrating a profound relationship between the two. This understanding invites a deeper exploration of the dialogue between the local Lamaholot philosophy of "Gelekat Lewo Gewayang Tanah" and Satish Kumar's ecological thought, specifically his concept of "Soil, Soul, and Society" (the Ecological Trinity). "Gelekat Lewo Gewayang Tanah" embodies a spirit of industrious cooperation (gotong royong) and sincere self-giving as an expression of responsibility toward "lewotana" (one's ancestral homeland). Meanwhile, Satish Kumar's "Soil, Soul, and Society" framework establishes an ecological perspective that integrates soil, the human soul, and social life into an indivisible whole. This paper aims to foster a dialogue between Lamaholot local wisdom and Satish Kumar's ecological philosophy to cultivate ecological awareness. The study employs a literature review analyzing books, journals, and sources related to Lamaholot philosophy and Kumar's thought complemented by interviews to gain insight into the significance of "Gelekat Lewo Gewayang Tanah" within Lamaholot society. The findings reveal shared emphasis on the human connection to the soil, the cultivation of a caring spirit, and social responsibility toward the community. This dialogue enriches the understanding of ecological spirituality and encourages a lifestyle characterized by simplicity, responsibility, and stewardship of the Earth as a shared home.

Keywords:

Gelekat Lewo Gewayang Tanah, Satish Kumar, Soil-Soul-Society, Lamaholot society, ecological awareness, ecological spirituality.

INTRODUCTION

Indonesia is known worldwide as a multicultural country. This statement can be understood from a cultural perspective, where almost every region possesses local wisdom passed down from generation to generation by their ancestors. This local wisdom is found in various forms, such as statues, customs and traditions, traditional woven clothing or sarongs, funeral rituals, and also philosophical expressions.

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The eastern region of the Province of East Nusa Tenggara, specifically in East Flores Regency and Lembata, also has such local wisdom. It is inherited from the ancestors in the form of philosophical expressions that are still remembered and practiced today. *Gelekat Lewo Gewayang Tanah* is one of these philosophical expressions. This phrase emphasizes the spirit of cooperation (mutual assistance) to support the development of one's homeland (*Lewotana*).

Etymologically, the word *Gelekat* is formed from two words, namely *gelek*, which means exhaustion due to hard work. However, when combined with *at*, it carries the meaning of "working hard together based on a sincere heart".[1] Meanwhile, according to Mr. Petrus Raga Werang (interview, October 13, 2025), *Gelekat* refers more to a person's concrete actions in contributing thoughts, energy, material resources, and anything else for the continuity of an event in the *Lewotana* (hometown). Thus, *Gelekat* is better understood as an individual's act of giving what they have to others or to ensure the success of events in their hometown. On the other hand, *Gewayang* means "to accompany." This accompaniment refers to giving oneself sincerely in all aspects, including offering one's thoughts, time, and energy. This self-giving is also based on a deep sense of empathy toward the condition of others and the homeland .[2]

In addition, the terms *lewo* and *tana* (cosmos) serve as fundamental sources that support the growth and development of life within the Lamaholot community. This is because when speaking about the village or homeland (*lewo* and *tana*), it always refers to two elements that are highly revered, namely the ancestors and *Lera Wulang Tana Ekan* (the Divine). The ancestors are regarded as the primary subjects who first established the village. Meanwhile, *Lera Wulang Tana Ekan* is understood as the divine being who granted the *lewotana* (homeland) and is also its creator. This aligns with the Lamaholot belief that the *lewotana* and the existing created world came into being through the union of *Lera Wulang* as a male figure (the God of the Sky and the Moon) and *Tana Ekan* as a female figure (the earth and land). This is

[1] Ama K. H. Tokan, *Agama Koda* (Bandung–Bali: PT Nila Cakra Publishing House, 2019), 38.

[2] Ariston Kopong Felix Bura, "Analisis Partisipasi Masyarakat Lamaholot dalam Menjunjung Tinggi Nilai Ritual Adat Lewak Tapo di Desa Keluwain Kecamatan Kelubagolit Kabupaten Flores Timur," *Jurnal Administrasi Publik Unika Widya Mandira* 2, no. 1 (2025): 187, https://doi.org/10.30822/jap.v2i1.

because *Tana Ekan* is believed to possess a womb, called *bliwo*, which holds and sustains the universe.[3]

The main issue underlying the emergence of this philosophical expression is that the Lamaholot region (Flores Mainland, Adonara, Solor, and Lembata) is often regarded, in a sense, as an economically underdeveloped area. In reality, development in the Lamaholot region has been very limited, as the government has tended to focus more on areas closer to the center of power (Java-centric development). From this situation arises an awareness that the community itself must become the primary subject in supporting the growth and development of its own region. In addition, the Lamaholot people live and grow within the scope of *lewotana* (their homeland), through cultivating the land inherited from their ancestors as well as from *Lera Wulan Tana Ekan* as the highest divine reality.Therefore, it becomes the responsibility of the younger generation to preserve the sacredness and fertility of the land. One of the ways this sacredness is expressed is through the traditional ritual of *Bau Lolon*.[4]

The presence of *Gelekat Lewo Gewayang Tanah* can serve as a motivating force for every member of the Lamaholot community to develop their homeland. It becomes a concrete responsibility to take part in the development of the *lewotana*. This is expressed in real contributions such as offering ideas (especially from the educated community), material support, labor, time, and other forms of participation. A concrete example experienced directly by the author is the financial contributions sent by migrants in Malaysia to support the construction of St. Hendrikus Waidang Church.[5]

When discussing *Gelekat Lewo Gewayang Tanah*, it appears to be highly relevant to a line of thought that emphasizes "soil, soul, and society." These three main pillars speak to ecological, moral, and social philosophy within a community. The key figure behind this idea is Satish Kumar. Therefore, this paper seeks to draw a parallel between the concept of *Gelekat Lewo Gewayang Tanah* and the three pillars of thought proposed by Satish Kumar.

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[3] Eric Yohanes Tatap, "Konsep Lera Wulan Tana Ekan Orang Lembata dalam Tinjauan Filsafat Agama Hegel: Satu Upaya Berdialog," *Melintas* 38, no. 2 (2022), https://doi.org/10.26593/mel.v38i2.7400.

[4] Yohanes Kornelius Ethelbert, "Rekonstruksi Model *The Strategic Triangle*: Perspektif Tradisi Bau Lolon," *Journal of Education on Social Science* 8, no. 1 (2024): 9, https://doi.org/10.24036/jess.v8i1.

[5] Facebook, "Posting dari Akun Pengguna Facebook," diakses 12 November 2025, https://web.facebook.com/groups/993882817873008/user/100057611793670?locale=id_ID.

METHOD

In this paper, the author employs a literature review method supplemented by interviews. The literature review involved gathering various materials relevant to the paper's theme specifically, sources concerning the local philosophy of Gelekat Lewo Gewayang Tanah and Satish Kumar's ecological thought regarding the concept of "Soil, Soul, and Society" (books, scholarly journals, articles, and other related materials). Additionally, interviews were conducted with traditional elders who possess a deep understanding of the Gelekat Lewo Gewayang Tanah concept to complement the documentary sources. By utilizing these methods to gather information and facilitate the writing process, the author seeks to establish a dialogue between the two concepts, identifying commonalities that can support future nature conservation efforts.

RESULT

Background Satish Kumar

When discussing the concept of *Gelekat Lewo Gewayang Tanah* in greater depth, it clearly encompasses three fundamental components that exist on Earth. First, when referring to *lewotana* (the homeland), it always includes the land itself along with the natural resources contained within it. Second, this is reflected in the words *gelekat* and *gewayang*. When examined more closely, these terms carry profound moral meanings. In this context, they are closely related to a person's attitudes and behavior. The word *gelekat* is understood as "working hard together based on sincere and wholehearted intention," while *gewayang* means "to accompany." Both terms are directed toward human beings specifically the Lamaholot community as the primary subjects who live out and embody these values.

Satish Kumar is a relevant figure when discussing both the natural world and human beings. He brings these two components together in a philosophical concept known as *soil, soul, and society*. Kumar emphasizes Soil, Soul, and Society as a "new trinity" from an ecological perspective. This line of thought emerged from his deep concern about the condition of the Earth, particularly in the context of nuclear tensions between nations. At the age of 26, Satish Kumar undertook a peace pilgrimage of approximately 12,000 kilometers, walking from India to America

without carrying money or food.[6] Satish Kumar undertook this peace pilgrimage because, for him, peace is not merely the absence of war, but the creation of a harmonious life with the Earth, with oneself, and with all other living beings. However, it must also be recognized that this harmony can be achieved when people are no longer bound by divisions such as race, religion, or nationality factors which can sometimes hinder brotherhood and instead give rise to conflict.[7] In addition to his two-year pilgrimage from India to America, Satish Kumar was also influenced by the principle of Ahimsa, which he derived from the teachings of Jainism as well as Mahatma Gandhi.

Reason for Selection

Satish Kumar integrates the elements of human beings and the Earth into a unified whole within the concept of *soil, soul, and society*. He places the soil as the primary element, while humans become a supporting component in sustaining this ecological trinity. For Kumar, soil is not merely seen as a collection of dust; rather, it represents the entire natural world, since from the soil humans obtain food and fresh air through the trees that grow from it. He also views human beings as part of this healthy web of life. This is because, when traced etymologically, the word "human" is related to *humus* (soil), which conveys the idea of humility (*humble*). Thus, humans and nature should always be united. In line with this understanding, the concept of *Gelekat Lewo Gewayang Tanah* also appears to closely integrate the element of the land (*lewotana* the homeland) with human beings as its inhabitants.[8]

Gelekat Lewo Gewayang Tanah serves as a foundational principle for the Lamaholot community to collaborate in developing their homeland. This cooperation manifests in various forms, including the contribution of ideas, labor, material resources, time, and other forms of participation. It reflects a commitment to ecological sustainability as an expression of responsibility toward the ancestors and

[6] Satish Kumar, *Boden, Seele und Gesellschaft*, trans. Andreas Lentz (Saarbrücken: Neue Erde GmbH, 2025), 2.

[7] The Resurgence Trust, *The Story of Satish Kumar – Editor of Resurgence for 43 Years* (Hartland, Devon: The Resurgence Trust, n.d.), https://www.resurgence.org/education/media-resources/Resurgence-50-Satish-Kumars-Story.pdf, diakses 26 November 2025.

[8] Satish Kumar, "Soil, Soul and Society," *An Environmental Journal for the Global Community* 6 (2012): 6, http://hdl.handle.net/2433/170270.

toward *Lera Wulan Tanah Ekan* as the giver of the land and all its richness. Satish Kumar, on the other hand, promotes a mission of ecological peace by rejecting the use of nuclear weapons in order to preserve the natural world. This perspective resonates with *Gelekat Lewo Gewayang Tanah*, which calls upon the Lamaholot community to unite in supporting the development of their *lewotana* (homeland). Thus, the dialogue between Kumar's thought and Lamaholot philosophy offers a valuable contribution to reflections on ecological spirituality and human responsibility toward the Earth, both in global and local contexts.

Political, Social, and Cultural Context

Satish Kumar is of Indian nationality. He was born in 1936 and grew up in a context marked by poverty, the challenges of colonialism, and significant social change in India. At the age of nine, he chose to renounce worldly life and joined a brotherhood of wandering Jain monks. This shows that from an early age, he had already embraced and lived according to the teachings of Jainism. One of the most significant teachings within Jainism is the principle of Ahimsa, or nonviolence. This principle emphasizes refraining from harming plants, animals, and fellow human beings.[9] This principle of nonviolence was clearly embodied when Satish Kumar carried out his peace mission by walking on foot without bringing money or food. During this journey, he visited four countries that possessed major nuclear capabilities, namely Moscow, Paris, London, and Washington, D.C.[10]

In addition, he was also influenced by Mahatma Gandhi, one of the most prominent figures in India. In an earlier period, Gandhi successfully integrated spirituality, ecological awareness, and social engagement into his struggle. Although his efforts demanded great sacrifices of time, thought, and health, they ultimately contributed to leading India toward independence. One of Gandhi's most influential principles was Ahimsa. This teaching derives from the word *himsa* (violence) and calls upon all people to uphold the spirit of nonviolence in every aspect of life. In addition to *Ahimsa*, Gandhi also taught *Satyagraha*, which literally means a persistent search

[9] Satish Kumar, *Boden, Seele und Gesellschaft*, trans. Andreas Lentz (Saarbrücken: Neue Erde GmbH, 2025), 3.

[10] The Resurgence Trust, *The Story of Satish Kumar – Editor of Resurgence for 43 Years*, https://www.resurgence.org/education/media-resources/Resurgence-50-Satish-Kumars-Story.pdf, diakses 26 November 2025.

for truth. This principle emphasizes the value of truth as a guiding force within the human soul.[11]

Satish Kumar supports the idea of a peaceful relationship with nature, as for centuries the Indian economy has been largely dominated by an agrarian society that depends on cultivating the land and natural resources for survival. This is evident in the fact that, even today, the majority of India's population or households are engaged in the agricultural sector. Within this context, agriculture continues to play a crucial role as a primary determinant of economic progress and the welfare of the majority of India's population in the present century (Roy, 2002).[12] In addition to supporting the economic well-being of Indian society, Indian culture also views the relationship between humans and the land as sacred. Every patch of forest in India is considered a legacy of the local deities. The size of these forests varies greatly, ranging from as small as 0.1 hectares to as large as 100 hectares. These forests are highly protected, with communities safeguarding them through customary laws and local beliefs.[13] Through the establishment of these protective laws, communities seek to maintain a balance between the use of natural resources and their conservation. This protection is considered essential because damaging nature is believed to disturb the spirits that inhabit it.

Intellectual Biography

At the age of nine, Satish Kumar joined a community of Jainism monks and lived as a wandering ascetic in the desert. During this period of ascetic life, he developed an understanding that led him to embrace and promote peace through the principle of Ahimsa (nonviolence). In addition, he was deeply moved by the situation of Bertrand Russell, who was imprisoned for opposing the use of nuclear weapons. Witnessing this, Satish Kumar was inspired to undertake a peace pilgrimage of

[11] Safina Lukman Hakim et al., "Pemikiran Mahatma Gandhi tentang Nilai-Nilai Kemanusiaan," *Artikel Ilmiah Mahasiswa* 1, no. 1 (2014): 8.

[12] Vijay Kumar Shrotryia and Shashank Vikram Pratap Singh, "A Short History of India's Economy: Pre- and Post-Independence Period," *Journal of Economic and Regional Studies* 13, no. 4 (2020): 389.

[13] Ankur Patwardhan, "Cultural Dimensions of Sacred Forests in the Western Ghats Biodiversity Hot Spot, Southern India and Its Implications for Biodiversity Protection," *International Journal of Anthropology and Ethnology* (2021): 4, https://doi.org/10.1186/s41257-021-00053-6.

approximately 12,000 kilometers, which he began from India to America. [14] Interestingly, in carrying out this great journey, Satish Kumar brought nothing with him, because he believed that the people he encountered along the way were his brothers and sisters who would provide whatever he needed.

The *Peace Pilgrimage* undertaken by Satish Kumar to advocate harmony between humanity and the Earth is clearly reflected in a story he recounts in one of his articles. In it, he explains that he walked in nature not to relieve stress, not for entertainment like a typical tourist, and not to study the environment scientifically. Rather, the pilgrimage was grounded in a renewal of the soul in relation to nature. This is because, for him, nature is a manifestation of the Divine, and the Divine itself is also present within nature.[15]

Interestingly, his efforts to care for the Earth were not limited to walking 12,000 kilometers, but also extended to developing ecological, spiritual, and educational initiatives. Satish Kumar pursued this mission by establishing a small school in Hartland, where strong emphasis was placed on ecological and spiritual values integrated into the curriculum. In addition, in 1991, he co-founded Schumacher College, an international center for ecological and spiritual studies, where he later served as a Visiting Fellow.[16] Through these contributions, Satish Kumar was awarded a Doctorate and an Honorary Degree in Education from the University of Plymouth, as well as an Honorary Doctorate in Literature in July 2001 from Lancaster University. Notably, he further developed his understanding of *soil, soul, and society* in a book titled Soil, Soul, Society: A New Trinity for Our Time. Through this work, he presents a comprehensive reflection on the concepts of soil, soul, and society as essential elements for ecological sustainability.

General Thought of Satish Kumar

Satish Kumar, in developing his understanding of the ecological trinity, places soil as the primary element. He emphasizes that soil is both the beginning and the end

[14] The Resurgence Trust, *The Story of Satish Kumar – Editor of Resurgence for 43 Years*, https://www.resurgence.org/education/media-resources/Resurgence-50-Satish-Kumars-Story.pdf, diakses 26 November 2025.

[15] Satish Kumar, "Earth Pilgrim," *The Trumpeter* 25, no. 1 (2009): 8.

[16] The Resurgence Trust, *The Story of Satish Kumar – Editor of Resurgence for 43 Years*, https://www.resurgence.org/education/media-resources/Resurgence-50-Satish-Kumars-Story.pdf, diakses 26 November 2025.

of human life, since human beings are born, live upon the land, and ultimately return to it after death. However, a crisis has emerged in the present era, caused by environmental exploitation and destruction carried out by humans. This tendency arises from an Anthropocentrism perspective, in which humans are seen as the center of all things.[17] Satish Kumar, however, emphasizes that soil is not merely a collection of dust to be underestimated. Rather, it is the very ground from which natural resources grow. From the soil come food and fresh air through the trees that grow upon it, making it a vital connector and sustainer of the continuity of life for all living beings. Yet, human beings often exploit the condition of the soil and nature itself. This arrogant, human-centered attitude leads to an imbalance in what should be a relationship of mutual respect between humans and the natural world.[18] Therefore, Satish Kumar offers a compelling invitation through his understanding of soil: to cultivate humility and to overcome the sense of dualism that separates human beings from the natural world.

The second element of the trinity developed to maintain ecological balance is *Soul*. Satish Kumar emphasizes that making peace with oneself is the first step toward making peace with the Earth. The path to inner peace, as a process of purifying the soul, involves self-awareness, practicing selfless service, and letting go of the ego that places humans at the center of everything. The aim of this process is to awaken human awareness that all living beings share equal dignity as part of creation.[19] At times, a person's soul becomes unsettled when faced with rising economic pressures, which drive them to continually meet their needs by excessively exploiting nature. This occurs because the human heart can become hardened, giving rise to envy, fear, and deep dissatisfaction, which in turn push individuals to pursue greater profit. Satish Kumar, while carrying out his peace mission and engaging with the natural world, experienced a direct connection with nature that deepened his spiritual life. He also expressed this insight by saying, "A tourist takes photographs with a camera, but a pilgrim takes photographs in the heart."[20] This statement is compelling, as Satish

[17] Satish Kumar, "Soil, Soul and Society," *An Environmental Journal for the Global Community* 6 (2012): 5, http://hdl.handle.net/2433/170270.

[18] Satish Kumar, *Three Dimensions of Hindu Ecology: Soil, Soul and Society*, 156.

[19] Satish Kumar, *Three Dimensions of Hindu Ecology: Soil, Soul and Society*, 160.

[20] Satish Kumar, "Earth Pilgrim," *The Trumpeter* 25, no. 1 (2009): 8.

Kumar not only teaches people to care for the natural world as a comfortable home to live in, but also suggests that nature, in return, nurtures and warms the human soul. It is like a person who encounters a beautiful landscape and feels a deep desire to continue enjoying its beauty, because it is perceived not merely with the eyes, but with the depth of the soul.

The third element of the trinity developed by Satish Kumar is *Society*. Society refers to a group or community of people who inhabit a particular place or location. For Kumar, society is an essential element in sustaining both the soil and the soul. However, the reality today shows that many societies experience poverty. This condition becomes even more visible when oppression occurs through wars initiated by political leaders. Such conflicts not only destroy the natural environment, but also lead human beings to wage war against themselves. Why is this so? It is because humans are often driven by the pursuit of profit, power, control, greed, and the excessive exploitation of nature through violence and industrialization. Through his understanding of *society*, Satish Kumar calls for a renewed awareness in each individual to care for others through selfless service, to give according to the needs of others, to cultivate generosity, and to uphold the common good. Why should we care about social life? Because it is society that has nurtured, sustained, and shaped who we are. [21] This can be understood in the sense that human beings do not develop solely through the soil, which provides natural resources for their growth, or through the soul, which sustains life and action, but also through society as a vital component that supports personal growth and development. Society is therefore considered essential, because a person's soul becomes more sensitive and is shaped in a positive way when one lives in close relationship with others.

Satish Kumar brings these three concepts together as an inseparable unity. Through this framework, he invites every individual to live simply, mindfully, and responsibly toward the Earth, oneself, and society or the people around us. He reminds us that by rejecting this new trinity, the balance of life between humans, nature, and all other living beings is disrupted ultimately leading to destruction on Earth.

[21] Satish Kumar, Three Dimensions of Hindu Ecology: Soil, Soul and Society, 156.

Its Relevance to Gelekat Lewo Gewayang Tanah

He local philosophy of *Gelekat Lewo Gewayang Tanah* appears to implicitly contain the elements of soil, soul, and society as developed by Satish Kumar in his ecological trinity. The terms *gelekat* and *gewayang* reflect elements that correspond to both the soul and society. This is because *gelekat* is derived from two words: *gelek*, which means exhaustion as a result of hard work; however, when combined with *-at*, it conveys the meaning of "working hard together based on sincere and wholehearted intention." Meanwhile, *gewayang* means "to accompany." [22] The act of "accompanying" refers to giving oneself sincerely in all aspects, including offering one's thoughts, time, and energy. It is considered comparable to the concepts of soul and society because the call to *gelekat–gewayang* originates from within the soul. It is this inner dimension that ultimately motivates each individual within the Lamaholot community to contribute to the development of their homeland through ideas, work, time, energy, material support, and other forms of participation.

The concept of *soil* in the thought of Satish Kumar can be seen as parallel to the idea of *lewotana* (homeland) in the Lamaholot community. *Lewotana* is a central element for the Lamaholot people, as it sustains life and development through the natural resources derived from the land, as well as through the moral values cultivated within communal life.The *lewotana* is highly revered because it is regarded as a heritage from the ancestors and a gift from the highest divine reality, namely *Lera Wulan Tana Ekan*. Therefore, the Lamaholot community carries a profound responsibility to devote themselves to the care and preservation of their *lewotana*.

This dialogue further encourages society in general and the Lamaholot community in particular to remain committed to the development of their homeland, supported by an inner sense of responsibility and care for ancestral land as well as for the community. Meanwhile, the call of Satish Kumar operates on a broader, more global scale, especially in promoting the protection of the natural world through peace and the rejection of nuclear war. He seeks to awaken humanity particularly those in positions of power to maintain the balance between soil, soul, and society for the common good. Such awareness has the potential to reduce poverty, suffering, and the excessive exploitation of nature driven by industrial development. Therefore, the

[22] Tokan, *Agama Koda*, 38.

local philosophy of *Gelekat Lewo Gewayang Tanah* and Kumar's mission of peace can be seen as converging within a shared vision of an ecological trinity one that unites humanity and nature in a way that fosters simplicity, compassion, and the preservation of the Earth's sacredness.

Synthesis between Local Philosophy and the Thought of Satish Kumar

The understanding of the ecological trinity in the thought of Satish Kumar appears to be closely aligned with the philosophical concept of *Gelekat Lewo Gewayang Tanah*. The concept of soil in Kumar's thought corresponds to the notion of land within this local philosophy. Both perspectives place the land as the primary subject in sustaining the continuity of human life. In the context of India, Kumar's homeland, the land is cultivated to produce agricultural yields. It is also regarded as Mother Earth, since all things are believed to originate from the soil. For Kumar, the land cannot be separated from human beings, as humans are born from the earth, live upon it, and ultimately return to it in death. Therefore, the land must be sustained and preserved. This responsibility lies with human beings as the primary subjects who live in direct relationship with the land. Kumar embodies this responsibility through his peace mission of approximately 12,000 kilometers, undertaken to protest against the use of nuclear weapons, which threaten the destruction of the Earth. He strongly emphasizes peace through the principle of Ahimsa, or nonviolence. For him, environmental destruction not only damages the natural world but also disturbs the presence of the spiritual forces or deities believed to dwell within it.

This concept, when compared with the understanding of land in the Lamaholot community, appears to hold equal significance. This is because the Lamaholot people are generally farmers who cultivate the land to sustain their livelihoods. The land is worked to produce various crops, such as rice, corn, legumes, and other commodities. Historically, the land was also acquired by the ancestors through struggle and even bloodshed (war), which is why its sacredness is deeply preserved. Maintaining the sanctity of the land is also a way of honoring the ancestors and the highest divine reality who bestowed it, namely *Lera Wulan Tana Ekan*. This reverence is expressed through traditional rituals performed when opening new fields, during planting, and at harvest time. Through these practices, the Lamaholot community demonstrates its responsibility toward the land that has sustained and provided for their lives.

Satish Kumar also develops the concept of *soul* in supporting the sustainability of the ecological trinity. The soul is a deeply intimate element within the human

person, serving as the driving force behind one's actions. Human behavior is always rooted in the condition of the soul. For Kumar, self-purification is the path toward making peace with nature and with all living beings. At times, however, humans act without a pure soul, as they are filled with egoism, envy, fear, and excessive dissatisfaction driven by a desire for greater profit. Kumar therefore invites us to reflect more deeply on the role of the soul, especially in our relationship with nature. During his peace pilgrimage, he experienced a profound enjoyment of the natural world and established a direct connection with it, which deepened his spiritual life. He expressed this insight by saying, "A tourist takes photographs with a camera; a pilgrim takes photographs in the heart." This perspective made him more aware of his responsibility toward nature, as his soul had become deeply connected to it, allowing him to experience a sense of inner peace. This understanding appears to resonate with the concept of *gelekat–gewayang* in the Lamaholot community. People come to embody *gelekat–gewayang* because their souls are deeply bound to the *lewotana* (homeland). They feel called to take responsibility for the development of their homeland, recognizing that they have received so much from it.

The concept of *society* in the thought of Satish Kumar plays a significant role in sustaining the ecological trinity. Living together as beings endowed with soul and awareness further encourages the integration between humans and nature. The human soul becomes more sensitive to its surroundings when one lives in close relationship with others. Through communal living, a person's character is formed, particularly in terms of behavior. For Kumar, the understanding of *society* fosters an awareness in each individual to care for others through selfless service, to give according to the needs of others, to cultivate generosity, and to uphold the common good. This perspective resonates with the concept of *lewo* in the Lamaholot community. *Lewo* or *lewotana* refers to a small community that embodies a strong sense of kinship. This is because it is built upon familial bonds, especially through the system of "three-hearth marriages," which unites community members into a cohesive and integrated whole.[23] The concept of *society* in the thought of Satish Kumar also affirms the idea of humanity as one large family inhabiting the Earth, and

[23] Ignasius Lawe Makin et al., "Sistem Perkawinan Sesama Suku Menurut Hukum Adat Leworok di Desa Leraboleng Kecamatan Titehena Kabupaten Flores Timur," *Jurnal Hukum, Politik, dan Ilmu Sosial* 3, no. 4 (2024): 62, https://doi.org/10.55606/jhpis.v3i4.4242.

therefore called to support one another in life. Similarly, within the Lamaholot community, there is a strong sense of social responsibility in which everyone participates in building the *lewotana* for the common good. This social calling is expressed in moments such as community development projects and traditional ceremonies, where all members take part and contribute. In Kumar's context, this social commitment is embodied in his peace pilgrimage from India to America. Moreover, he experienced the reciprocal nature of social life firsthand: although he carried nothing with him during his journey, he encountered generous people who provided for his needs along the way.

It can therefore be understood that Lamaholot philosophy embodies a cosmic unity in everyday actions as a call to serve the *lewotana* (homeland). Meanwhile, Satish Kumar provides a global conceptual foundation for these values, emphasizing that ecological sustainability can only be achieved through the rejection of violence and the cultivation of spiritual awareness in living together as a community.

CONCLUSION

The dialogue between *Gelekat Lewo Gewayang Tanah* and *Soil, Soul, Society* can foster a deeper unity between nature and humanity. Nature, which stands upon the soil, is the primary source that sustains all human life. Therefore, soil is not merely an object, but a symbol of life, since humans are born, live upon it, and ultimately return to it in death. To unite the natural world and humanity, a purified soul is essential in guiding human behavior. Actions that are not rooted in the soul can harm others. This is especially important because human life always unfolds within society, which plays a crucial role in shaping and supporting personal development. A person becomes aware of whether their actions are right or wrong through interaction with others. In this sense, both *Gelekat Lewo Gewayang Tanah* and the ecological vision of Satish Kumar emphasize responsibility in caring for one another. By sustaining balance in life, all living beings can flourish, making the Earth a harmonious and livable home. The human soul and society can only remain healthy when they are in harmony with the Earth. Thus, an ecological spirituality grounded in soil, soul, and community becomes a foundation for living simply, gratefully, and responsibly in caring for the Earth as our shared home.

Although there are clear similarities between the concepts of lewo and soil, gelekat–gewayang, as well as soul and society, this understanding still appears to be lacking in terms of transmission to the younger generation who are expected to

continue this mission. While the formulation of these ideas is indeed profound, the younger generation often shows little concern for developing and sustaining them. This concern is strongly reflected in the statement of Petrus Raga Werang during an interview regarding the level of understanding among young people about Gelekat Lewo Gewayang Tanah. A similar situation can also be observed in the thought of Satish Kumar, which has not been widely developed or studied. This is evident from the limited number of academic journals discussing his ideas. Furthermore, a notable contrast also appears in relation to the lived experience of the soul, which is often not deeply understood or practiced in contemporary life.

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