

Review of: "Ecotheology: missiological perspective in awareness"

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Potential competing interests: No potential competing interests to declare.

Fundamentally I agree with the idea developed by the author. The church and spiritual practitioners seem to have forgotten the container of the universe for humans to live and continue God's work in life on earth. The Biblical approach as a basic foundation in the eco-theological mission that we want to declare is sufficiently representative. The author seeks to provide a new paradigm for ways and methods that can be used as a fundamental step to protect the natural environment. But in my opinion, some things need improvement.

First, the data used to narrate Indonesia as a country concerned about nature conservation is based on the United Nations Climate Change Conference in Bali in December 2007. And this data is quite old.

Second, the author narrates that the government is trying to reduce emissions and solve problems continuously, but the Indonesian government needs support from its people, including Christians. I see this narrative needs explanation. The basis is the number of Christians is not more than 10% in Indonesia. Most of them occupy demographically safe areas. They have a better ecological level compared to others. The author must give evidence, that the Christian majority areas are experiencing problems with natural preservation to support your assumptions.

Third, the authors state that the Theological Seminary and the Church should have a new paradigm of eco-theology towards climate change in Indonesia and construct a mission perspective. And this is part of the responsibility of Christian culture. The eco-theology offered is good, but almost all Theological Colleges do not include eco-theology as part of the intended curriculum. I think that there is a space in this narrative. I propose that the authors provide Steps and suggestions for this to be acceptable to theological seminaries. Fourth. In the last section of the Eco-theology of Missiological Perspective in the Indonesian Context, the author states that the role of religion is maximally necessary, which means that faith plays a vital role in changing public perceptions of geoengineering. I assume the author is stuck with geoengineering as a method for this applied eco-theology. Fifth, The author narrates the application to practical action. I offer additional discussion of the Actions of the Ministry of Religion by providing a circular on the implementation of eco-theology. Or to the Council of Churches in Indonesia to bridge this eco-theology to theological seminaries. Meanwhile, spiritual practitioners such as pastors must be involved in activities related to the conservation of nature.