JREH
Journal of Religion and Environmental Humanities
JREH 2(2): 124–140
ISSN 3062-9004

Institute for Advanced Science, Social and Sustainable Future
MORALITY BEFORE KNOWLEDGE

# Logos to mythos: Ancient wisdom for achieving harmony with the natural world

**Naufal Syahrin Wibowo**[1,*]
[1] *Departement of Environmental Science, Graduate School of Environmental Science, Universitas Indonesia, Jakarta, DKI Jakarta 10430, Indonesia.*
*Correspondence: naufal892@gmail.com

Received Date: April 21, 2025 Revised Date: July 14, 2025 Accepted Date: July 20, 2025

## ABSTRACT

**Background:** Auguste Comte's thought has fundamentally transformed human perspectives, shifting them from mythos to logos. This shift has had a profoundly significant impact on the development of modern human knowledge up to the present. However, this impact is dualistic, encompassing both positive and negative dimensions. Positively, it has led humanity to adopt a more objective stance toward its objects of study. Negatively, it has increasingly created a sense of distance between humans and their living environment, resulting in the rampant exploitation of nature. **Methods:** Utilizing a philosophical approach and literature review, this research seeks to analyze the negative consequences arising from humanity's transition from mythos to logos. **Findings:** These adverse effects manifest across various domains, from the social sphere to the environmental realm. Within the social dimension, the shift from mythos to logos has engendered suspicion toward perspectives deemed overly religious or metaphysical. This, in turn, has precipitated environmental consequences, leading humans to perceive nature merely as an object, a realm from which they are separate, rather than an integral part. By re-examining the relationship between indigenous communities and nature, this study posits that mythos, in essence, offers a perspective no less comprehensive than logos in understanding the living environment. **Conclusions**: The findings indicate that mythos does not invariably represent a regression in human thought. Instead, it can serve as an alternative framework for humanity to conceptualize its place within the cosmos, particularly within its immediate ecological context. **Novelty/Originality of this article:** This research further demonstrates that mythos remains relevant in interpreting power dynamics among humans, which subsequently give rise to contemporary environmental issues.

**KEYWORDS**: environmental issues; exploitation; indigenous communities; logos; mythos.

## 1. Introduction

Auguste Comte, a key figure in the development of modern sociology, proposed that human knowledge and social organization evolve through three successive stages: The theological, the metaphysical, and the positive (Comte, 1853). Mythological and religious consciousness has been classified as an early stage in the development of human thought, based on its reliance on transcendent explanations. This mode of reasoning interprets events and experiences through spiritual frameworks, attributing causality and meaning to metaphysical entities, including deities, a supreme being, and celestial messengers (Guillin, 2016). Subsequently, humanity progresses further into the metaphysical stage, characterized by the gradual abandonment of unobservable entities as causal explanations, and instead, an attempt to explain causation through more abstract principles. At this stage, human reasoning begins to exhibit logical structure, yet it still lacks tangible or concrete

**Cite This Article:**
Wibowo, N. S. (2025). Logos to mythos: Ancient wisdom for achieving harmony with the natural world. *Journal of Religion and Environmental Humanities, 2*(2), 124-140. https://doi.org/10.61511/jreh.v2i2.2025.3253

**Copyright:** © 2025 by the author. This article is distributed under the terms and conditions of the Creative Commons Attribution (CC BY) license (https://creativecommons.org/licenses/by/4.0/).

form. From this observation, Comte posits that humanity must evolve yet again into the final stage, designated as the positivist stage (Guillin, 2016).

This phase marks a transition wherein humankind ceases to depend exclusively on logical ratiocination and instead endeavors to procure empirical evidence to validate or fortify its abstract postulates. Thus, from Comte's perspective, this methodological shift enables humanity to articulate more effectively and devise resolutions for phenomena integral to its existential requirements within the milieu (Rahmatullah et al., 2024). The subsequent course of history attests to the profound efficacy of the Comtean paradigm. As humankind transitioned into modernity, it mobilized its scientific methodology to dismantle the barriers once maintained by myth and metaphysical abstraction. In the wake of this shift, modern solutions have been posited for the vast majority of human dilemmas.

Instantaneous food, motorized vehicles, industrial factories, and similar innovations represent a collective human response to the fundamental constraints of spatial and temporal existence. These technologies function as instrumental solutions aimed at mediating the human condition within the dimensions of space and time. The advent of instant food, for instance, abstracts and compresses the laborious process of culinary preparation. What was once a temporal engagement requiring perhaps an hour to transform raw ingredients is now reducible to a mere five-to-ten-minute operation. This represents a significant contraction of temporal expenditure dedicated to biological reproduction. Similarly, motorized transportation addresses the primordial challenges of distance and duration inherent in spatial translocation. These technologies effectively reconfigure the human experience of geography, collapsing journeys that once spanned days or even weeks into a matter of hours. They thus function as powerful instruments for the conquest of spatial separation, altering our very perception and habitation of terrestrial space (Asy'ari & Rahman, 2020). This creates the impression that modernity's positivist rationality is the definitive and foremost answer to the human condition as framed through the concepts of space and time.

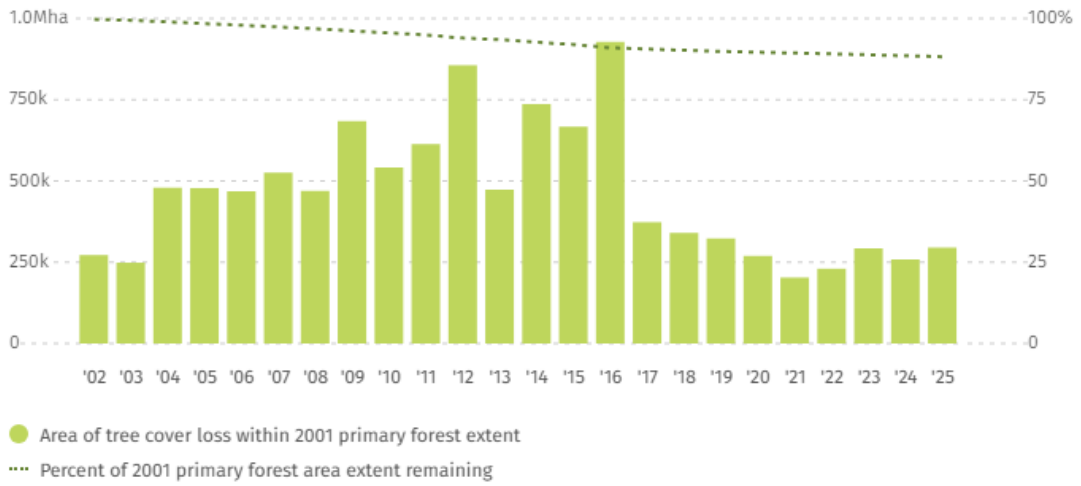



Fig. 1. Global forest watch report 2002-2025
(Global Forest Watch, n.d.)

History, however, delivered a stern verdict on these endeavors, revealing a profound error in their foundational logic. The interventions championed as remedies underwent a perverse inversion, mutating into the very pathologies they were meant to cure. The most acute manifestation of this failure is the grievous wound inflicted upon the natural world, transmuting a regional challenge into a paramount global existential dilemma. This empirical truth finds a tragic exemplar in the data from Global Forest Watch (GFW), which records that Indonesia alone has suffered the loss of 11million hectares of its primary humid forest between 2002 and 2025, a silent testament to the violence of shortsighted progress. (Global Forest Watch, n.d.). Data compiled by Forest Watch Indonesia (FWI) reveals that,

within the brief temporal span of 2021 to 2023, a profound transformation of the landscape occurred: no less than 375,368 hectares of forest were excised from territories under formal Business Licenses for Forest Utilization (PBPH). This specific loss constitutes a significant portion of a broader, more sobering totality. FWI's analysis further documents that the aggregate loss of Indonesia's forested realm during this triennium amounted to 1.66 million hectares, a figure that speaks not merely to ecological change, but to a fundamental alteration of a natural patrimony (Forest Watch Indonesia, 2025).

Global Forest Watch further provided a causal breakdown of Indonesia's deforestation, revealing the primary anthropogenic drivers. The data exposes a profound transformation of the landscape, where 24 million hectares were subsumed by agribusiness and permanent cultivation. In parallel, the relentless demand for forest commodities accounted for the loss of 750 kha, while the encroaching footprint of human civilization, through settlements and infrastructure, claimed a further 130 kha (Global Forest Watch, n.d.). This impact subsequently extends into the social sphere. According to records from WALHI (The Indonesian Forum for the Environment), the massive deforestation occurring in Indonesia is, paradoxically, leading to food scarcity (Brief Paper Masyarakat Sipil, 2025). The development paradigm advocated by the state, underpinned by a logos-positivist ideology, and intended to bolster food resilience, engenders its own contradiction: It culminates in food insecurity by enforcing a system of monocultural dependency, thereby negating the foundational principle of cultural diversity.

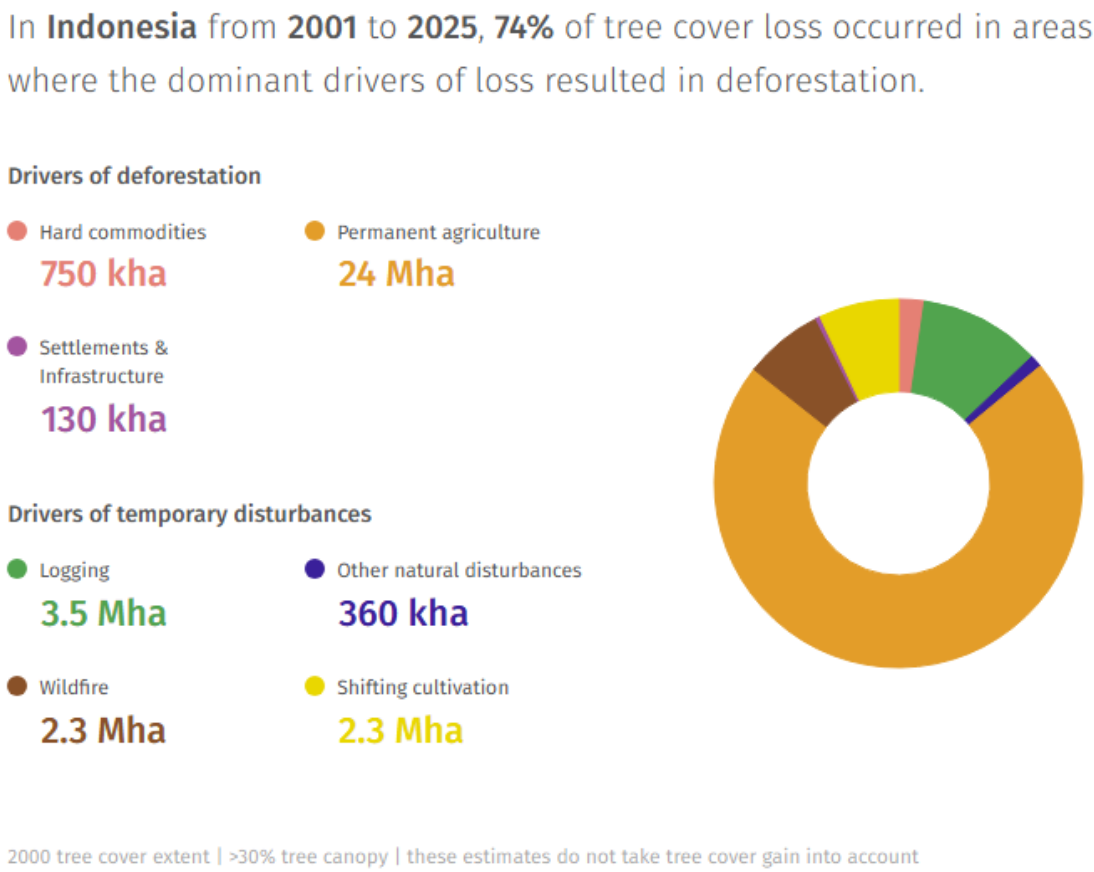



Fig. 2. GFW Report on the predominant driver of loss leading to deforestation (Global Forest Watch, n.d.)

Naufal et al. (2025) further substantiate the resultant social impact, notably concerning access to sustenance, which is here understood as a direct consequence of land clearing. Indigenous and local communities experience a systematic erosion of access to nutritional resources, which fundamentally constitutes an abrogation of their inherent rights. The conversion of forest land precipitates a condition wherein such access becomes the

exclusive purview of a specific societal stratum, one frequently characterized as urban, modern, and emblematic of the logos principle, thereby creating a hierarchical dichotomy between these groups (Naufal et al., 2025).

Based on the brief exposition above, this research was subsequently conducted. This study aims to demonstrate that myths, in their essence, remain relevant to human life, particularly in addressing the prevalent environmental and social issues of the contemporary era. Myth is not merely a primitive stage for early education, as in the instruction of children. Rather, it constitutes an integral part of the human worldview and way of life that must be preserved, for it offers an alternative perspective no less comprehensive than that of logos.

## 2. Methods

This study adopts a qualitative methodology grounded in a philosophical-hermeneutic approach with the literature. Data collection proceeds entirely through a critical synthesis of textual sources, encompassing official reports, digital repositories from both governmental and activist spheres, peer-reviewed journals, and theoretical treatises addressing ecological and social concerns (Snyder, 2019). The methodological approach of literature review serves a dual purpose: It facilitates the synthesis of theoretical constructs while simultaneously engaging with the empirical evidence arising from practical investigations into environmental decay (Zepetnek, 1998). As Ponizovkina (2016) argues in Social Myth in Modern Society, myth plays a role in social movements, including those within tribal communities. Such functions are not confined to historical contexts but remain relevant in contemporary society, suggesting that myth continues to hold significance in shaping collective dynamics and social transformation. Nevertheless, Ponizovkina's discussion primarily addresses the broader social functions of myth, leaving its potential relevance to environmental restoration relatively unexplored.

Similarly, Kagaba (2024), in The Role of Myth in Contemporary Storytelling, emphasizes the continued relevance of myth in modern society, particularly across social, economic, and political dimensions. When sustained through collective interpretation, myth may contribute to fostering social cohesion and patriotism (Kagaba, 2024). Nevertheless, as with the preceding study, its discussion does not explicitly establish the extent to which myth may inform responses to contemporary environmental degradation.

A particularly relevant literature-based study for the present research is Ecological Value in Myths (Review of Community Ecological Wisdom in Traditional Myths). The study offers an in-depth examination of the relationship between local communities in the Indonesian archipelago, myth, and their surrounding environments. It highlights how mythological narratives may become intertwined with customary norms and ecological practices, with certain communities drawing upon myth-based traditions to support environmental conservation. This perspective provides a valuable foundation for understanding myth not merely as a cultural narrative, but also as a potential medium through which ecological values are articulated, transmitted, and sustained within collective life (Ihsan et al., 2023). Given the methodological reliance on literary analysis, this inquiry is necessarily bounded by the absence of empirical evidence. Thus, although the argument herein posits the enduring relevance of mythos as a complementary to logos, its substantive claim, regarding the capacity of myth to effectively respond to the prevailing ecological and social crises of the human condition, remains a proposition requiring rigorous empirical investigation.

## 3. Results and discussions

### *3.1 Logos and the advancement of humankind*

Logos is frequently associated with logic, knowledge, and even science. Within the domain of epistemology, logos is regarded as one of the foundational sources of the

advancement of human civilization. This is because, through logos, human beings are able to think systematically and in a more structured manner. Moreover, the presence of logos encourages a more skeptical disposition in humans, compelling them not merely to accept what is heard and seen, but to re-examine phenomena in order to better comprehend their underlying principles, their basis, and ultimately, their purpose and utility (Desta, 2023). The advent of logos endowed humanity with the faculty to systematically inquire into the phenomena of the natural world and the social sphere. From this capacity arises a process of identification and description, culminating in the formulation of predictions, or what might be termed prophecy, all of which are manifestations of the human exercise of logos.

The mode of identification facilitated by logos is commonly characterized as both comprehensive and objective, predicated on its capacity to institute a state of epistemic distancing between the investigating subject and the phenomenon under investigation (Richards, 2011). The normative ideal is that epistemic distance prevents the unreflective imposition of human interests upon inquiry, thus fostering more objective and universal knowledge (Nelson, 2009). Therefore, within the realm of logos, a school of thought known as empiricism emerged. Empiricism, in essence, advocates for and impels humanity to rely more fundamentally upon experience. The experience in question is, of course, intrinsically linked to the manner in which humans observe, listen, and engage directly (including through interviews) with the object of their inquiry (Audi, 2004).

Logos gives rise to rationalism, which summons and impels humanity to maximize the potential of its intellect. Through rationalism, the human endeavor is directed towards the identification of all forms of logical structure in the analysis of an object of inquiry. This process aims to yield research that is free from logical fallacies, universally valid, and comprehensively systematic (Audi, 2003). The dialectic between these two foundational modes of logos, rationalism and empiricism, precipitated a profound epistemic shift in humanity, culminating in the era of modernism. This transition marked a movement from a worldview dominated by mythology, which generated explanatory tales, to one grounded in logos, which facilitated the development of conceptual frameworks that, in turn, enabled the creation of sophisticated technologies (Pisano, 2013). Through the faculty of logos, humanity has achieved the capacity to truncate the duration of transit between disparate points. The very paradigm of transportation has been radically transfigured, evolving from a reliance on animal-drawn conveyances to the deployment of mechanized systems powered by a diverse array of combustible fuels (Rao, 2022).

In the realm of sustenance, a parallel dynamic is evident. Humanity, once profoundly dependent upon the benevolence and wrath of nature, has embarked upon a project of its manipulation. Advances in food technology now enable the production of vegetables, fruits, and even animal husbandry without the necessity for vast tracts of land. Furthermore, commodities that once required protracted periods for cultivation can now be generated within a significantly abbreviated timeframe, yielding maximal output. This trajectory is further compounded by the development of industrial facilities capable of producing instant and long-preserved comestibles, representing a fundamental re-orchestration of humanity's metabolic relationship with the natural world (Rao, 2022). Nevertheless, such progress exacts a significant toll. The cost incurred by the hegemony of this particular logic proves to be substantial.

### *3.2 The logic of domination and the natural world*

It must be acknowledged that the period spanning the 19th to the early 20th century constituted an era of profound and accelerated advancement for humanity. This progress permeated virtually all facets of human existence. Science and technology served as a primary pillar of this human advancement during these centuries, facilitating unprecedented ease in a wide spectrum of activities, including those of an exploitative nature (Rao, 2022).

However, the luminous achievements of this epoch were not without a concomitant shadow. Indeed, it must be asserted that these advancements yielded a preponderance of

long-term deleterious consequences. The very progress in science and technology precipitated a gradual erosion of humanity's essential humanistic qualities (Rao, 2022). Herein lies a profound irony: This same period, which witnessed this attenuation of human spirit, was simultaneously the cradle of significant humanitarian ideals, exemplified by political revolutions that gave birth to numerous democratic states, particularly in the Western world.

A pernicious consequence arising from the advancement of science and technology is the propensity for exploitation. This exploitation must be acknowledged as stemming from a detachment that humanity establishes between itself and its surroundings, which are frequently reduced to mere objects of inquiry. Consequently, this epistemological stance gives rise to the conception of the Other, a term that denotes the deliberate differentiation between the human and its environment, or between the investigator and the investigated. By positioning themselves as the sovereign subject, humanity relegates that which is objectified to a state of alterity and foreignness (Serrano et al., 2025). This period witnessed the rise of the ethos of exploitation and colonization. Western humanity, empowered by its own advancements, came to perceive less technologically developed civilizations as susceptible targets. This perspective framed these other cultures as primitive, thereby generating a rationale, a purported moral and intellectual imperative, to instruct them in the ways of progress. However, this purported mission of enlightenment was, in its actualization, subverted into a practice of systematic exploitation (Khan & Singh, 2025). A systematic exploitation encompassing the natural world and extending to human beings, whose labor and autonomy were appropriated primarily via enslavement.

The internecine conflicts between Western nations, which by then had attained considerable technological advancement, rendered the cost of waging war, in both natural resources and human life, prohibitively high. Confronted with internal resource scarcity, Europe turned its gaze outward, seeking to exploit the abundant riches of other lands. This inaugurated an era of systematic exploitation, with nations such as Indonesia, China, Africa, and the indigenous civilizations of the Americas becoming its primary victims (Booth, 2015).

This process entailed a fundamental instrumentalization of both nature and humanity. Vast tracts of forest were clear-cut, reduced to mere commodities for Western consumption. Mines were established to fuel the colonial war machine, extracting mineral wealth at immense ecological cost. Most profoundly, indigenous populations were subjugated into a state of de facto slavery, their labor commodified as a cheap resource to power the burgeoning colonial industries. This constituted a dual exploitation: The plunder of the natural world and the subjugation of human beings, both treated as disposable instruments for imperial ambition (Itawan, 2022).

The colonial history of Indonesia, specifically under the auspices of the Dutch East India Company, provides a potent illustration of this dynamic. This era witnessed the orchestrated and large-scale exploitation of forests, a process fundamentally motivated by the imperative to fuel Western expansion. The natural wealth of the archipelago was thus instrumentalized, converted into naval and commercial vessels to serve the geopolitical and economic ambitions of a foreign power (Booth, 2015). Furthermore, the Cultivation System, which introduced commodities such as coffee and sugar, constituted a primary driver of land clearance in the Indonesian archipelago. The commercial success of coffee, sugar, and tobacco subsequently prompted the Dutch East India Company (VOC) to intensify and expand these agricultural operations, thereby precipitating a severe ecological crisis. By the conclusion of the VOC's colonial administration, a mere 24% of Java's landmass remained adorned with primary forest. This pattern of environmental transformation was replicated in the outer islands, including Sumatra, Sulawesi, Kalimantan, and Maluku (Galudra & Sirait, 2009).

This is particularly evident from the epoch in which petroleum was first discovered, and subsequently, transportation systems transitioned to utilizing its extracted derivatives as their primary fuel source. The Stockholm Environment Institute (SEI) documents that the advent of petroleum has yielded profoundly negative externalities. These consequences are

quantified and projected across the entire continuum of its existence: From the initial prospecting for reserves and the construction of its supporting infrastructure, through the processes of extraction, to the refinement of crude into finished products. When petroleum reserves are located terrestrially, the very quest for their discovery poses a threat to forested areas, which are often cleared, a process exacerbated by the subsequent development of infrastructure. This, in turn, precipitates a complex of issues that are not merely environmental but deeply social in character. Indigenous and local communities frequently experience a dispossession of their inherent rights, while external actors appropriate the majority of the benefits. The scenario is scarcely more favorable when reserves are situated in aquatic domains. In these cases, marine and aquatic ecosystems suffer degradation through pollution, and local fisherfolk are consequently deprived of their principal means of livelihood (Stockholm Environment Institute; Global Energy Monitor; Institute for Governance & Sustainable Development, 2023).

Indeed, the situation is not necessarily improved even when crude oil is successfully refined into finished products, whether in the form of gasoline, diesel, or jet fuel (Environmental and Energy Study Institute, 2021). The anthropogenic degradation of the atmosphere through fossil fuel combustion constitutes a crisis of both global health and human ontology. World Health Organization data quantifies this existential burden, revealing that a reliance on such fuels for domestic sustenance entraps at least 2.4 billion individuals. This very dependency, in turn, precipitates a silent pandemic of air pollution, claiming no fewer than 3.2 million human lives annually, a stark manifestation of a system where the pursuit of basic needs becomes a fatal transaction (World Health Organization, n.d.). This further substantiates the claim that human progress, as a consequence of logos, does not guarantee an enhancement in the quality of human life, particularly in the realm of morality. Indeed, the advancement of logos tends to foster a propensity for immoral conduct by instigating a dichotomy between the self and the other, or us and them. It is this very dichotomy that enables humanity to treat nature, or those perceived as less advanced, in an arbitrary and oppressive manner.

### *3.3 The logos problem*

A significant number of existentialist philosophers have grown apprehensive regarding human progress. They posit that advancements in science and technology are not paralleled by a corresponding moral evolution. Indeed, the progress in these domains often precipitates a decline in human morality. The exploitation of both nature and fellow human beings is, at its core, a consequence of humanity's inherent tendency to instrumentalize both mythos and logos. In this context, it is humanity's unrestrained application of logos, rationality devoid of a deeper ethical or existential foundation, that is a primary source of contemporary crises.

Within Martin Buber's framework, this state of human advancement arises because the human logos tends to create a dichotomy between subject and object. Humans typically interpret that which is external to themselves not as a co-subject, but as an object. Consequently, this permits an arbitrary or instrumental interpretation of that object. Buber illustrates this by noting that when we, as human subjects, perceive a tree as an It, we establish an I-It relation. In this mode of relation, the tree is regarded merely as an object, and moreover, as an inanimate entity (Buber, n.d.). Consequently, the tree is arbitrarily defined by humans as the perceiving subject. The philosophical implication is that this grants a license for its unrestrained exploitation. This same paradigm of instrumental rationality is then replicated in interpersonal relations (Dancak, 2021).

The utilization of the I-It framework in human relations inherently objectifies the other. This ontological objectification provides the foundational logic for systems of racism and enslavement, wherein the Other is denied its status as a subject (Dancak, 2021). Moreover, particularly when the other is perceived as not more advanced than oneself. The justification for introducing more civilized modes of thought and living subsequently results in the coerced alienation of human beings from their own milieu. It is therefore logical to

assert that colonialism, in fact, bequeathed a legacy of further, and even more profound, forms of exploitation within its former subject states (Abimbola et al., 2021).

Martin Buber's perspective is, of course, comprehensible given the significant development of the logos in the modern era. The application of the logos tends to establish a dichotomy between the subject and the object. This phenomenon can, in fact, be rationalized by the underlying assumption that scholarly inquiry must be purged of subjective values (Audi, 2003; Dancak, 2021). However, one point must be understood: according to hermeneutic scholars, interpretation will never be entirely objective. There will always be a fusion of horizons between the interpreter and the object of interpretation. Indeed, it must be acknowledged that the interpreter will invariably hold a dominant position, since, in essence, the interpreter cannot be liberated from their own background, be it social, educational, political, or economic (Wibowo, 2020).

Given the influence of such backgrounds, the use of logos becomes inevitably value-laden. The phenomena of racism and the exploitation of nature occur because, whether consciously or not, humanity operates under a presupposition of its own dominance: That it is the dominant species, and that one's own race is the dominant race by virtue of its perceived advancement in science and technology (Pathak, 2025; Brown et al., 2025). The justification derived from logos concerning the superiority of one thing over another gives rise to the specious rationale that all resources are better exploited than left idle. However, for communities often misconstrued as primitive, the domination of nature is frequently regarded as taboo. Their justification stems not from logos, but from mythos. It is from this fundamental distinction that we must recognize that mythos retains significant relevance in shaping our comprehension of the world.

### *3.4 The nature of mythos is not confined to the domain of narrative*

Within the context of modernism and rapid scientific advancement, myth and mythology are often reductively interpreted as mere bedtime stories. More profoundly, myth is frequently deemed epistemologically irrelevant to science, primarily because its narratives are equated with fantasy, thereby casting profound doubt upon their claim to any form of truth (Armstrong, 2005). Myths are commonly interpreted as the tentative constructs of ancient humanity, emerging from a lack of certain knowledge concerning environmental phenomena, especially within the natural realm. On this basis, Auguste Comte's classification of the religious or mythological stage as the first and most elementary epoch in the progression of the human intellect is a logically coherent assertion (Comte, 1853).

Consider an instance in which a comprehensive scientific explanation for lightning was absent. In such a context, humanity tended to construct metaphysical concepts, such as a deity of thunder. This act of personification is fundamentally an epistemological gesture, an anthropomorphic projection onto nature that arises from the apprehension experienced when confronted with incomprehensible phenomena (Hume, 2004; Correia, 2023). Lightning is widely perceived as a formidable natural phenomenon, its intimidating character arising from the overwhelming sensory experience of its brilliant illumination and cacophonous acoustic report. Beyond its immediate physical terror, this phenomenon occupies a profound theological and moral dimension within the Abrahamic traditions. Both the Biblical and Qur'anic narratives frame the cataclysm of the deluge not merely as a meteorological event, but as a divine chastisement. These sacred texts posit that the flood was a direct consequence of profound human transgression and a collective repudiation of the divine ordinance, as revealed through the prophetic ministry of Noah. Thus, the event is interpreted as a cosmological and ethical rupture, wherein a failure in moral and spiritual fidelity precipitates a commensurate upheaval in the natural order (Soim et al., 2025).

With an air of arrogance, as humanity progressed through its cultivation of logos, it endeavored to reinterpret mythos through a more scientific lens. The phenomenon of lightning was recast as a natural occurrence, a commonplace atmospheric event resulting from friction within the Earth's atmosphere (Robert & Igbo, 2022). This version elevates

the elements to abstract concepts, suitable for a philosophical discussion about the nature of conflict or creation (Correia, 2023); and furthermore, engenders a state of extreme thermal energy whose existential encounter with water or human beings can precipitate profound and consequential transformations (Robert & Igbo, 2022). Similarly, regarding the Noachian Deluge, as historiographical and geographical sciences have advanced, scholars have endeavored to reconstruct the foundational narrative. Historical evidence indicates that a significant cataclysm did indeed occur, characterized by the deglaciation following the Pleistocene epoch, which resulted in a substantial transgression of global sea levels (Khanmoradi & Mohamadi, 2022; Chand, 2023). The second account commands greater credence as it is grounded in both logical and empirical verification, an epistemological shift that effectively supersedes the antecedent mythological framework.

However, if we re-examine the explanations offered by Karen Armstrong and Reza Aslan, mythos is indeed not intended to function as a descriptive-analytical explanation for natural phenomena. According to Karen Armstrong, the significance of mythos lies in its capacity to facilitate the meaning-making of human experience across all aspects of existence. Mythos is not concerned with the pursuit of factual truth, but rather with the act of ascribing meaning to truth (Armstrong, 2005). The function of mythological narrative is not to identify, describe, and analyze nature, but rather to facilitate a human experience of nature; an existence with nature (Kagaba, 2024).

In the view of Reza Aslan, a mythos is not concerned with proposing the literal truth of its narrative, but rather with providing an explanatory framework for the fundamental nature of existence. This pursuit of the why addresses a deep-seated human need to ascribe meaning to our life in the world (Aslan, 2020). Indeed, science endeavors to elucidate the how of phenomena, and through this how, knowledge ostensibly provides a form of assurance; for by understanding the mechanisms, we can predict outcomes with considerable precision. However, it is through the question of why that humanity imbues the world with meaning in its given state. The pursuit of why enables a deeper comprehension of one's own significance within the broader context of the natural and social orders (Ponizovkina, 2016).

Drawing upon the perspectives of the two contemporary thinkers cited above, we can discern that mythos possesses a universal relevance comparable to that of logos. Admittedly, mythos is often deeply embedded within the specific locality of its formation, typically transmitted orally rather than through written texts. However, the narrative of the Great Deluge, as embodied by the story of Noah, demonstrably transcends the confines of ancient Middle Eastern societies. Evidence of this cataclysmic event is recorded even within the traditions of ancient pre-Columbian Americas (Aslan, 2020). Moreover, this phenomenon reveals a trans-cultural archetype within the Southeast Asian mythological consciousness. The entity, conceptually reduced to its most vital components, a disembodied head and its essential viscera, manifests under a plurality of names. It is known as the *Kuyang* in Kalimantan, the Palasik in Sumatra, the Leak in Bali, the *Kulung* or Anton in Bangka, and the *Krasue* in Thailand. This recurrence points to a shared, underlying preoccupation with the fragility of the corporeal form and the latent power, or horror, inherent in its fragmentation.

Moreover, an argument can be made for the universality of a certain mythos in the phenomenology of spirit possession. A cross-cultural examination reveals that individuals susceptible to possessive states are overwhelmingly, and perhaps symbolically, constituted as female, a recurrent pattern that transcends the East-West dichotomy (Mahajan, 2017; Ahmad et al., 2023). The prevalence of female apparitions across global folklore, from the *Kuntilanak* of Southeast Asia to the Banshee of Celtic lands and La Llorona of the Americas, suggests a profound anthropological and psychological archetype. This cross-cultural recurrence indicates that mythological narratives are not merely products of isolated cultural development but emerge from fundamental, shared structures of the human psyche.

The persistence of these mythos beyond written traditions suggests that they may reflect shared cultural patterns and recurring symbolic themes. The female ghost, for

example, is often associated with trauma, injustice, social transgression, and unresolved maternal anger. These representations can provide a means of expressing anxieties related to gender, power, death, and social norms (Ahmad et al., 2023). Although such themes appear across different cultural and historical contexts, their meanings vary according to local beliefs and social conditions. This suggests that myth can provide a useful framework for examining recurring human concerns while accounting for cultural and historical differences.

### *3.5 Mythos as a potential resolution for the ecological crisis*

Within historical discourse, the dichotomy between mythos and ecology is, in fact, an artificial one. As elucidated by scholars such as Karen Armstrong and Reza Aslan in their respective examinations of human and religious history, mythos was fundamentally employed by humanity as a means of experiencing a shared existence with the natural world. This signifies that mythos functions to invite, or indeed to compel, humanity toward a state of unification with its surrounding environment (Armstrong, 2012; Aslan, 2020). Moreover, Aslan, by presenting archaeological evidence of an ancient cultic site in Turkiye known as Gobekli Tepe (Schmidt, 2010), posits that mythos functions not merely to unite humanity with nature, but also to bind human beings to one another (Aslan, 2020). Göbekli Tepe was not a singular, monolithic religious complex according to Aslan. Rather, it constituted an assemblage of belief systems from the surrounding human communities, which were largely discrete and non-integrated. Aslan further posits that the divinities or deities venerated at Göbekli Tepe were heterogeneous. Consequently, the attendant societies exhibited a disposition of mutual indifference, in the philosophical sense of a deliberate, non-antagonistic recognition of the Other's beliefs, thereby maintaining a state of reciprocal tolerance and respect (Aslan, 2020; Haklay & Gopher, 2020). The intellectual groundwork for this argument had been laid several centuries earlier in the philosophy of David Hume.

In his analysis of religious history, Hume posits that paganism constituted a form of human belief characterized by a significantly higher degree of tolerance than that found in monotheistic systems. According to Hume, the polytheistic nature of paganism, with its proliferation of diverse deities, was inherently disinclined to provoke religiously-motivated warfare (Hume, 2004). This view is echoed by Karen Armstrong. For Armstrong, the violence often enacted by the religious is not ipso facto attributable to religious motives. Rather, she asserts that the impetus for such violence is more accurately located within the realms of the political and the economic (Armstrong, 2014). In this sense, the mythic imagination presents a counter-narrative epistemology for grappling with persistent social dilemmas, a capacity no less relevant to the urgencies of the contemporary ecological condition.

An illustrative example from Indonesia can be found in the Baduy Dalam community of Banten. The Baduy Dalam predominantly adhere to animistic or dynamistic belief systems. Their framework of belief remains rooted in oral tradition, which signifies that mythos continues to be the dominant mode of understanding within their society. Significantly, however, it is precisely this foundational mythos that cultivates within them an environmental consciousness that can be assessed as more advanced than that of societies grounded primarily in logos. This is evidenced by their agricultural system, known as *huma* or dry-field cultivation. For the Baduy Dalam, the practice of wet-field agriculture is perceived as capable of injuring the land, which they regard as sacred. (Arifiani, et al., 2019).

The Baduy Dalam community does not merely prioritize dry-field cultivation (*huma*); they also recognize the principle of allowing the land to lie fallow. This practice is undertaken by the Baduy Dalam to preserve the sanctity and purity of the earth. The land requires rest, much like human beings, and it is therefore considered a profound transgression to exploit the land incessantly solely for the sake of human avarice. This doctrine is encapsulated within at least two of their principal philosophical tenets: *Pikukuh* and *buyut*. The concepts of *pikukuh* and *buyut* are interpreted through the axiom, that which

is long shall not be shortened, and that which is short shall not be lengthened. This signifies that the natural state of existence is inviolable and must not be altered arbitrarily. It is for this fundamental philosophical reason that we can comprehend the Baduy Dalam's emphasis on *huma*. Wet-field agriculture, by its very nature, involves transformation and is perceived as tending to desecrate the sacred soil of the Baduy Dalam (Waluya et al., 2023).

Beyond the Sundanese lands of Banten with their indigenous Baduy Dalam community, the island of Java likewise possesses a rich tapestry of myths that profoundly emphasize an environmental ethos. One can point to the mythos of the Lawu Tiger, for instance, which is frequently interpreted as a symbolic admonition that humanity must act in collective solidarity to preserve the natural world. Other mythological injunctions, such as the prohibition against felling large, venerable trees deemed sacred, serve a similar purpose. This interdiction, of course, is not merely predicated on the belief in ethereal spirits inhabiting such trees, but conveys a deeper philosophical message: Trees constitute habitats for a multitude of living creatures. Just as human beings would not wish their dwellings to be demolished, so too do the animals inhabiting a tree deserve consideration for their abode. Furthermore, this mythos carries the implicit understanding that trees are crucial for maintaining hydrological integrity and soil quality. By refraining from the indiscriminate felling of trees, humanity inherently contributes to the preservation of the land and the water table. Consequently, such culturally-embedded proscriptions function as a traditional ecological praxis, mitigating the occurrence of natural disasters such as floods (Wibowo et al., 2021).

This mythos is not unique to Indonesia; a cognate narrative can be found within the cultural matrix of the Indian subcontinent. A pertinent illustration is found in Amitav Ghosh's novel, The Hungry Tide. The narrative recounts the myth of a Brahmin deity, Dokkhin Rai, who assumes the form of a tiger and preys upon humans seeking to extract resources from the forest. To secure safe passage and the right to harvest, humanity is compelled to offer a form of tribute, a practice analogous to the Indonesian ritual of *sesajen* (offerings). The subsequent intervention of the figures Bon Bibi and Shah Jongoli culminates not in the destruction of the tiger-demon, but in a negotiated consolidation of power. Fundamentally, this mythos articulates a philosophical principle of symbiotic co-existence and necessary collaboration between human and non-human entities (Soni, 2022). Insofar as humanity embraces other species, nature, in turn, will confer its benevolence upon them.

Similarly, the mythos prevalent within pre-Buddhist societies of the Bhutan region reflects a belief system known as Bonism. Bonism, in its essence, is characterized by animistic and dynamistic principles. This worldview posits that all natural entities are imbued with a sentient spirit or consciousness. From this philosophical standpoint, even an organism as minute as an insect is regarded as possessing an animating soul. Consequently, it is ethically impermissible to arbitrarily kill or exploit such beings. It is therefore a logical and fundamental tenet of Bonism to advocate for a profound reverence for nature and the living environment (Tshering Om & Dey, 2022).

The various mythoi discussed above suggest that mythos is not primarily concerned with determining the factual existence of deities or whether nature possesses a soul or life-force comparable to that of humans. Rather, it provides a framework for understanding human existence and guiding human interactions with the world. From this perspective, human existence is understood in relation to other entities, including inanimate objects. Unlike the logos framework, which may interpret inanimate objects primarily in terms of their physical properties, mythos may attribute spiritual significance or life-force to objects such as *keris*, stones, wood, and iron. These beliefs can influence how people perceive and interact with such objects, including the restrictions they place on their use and treatment. (Ihsan et al., 2023). M. Quraish Shihab notes that although the Prophet Muhammad should not be classified as a proponent of dynamism, he demonstrated care for his personal belongings by assigning names to various objects, including his sword and other personal effects. This practice may be understood as reflecting his regard for these possessions, which can be interpreted within an Islamic framework as expressions of gratitude for the blessings provided by God (Shihab, 2016).

The myths discussed above offer explanations for the phenomena described in their narratives. Some of these explanations relate to the relationship between humans and nature, including beliefs and practices that may contribute to environmental balance. The following table summarizes the potential ecological implications of these myths.

Table 1. Mythos, narrations and their meanings

| Mythos | Narration | Meaning | Possible Ecological Impact |
|---|---|---|---|
| Sundanese Baduy Dalam (*huma*, *pikukuh* and *buyut*) | *Huma*: dry-field cultivation<br>*Pikukuh* and *buyut*: That which is long shall not be shortened, and that which is short shall not be lengthened | The dry-field system principle compels us to refrain from the indiscriminate alteration of nature's (the forest's) given endowment. | Maintaining long-term soil productivity throughout the year while minimizing the need for agricultural land expansion. |
| Javanese (Lawu Tiger) | To prevent a foreseeable harm from Lawu Tiger, a propitiatory offering is necessary. | Invite society to respect nature in order to understand the consequences of our actions upon the natural world. | Greater emphasis is placed on investigating the ecological impacts of excessive resource extraction. |
| Indian/Hindi (Dokkhin Rai) | Similar to Lawu Tiger mythos. | Similar to Lawu Tiger mythos. | Greater emphasis is placed on investigating the ecological impacts of excessive resource extraction. |
| Pre-Buddhist Bhutan (Bonism) | The doctrine that a spiritual essence animates all of nature, encompassing both the organic and the inorganic. | To respect all things, even inanimate objects. | More respectful to mountains, forests and all living things inside it. |

However, James Lovelock's scientific and philosophical ideas can be compared with certain aspects of mythos. From a geological and biological perspective, the Earth contains processes that regulate environmental conditions and influence the stability of its systems. Lovelock's Gaia hypothesis conceptualizes the Earth as a complex system in which living organisms interact with the atmosphere, oceans, and geological processes, contributing to the regulation of environmental conditions. Although this perspective may resemble mythos in its emphasis on the interdependence of natural entities, the Gaia hypothesis is grounded in scientific inquiry rather than mythological explanations (Charan & Gupta, 2024). Natural phenomena, such as volcanic eruptions and earthquakes, may be interpreted as processes that influence the Earth's geological and environmental systems. A conceptually related perspective can be explored through Maurice Merleau-Ponty's philosophy, particularly his emphasis on the interconnectedness of humans and the world they inhabit.

In Merleau-Ponty's philosophy, the body can be understood as an integrated whole whose constituent parts function in relation to one another. A disturbance affecting one part can influence the functioning of the body as a whole. This perspective may serve as an analogy for understanding the interdependence of elements within the natural world (Merleau-Ponty, 2012). Similarly, the world can be understood as an interconnected system in which changes to one natural component may affect others. Environmental degradation can therefore have consequences that extend beyond the directly affected element. This perspective highlights the importance of maintaining ecological integrity and supporting the coexistence of humans and other natural entities (Korchagina, 2018). This suggests that science, or logos, may benefit from the inclusion of mythos, not because scientific reasoning is insufficient to explain natural phenomena, but because scientific knowledge alone does not determine the values that guide human actions. In this context, mythos may provide an

ethical framework for understanding humanity's relationship with the natural world and informing decisions about environmental responsibility.

Conceptually, mythos and logos should function in a complementary relationship rather than as substitutes for one another. As Karen Armstrong suggests, mythos can provide meaning where logos has already explained how things work (Armstrong, 2021). This perspective invites a reconsideration of Auguste Comte's three stages of epistemological development, particularly the assumption that human understanding can be adequately grounded in logos alone. Such an orientation risks overlooking humanity's existential significance as both an agent and an inhabitant of the Earth and the wider universe.

## 4. Conclusions

Although logos has contributed significantly to the development of human civilization, scientific and technological progress does not necessarily lead to corresponding improvements in ethical conduct. This raises the question of how logos and mythos, particularly as conceptualized in modern intellectual history since the eighteenth century, can be understood in relation to one another. This study argues that mythos, understood as a form of traditional knowledge and cultural wisdom, remains relevant to contemporary discussions of humanity's place within the cosmos. While logos provides methods for explaining phenomena and addressing practical problems, mythos can offer interpretive frameworks through which human actions are assigned meaning and evaluated in ethical terms. Accordingly, this study considers mythos and logos as potentially complementary modes of thought that may inform human relationships with other beings and the natural world.

This study does not propose replacing logos with mythos, but rather examining how the two may complement one another in understanding the world. Their interaction may help inform approaches to environmental protection that consider both human needs and ecological concerns. However, as this study is based on a literature review, further empirical research is needed to examine whether, and under what conditions, beliefs and practices associated with mythos are related to environmental conservation.

## Acknowledgement

Appreciation is extended to Author's wife who assisted him in providing feedback on the writings and references.

## Author Contribution

N. S. W. contributed to the conceptualization, methodology, analysis, and writing of this review.

## Funding

This research received no external funding.

## Ethical Review Board Statement

Not available.

## Informed Consent Statement

Not available.

## Data Availability Statement

Not available.

## Conflicts of Interest

The author declare no conflict of interest.

## Declaration of Generative AI Use

During the preparation of this work, the author used Grammarly to assist in improving grammar, clarity, and academic tone of the manuscript. After using this tool, the author reviewed and edited the content as needed and took full responsibility for the content of the publication.

## Open Access

©2025. The author. This article is licensed under a Creative Commons Attribution 4.0 International License, which permits use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author and the source, provide a link to the Creative Commons license, and indicate if changes were made. The images or other third-party material in this article are included in the article's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the article's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder. To view a copy of this license, visit: http://creativecommons.org/licenses/by/4.0/

## References

Abimbola, O., Aikins, J. K., Makhesi-Wilkinson, T., & Roberts, E. (2021). *Racism and climate (in)justice: How racism and colonialism shape the climate crisis and climate action*. Heinrich Böll-Stiftung. https://us.boell.org/en/2021/03/19/racism-and-climate-injustice-0

Ahmad, Z., Sanauddin, N., & Nawab, H. U. (2023). From hostage to host: The spirit possession, mediumship, and gender relations in Chitral, Pakistan. *Journal of Humanities, Social and Management Sciences, 4*(1), 28–40. https://doi.org/10.47264/idea.jhsms/4.1.3

Arifiani, K. N., Wijaya, C. K. W., An, I., Septiasari, A., Iskandar, J., Iskandar, B. S., & Setyawan, A. D. (2019). Review: Local wisdom of Baduy people (South Banten, Indonesia) in environmental conservation. *Asian Journal of Ethnobiology, 2*(2), 92–107. https://doi.org/10.13057/asianjethnobiol/y020204

Armstrong, K. (2005). *A short history of myth*. Canongate Books.

Armstrong, K. (2012). *Sejarah Tuhan* (Z. Am, Trans.). Penerbit Mizan.

Armstrong, K. (2014). *Fields of blood: Religion and the history of violence*. Alfred A. Knopf.

Aslan, R. (2020). *Tuhan: Sebuah sejarah manusia* (M. I. Suma, Trans.). CV Global Indo Kreatif.

Asy'ari, M. K., & Rahman, M. (2020). Technology: Technological advances and changes in human lifestyles in a socio-cultural perspective. In *Proceedings of the International Conference on Science and Engineering* (pp. 721–730). Atlantis Press. https://sunankalijaga.org/prosiding/index.php/icse/article/view/592/566

Audi, R. (2003). *Epistemology: A contemporary introduction to the theory of knowledge* (2nd ed.). Routledge. https://people.cs.rutgers.edu/~biglars/epis.pdf

Audi, R. (2004). Perception and consciousness. In I. Niiniluoto, M. Sintonen, & J. Wolenski (Eds.), *Handbook of epistemology* (pp. 57–108). Springer. https://link.springer.com/chapter/10.1007/978-1-4020-1986-9_2

Booth, A. (2015). Accumulation, development, and exploitation in different colonial and post-colonial contexts: Taiwan, Indonesia and the Democratic Republic of the Congo, 1900–80. *Economics and Finance in Indonesia, 61*(1), 1–20. https://ideas.repec.org/a/lpe/efijnl/201501.html

Brief Paper Masyarakat Sipil. (2025). *Bahaya rencana pembukaan 20 juta hektar untuk pangan dan energi*. WALHI. https://www.walhi.or.id/uploads/2024-Rilis/Brief%20Paper%20Masyarakat%20Sipil%2020%20Juta%20Hektar%20Hutan%202025.pdf

Brown, T. H., Homan, P., & Ray, V. (2025). Advancing the scientific study of structural racism: Concepts, measures, and methods. *Annual Review of Sociology, 51*, 43–65. https://doi.org/10.1146/annurev-soc-090924-021305

Buber, M. (n.d.). *I and thou* (R. G. Smith, Trans.). T. & T. Clark. https://www.burmalibrary.org/docs21/Buber-c1923-I_And_Thou-ocr-tu.pdf

Chand, A. (2023). Great flood stories: Inter-religion similarities. *International Journal of History, 5*(1), 132–135. https://www.historyjournal.net/article/206/5-1-30-784.pdf

Charan, A. K., & Gupta, T. (2024). The Gaian synergy of science and ecological myth in Vedic literature and the Upanishads. *Literature & Aesthetics, 34*(2), 261–269. https://openjournals.library.sydney.edu.au/LA/article/view/20302

Comte, A. (1853). *The positive philosophy* (Vol. 1; H. Martineau, Trans.). John Chapman. https://ia800702.us.archive.org/14/items/positivephilosop01comt/positivephilosop01comt.pdf

Correia, R. (2023). The science behind thunder and its cultural significance. *Journal of Geography & Natural Disasters, 13*(4), 1–2. https://www.longdom.org/open-access/the-science-behind-thunder-and-its-cultural-significance-105405.html

Dancak, P. (2021). Martin Buber's philosophy and integral ecology. In *Advances in social science, education and humanities research* (Vol. 575, pp. 42–48). Atlantis Press. https://doi.org/10.2991/assehr.k.210902.007

Desta, D. (2023). The transition from *mythos* to *logos*: The case of Heraclitus. *Athens Journal of Philosophy, 2*(1), 9–24. https://www.athensjournals.gr/philosophy/2023-2-1-1-Desta.pdf

Environmental and Energy Study Institute. (2021, December 17). *Fact sheet | Climate, environmental, and health impacts of fossil fuels (2021).* https://www.eesi.org/papers/view/fact-sheet-climate-environmental-and-health-impacts-of-fossil-fuels-2021#1

Forest Watch Indonesia. (2025, June 20). *Forest Watch Indonesia: Indonesia gagal hentikan deforestasi dan capai target FoLU*. https://fwi.or.id/indo-gagal-hentikan-deforestasi-dan-capai-target-folu/

Galudra, G., & Sirait, M. (2009). A discourse on Dutch colonial forest policy and science in Indonesia at the beginning of the 20th century. *International Forestry Review, 11*(4), 524–533. https://doi.org/10.1505/ifor.11.4.524

Global Forest Watch. (n.d.). *Kehilangan hutan primer di Indonesia*. Retrieved October 25, 2025, from https://www.globalforestwatch.org/dashboards/country/IDN/?lang=id

Guillin, V. (2016). Aspects of scientific explanation in August Comte. *European Journal of Social Sciences*, 17–41. https://doi.org/10.4000/ress.3589

Haklay, G., & Gopher, A. (2020). Geometry and architectural planning at Göbekli Tepe, Turkey. *Cambridge Archaeological Journal, 30*(2), 343–357. https://doi.org/10.1017/S0959774319000660

Hume, D. (2004). *A natural history of religion*. Liberty Fund. http://oll.libertyfund.org/Texts/Hume0129/HistoryReligion/0211_Bk.html

Ihsan, B., Widodo, S. T., & Anindyarini, A. (2023). Ecological value in myths: Review of community ecological wisdom in traditional myths. In *Proceedings of the International Conference on Humanities and Social Sciences*. EAI. https://doi.org/10.4108/eai.27-12-2023.2350316

Itawan, D. (2023). Colonialism and climate crisis: The root of environmental changes and the rise of environmental awareness in Indonesia. *Indonesian Historical Studies, 6*(2), 192–205. https://doi.org/10.14710/ihis.v6i2.16037

Pathak, J. (2025). Scientific racism and the "colour line." *Social Science Journal for Advanced Research, 5*(5), 51–59. https://doi.org/10.5281/zenodo.17300364

Kagaba, A. G. (2024). The role of myth in contemporary storytelling. *Eurasian Experiment Journal of Arts and Management, 6*(2), 1–4. https://publications.kiu.ac.ug/2979/the-role-of-myth-in-contemporary-storytelling

Khan, N., & Singh, R. (2025). Colonial roots and climate crisis: Contextualizing environmental deterioration in Amitav Ghosh's *The Nutmeg's Curse*. *International*

*Journal of English Literature and Social Sciences, 10*(4), 144–150. https://doi.org/10.22161/ijels.104.23

Khanmoradi, M., & Mohamadi, N. T. (2022). Investigating the story of Noah's flood according to Qur'anic verses and archaeological researches. *Journal of Interdisciplinary Qur'anic Studies, 1*, 129–153. https://contemporarythoughtspress.com/wp-content/uploads/2022/10/Journal-of-Interdisciplinaty-Quranic-Studies-Sept-2022-Vol1-No.1-DOI-10.37264-jiqs.v1i1.8.pdf

Korchagina, N. (2018). Organizing for an ecologically sustainable world: Reclaiming nature as wonder through Merleau-Ponty. *Ephemera: Theory & Politics in Organization, 18*(4), 805–815. https://ephemerajournal.org/sites/default/files/2022-01/18-4korchagina.pdf

Mahajan, S. (2017). Portrayal of women and feminist discourses in movies that present demonic possession and exorcism. *International Journal of Advance Research and Innovative Ideas in Education, 3*(3), 831–839. https://ijariie.com/manuscript/5171?srsltid=AYCX9vJIdSfHEj587tTTpyckRRSysIX-tVnkkx9G-pX9WwTH4UeJyfEe

Merleau-Ponty, M. (2012). *Phenomenology of perception* (D. A. Landes, Trans.). Routledge. https://voidnetwork.gr/wp-content/uploads/2016/09/Phenomenology-of-Perception-by-Maurice-Merleau-Ponty.pdf

Naufal, F. A., Richwanudin, S. A., & Arizona, R. E. (2025). Ekspansi tanpa refleksi: Kritik atas kebijakan pembukaan lahan 20 juta hektar. *Madani Insight, 1*, 1–16. https://arsip.madaniberkelanjutan.id/wp-content/uploads/2025/05/MADANI-Insight-Ekspansi-Tanpa-Refleksi-Kritik-atas-Kebijakan-Pembukaan-lahan-20-Juta-Ha-Final.pdf

Nelson, J. M. (2009). *Psychology, religion, and spirituality*. Springer. https://eprints.ukh.ac.id/id/eprint/286/1/2009_Book_PsychologyReligionAndSpiritual.pdf

Pisano, R. (2013). Science, society and civilization in the history of science. *Problems of Education in the 21st Century, 55*, 4–10. http://oaji.net/articles/2014/457-1420054822.pdf

Ponizovkina, I. (2016). Social myth in modern society. In *Advances in social science, education and humanities research* (Vol. 40, pp. 648–653). Atlantis Press. https://doi.org/10.2991/icelaic-16.2017.158

Rahmatullah, Oruh, S., & Agustang, A. (2024). The three stages law of Auguste Comte and its contribution to the study of sociology. *International Journal of Health, Economics, and Social Sciences, 6*(1), 229–234. https://doi.org/10.56338/ijhess.v6i1.4814

Rao, V. C. S. (2022). The impact of science and technology on the growth of civilization. *The Review of Contemporary Scientific and Academic Studies, 2*(1), 1–6. https://thercsas.com/wp-content/uploads/2022/01/Rao.rcsas_.2.1.03.pdf

Tshering Om, S., & Dey, S. (2022). Eco-centric myths and deep ecology in Sangay Wangchuk's *Seeing with the Third Eye*. *Journal of Contemporary Poetics, 6*(1). https://doi.org/10.54487/jcp.v6i1.2688

Richards, G. (2011). *Psychology, religion, and the nature of the soul*. Springer.

Robert, J. J., & Igbo, N. E. (2022). The mechanism of thunderstorms and its environmental effects: A review. *Asian Journal of Basic Science & Research, 4*(3), 55–60. https://doi.org/10.38177/AJBSR.2022.4308

Schmidt, K. (2010). Göbekli Tepe: The Stone Age sanctuaries. New results of ongoing excavations with a special focus on sculptures and high reliefs. *Documenta Praehistorica, 37*, 239–256. https://doi.org/10.4312/dp.37.21

Serrano, A. R., Musumeci, A., Li, J. J., Serrano, M. R., & Barquin, C. S. (2025). Rationality and the exploitation of natural resources: A psychobiological conceptual model for sustainability. *Environment, Development and Sustainability, 27*, 13167–13189. https://doi.org/10.1007/s10668-024-04470-3

Shihab, M. Q. (2016). *Yang hilang dari kita: Akhlak*. Penerbit Lentera Hati.

Snyder, H. (2019). Literature review as a research methodology: An overview and guidelines. *Journal of Business Research, 104*, 333–339. https://doi.org/10.1016/j.jbusres.2019.07.039

Soim, M., Shohib, M., Rosyad, M. U., & Munawir. (2025). The prophetic civilization of Noah: A study of the ark, flood, and formation of early Islamic society based on Quranic and biblical interpretation. *JUSPI (Jurnal Sejarah Peradaban Islam), 8*(2), 256–264. https://doi.org/10.30829/juspi.v8i2.20057

Soni, A. K. (2022). Myth and ecology: An ecocritical study of Amitav Ghosh's *The Hungry Tide*. *International Research Journal of Management Sociology & Humanities, 13*(2), 489–498. https://doi.org/10.32804/IRJMSH

Stockholm Environment Institute, Global Energy Monitor, & Institute for Governance & Sustainable Development. (2023). *Fossil fuel atlas: Illustrating the threats of fossil fuel production—A rapid threat identification methodology and platform*. Stockholm Environment Institute. https://www.sei.org/publications/fossil-fuel-atlas-global-brief/

Waluya, B., Malihah, E., Ruhimat, M., & Wiyanarti, E. (2023). Cultural ecology and environmental education: Lesson learned from Baduy indigenous community. *Indonesian Journal of Geography, 55*(1), 88–97. https://doi.org/10.22146/ijg.77203

Wibowo, A., Sugiharjo, & Lestari, E. (2021). Synergy between myth and local wisdom in ecology balance of climate change in Java, Indonesia. *IOP Conference Series: Earth and Environmental Science, 724*(1), 012110. https://doi.org/10.1088/1755-1315/724/1/012110

Wibowo, N. S. (2020). *Epistemologi inkar as-sunnah: Studi kritis pemikiran Rashad Khalifa, Edip Yuksel dan Sam Gerrans*. Uwais Inspirasi Indonesia. https://repository.uinjkt.ac.id/dspace/handle/123456789/54075

World Health Organization. (n.d.). *Air pollution is responsible for 6.7 million premature deaths every year*. https://www.who.int/teams/environment-climate-change-and-health/air-quality-and-health/health-impacts/types-of-pollutants

Zepetnek, S. T. (1998). *Comparative literature: Theory, method, application*. Rodopi.

## Biography of Author

**Naufal Syahrin Wibowo,** Departement of Environmental Science, Graduate School of Environmental Science, Universitas Indonesia, Jakarta, DKI Jakarta 10430, Indonesia.

- Email: naufal892@gmail.com
- ORCID: 0000-0002-5522-9772
- Web of Science ResearcherID: N/A
- Scopus Author ID: N/A
- Homepage: N/A