

## Ecofeminism from a Catholic perspective (Study of Bandung Diocese's thought through Laudato Si)

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### ABSTRACT

This study aims to understand the concept of ecofeminism through the study of Laudato Si from a Catholic perspective. This study uses a qualitative approach by applying descriptive analysis methods. Data collection techniques were carried out through library research and field studies on the Bandung Diocese of thought case. The formal object of this research is Laudato Si, a Catholic perspective on the thought of the Diocese of Bandung, while the material object of this research is ecofeminism. The results of the research and discussion in this study indicate that ecofeminism social movements that juxtapose the relationship between women and nature seem to have space and are openly accepted by Catholic teachings. Laudato Si is reflected in the thought of the Diocese of Bandung, which understands as an invitation to care for Mother Earth to maintain the ecosystem as a shared house. This study concludes that ecofeminism is in harmony with Laudato Si in a Catholic perspective through the thought of the Diocese of Bandung, which asserts that nature is the mother who gives birth and cares for life. This is a shared responsibility in maintaining the sustainability of nature and the environment.

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### Introduction

The knowledge that continues to grow highlights the various kinds of behavior born from the reformers' thoughts. It includes responses related to natural and environmental phenomena. It also impacts understanding the power of the relationship between religion and its relation to human behavior in preserving nature and the environment (Ismunanto, K., & Lilik, 2005). The close relationship between living things and nature is interrelated; living things need a place as a source of life and nature as a house that needs to be cared for and preserved. Earth as nature or a source of life is often likened to a mother, "Mother of Earth," who is

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the source of birth and also cares for, raises, and protects every human being. This is reflected in *Laudato Si*, which is Catholic teaching.

Along with the progress of the times, various natural and environmental damage phenomena continue to occur. This is the result of pressure on high-power owners. As a result, various natural and environmental disaster phenomena have become a scourge that attacks some small communities such as women, children, and other marginalized groups. Until the end of the 21st century, various equality movements initiated by women in protecting the environment emerged (OFM). These movements became known as ecofeminism. Ecofeminism is a form of representation of resistance to gender inequality in environmental issues. It was born in the form of a social movement as a response to the ecological crisis as well as criticism of development approaches that do not pay attention to ecological sustainability while at the same time marginalizing one of the human entities in it (Utami, 2018).

The main research problem is the assumption of harmony between the concept of the ecofeminism movement and the teachings of *Laudato Si* from the perspective of Catholic theology. This study tries to position the concept of ecofeminism as a material object and places *Laudato Si*'s teachings in Catholic theology as a formal object. In this study, material objects will be discussed through formal objects. As a limitation, *Laudato Si*'s teachings in Catholic theology will be understood based on case studies according to the thought of the Diocese of Bandung.

To answer the assumption of the main problem in this research, the design of a framework of thinking is necessary. Ecofeminism is a paradigm that was first born on the thoughts of Francis D'Eaubonne, which has given rise to various movements of resistance to equal rights and power in environmental demands. Ecofeminism has suspicions of collaboration between classicism, sexism, racism, naturism, and heterosexism (Candraningrum, 2013). Ecofeminism believes that the earth has been in the grip of human hierarchies. Based on the point of view that underlies the author's awareness of the importance of preserving nature through the concept of ecofeminism, this provides a gap for sound knowledge and understanding related to humanizing humans, the environment, and nature. It is undoubtedly helpful for the safety of future generations, where human must-see nature as the same reality, no longer as an object that is free to be exploited unilaterally. In this study, the author will also reveal the side of equality between humans and nature as partners in life that should live side by side.

Furthermore, if ecofeminism is viewed from a religious perspective, religion has a significant contribution or influence in facing gender inequality in ecological issues (Candraningrum, 2013). Research on how religion is used to justify the level of human success in managing and utilizing the environment is considered very important to understand the interpretation of religion in reflecting on the management of nature and the earth so that it considers and provides relatively positive or negative benefits. In Catholicism, there is a call for ecological repentance in the encyclical *Laudato Si*, Pope Francis, which departs from a series of problems with the destruction of nature and the environment (Fransiskus, 2016). The call emphasized that scientific progress must be balanced with a strong commitment and principles to preserve and protect the universe. Furthermore, this research is

developed into the Catholic perspective on the ecofeminism movement. It is examined through the encyclical *Laudato Si*, especially according to the thoughts of the Diocese of Bandung. Based on the explanation and urgency presented in this study, the author will explore these traces to obtain conclusions.

Previous research has discussed the main topic of the current research. One of the relevant previous studies is Siti Mahfudoh's Thesis research entitled "Ecofeminism in Christian and Islamic Perspectives: Ivone Gebara and Sachiko Murata's Auto Criticism Studies." This study explains the perspectives of two feminist figures who represent Islam and Christianity in understanding the concept of ecofeminism. The focus of the discussion refers to the auto criticism of Gebara and Sachiko Murata's thoughts. The study also explicitly compared the thoughts of the two figures (Mahfudoh, 2020). The results of this previous study have similarities and differences with the current research. Previous research compared two religions' perspectives on ecofeminism. Meanwhile, in the current research, the discussion related to ecofeminism is more specified in the study and implementation of the Bandung Diocese through further studies related to the encyclical *Laudato Si*.

The current research uses several theories as a basis for conducting the discussion. The theory generally used is the basic theory of ecofeminism, an idea and social movement that discusses efforts to oppose all forms of exploitation that can harm nature and the environment (Candraningrum, 2013). Meanwhile, to examine the relationship between men and women, the researcher uses Jacques Lacan's theory as a resource that is the object of exploitation by capitalism with his theory, Foundational Fantasy Theory. The theory explains that women have the resources, but often men feel they have more power than women. Hence, men feel they can rule and dominate women who are only seen as objects of colonization (Scott). In this study, the researcher will describe the relationship between theology, ecology, and feminism from a Catholic perspective, especially in the view of Karren J. Warren, a feminist figure who sees the problem of oppression as a result of fundamental beliefs, values, and attitudes derived from assumptions androcentrism (Tong, 2010).

Based on the explanation above, the researcher compiled a series of research using the problem statement, research questions, and research objectives (Darmalaksana, 2020). The problem in this research is that there is a Catholic perspective on ecofeminism. The main question in this research is how ecofeminism, in the perspective of the Diocese of Bandung, through its understanding of the ecological conversion contained in *Laudato Si* is. The purpose of this research is to discuss ecofeminism from a Catholic perspective. This research is expected to help support the literature in studying religions.

## **Method**

This study uses a qualitative approach by applying descriptive-analytical methods. This type of research data is qualitative data that is not numbers. The primary data source is field data. Meanwhile, secondary data includes literature related to the subject matter sourced from books, articles, and others. Data collection techniques are based on field studies in interviews, which carry out through inventory,

classification, and interpretation stages. The research was done in Bandung Diocese from 2021 to early 2022.

In particular, at the analysis stage, theological and feminist interpretations are used. Theological (religious) interpretation analyzes Catholic doctrine regarding *Laudato Si* as a formal object. Feminist interpretation analyzes the ecofeminism movement's concept as a material object. The concept of the ecofeminism movement According to Catholic doctrine on the *Laudato Si*'s teaching in the thought of the Diocese of Bandung will be concluded.

## Findings

### *History of the establishment of Bandung diocese*

The Diocese of Bandung was born on April 20, 1932. The journey began in 1884 when the Batavia-Bandung railway line was built, and then the Church of St. Franciscus Regis was also built in Bandung, which was later blessed in 1895. The church was later transferred to its function as a social meeting building shortly after the Church of St. Petrus, but this church is now gone and merged into a Bank Indonesia building. The Catholic community grew quite rapidly in Bandung until a priest from Cirebon was assigned to it. Then, in 1906, Bandung officially became a city. The development of missions of goodness continues to increase rapidly with the arrival of the Ursuline Sisters (OSU) to Bandung to educate through education in schools from kindergarten to high school (Softworks, 2010).

In 1907, the Dutch East Indies government separated the administrative relationship between the city of Periangan, Bandung, and the District of Cirebon. The Catholic Church then officially formed the Stasi Bandung. Then February 9, 1927, at that time, 3 OSC priests arrived in Bandung; the three priests were Pastor Marinus Nillesen, OSC; John de Rooji, OSC; and Pastor J.H. Goumans, OSC. On August 17, 1927, the Holy Cross (*Salib Suci*) Foundation (Heilige Kruis Stichting) was established, which later became a forum for organizing primary education around the diocese of Bandung.

All initial missions were based on education until the Apostolic Prefecture of Bandung on April 20, 1932; Pope Pius XI appointed mission work in eastern West Java to become the Apostolic Prefecture of Bandung; shortly after that, Pastor J.H. Goumans, OSC, became Apostolic Prefect. Since then, the preaching work has been carried out even more vigorously with the arrival of new personnel. Church buildings, schools, and especially attention are increasingly directed to the indigenous people. Seeing the developments that occurred in 1942, the Vatican upgraded the status of the Apostolic Prefecture of Bandung to the Apostolic Vicariate of Bandung. Until now, six bishops have pastored the Catholics of Bandung Diocese, namely: Mgr. J.H. Goumans, OSC (1932-1952), Mgr. P.M. Arntz, OSC (1952-1984), Mgr. A. Djajasiswaja (1984-2006), Mgr. J. Pujasumarta (2008-12 November 2010), Mgr. Ign. Suharyo as Apostolic Administrator (November 2010 - June 2014) and Mgr. Antonius Subianto Bunjamin (3 June 2014 - present).

## **Demographics and organization**

The Bandung Diocese Church has a goal as a living community rooted, blossomed, and bears "good fruit" for all the people of West Java. Thus, the commitment of the Catholic Church of the Diocese of Bandung is to other communities across religions, races, ethnicities, and languages that are present in West Java to build a dignified and humane society. The Diocese of Bandung is an ecclesiastical area of the Roman Catholic Church located in the eastern and central part of the land of Parahyangan, West Java, with an area of 23,537.51 km<sup>2</sup> (update 2016). In addition to the city and district of Bandung, the territory of the Diocese of Bandung includes the districts of West Bandung, Purwakarta and Karawang in the west; Subang and Indramayu Regencies in the north; Cirebon Regency and Cirebon City, Tasikmalaya, Kuningan Regency, Majalengka, Sumedang, Ciamis, Pangandaran and Banjar City in the east; and Garut Regency in the south.

On November 12nd, 2010, Pope Francis officially announced the appointment of Mgr. Antonius Subianto Bunjamin, OSC, as Bishop of Bandung Diocese. Under his leadership, the church territory was divided into several territorial areas called parishes. Bandung Diocese includes 27 parishes and 1 Quasi; 15 of these parishes are located in the city of Bandung and its surroundings. The bishop entrusts services and pastoral care in parishes to priests (pastors), both diocesan and congregational priests. A diocesan priest is a man who is ordained to be a Catholic priest and by his obedience to the bishop is bound for life to serve in the diocese, remaining open to assignment by the bishop in other ecclesiastical areas.

An Order Priest is a priest who is a member of the Catholic Church's order/institution. With the bishop's agreement and mandate, the congregation's priest is assigned by his leader to serve in the diocese. The congregations of priests currently working in the Bandung Diocese are the Order of the Holy Cross (OSC) and Congregation of the Sacred Hearts of Jesus and Mary (SS.CC). In addition to parochial services, the diocese also performs categorical services either by commissions or diocesan foundations. The Commission is a diocesan work unit under the coordination of the Pastoral Work Council or *Dewan Karya Pastoral* (DKP) to handle specific areas of service, both those relating to the internal life of the church and social society, such as the Liturgical Commission, Scripture, Community Socio-Economic Development, Education, Labor, Relations between Religions and Beliefs.

A diocesan foundation is an independent foundation established by a diocese to carry out social service tasks, such as education and health foundations. Through educational foundations that have been established, currently, the diocese runs 89 schools spread across the diocese from kindergarten to high school level, two universities, and one job training center. The health service sector consists of 4 hospitals and 6 Parish Medicine Centers.

In addition to the diocesan foundation, with the permission of the Bishop of Bandung, there were foundations established by both the congregations of religious sisters (nuns) and groups of Catholics to assist in social and educational services in the Bandung diocese area. They run 26 schools from kindergarten to high school, three nursing homes for the elderly, and one drug rehabilitation center. There are five congregations of nuns working in the Bandung Diocese: CB, PI, OP, OSU, and

Ursuline Somasca. In addition, there is also the Hermitage of the Carmel Sisters (OCD) in Lembang, which certainly influences the Diocese of Bandung. With the dynamics of life and service both internally and externally, the Bandung Diocese Church is committed to being an integral part of the people of West Java and Indonesia in particular, Asia, and the world in general.

In carrying out its pastoral activities, the Diocese of Bandung has a new office, namely Bumi Silih Asih, inaugurated by six Bishops of the Java Region and one Diocesan Administrator in July 3, 2018. Bumi Silih Asih Building, located on Jl. Moh. Ramadan No. 18 Bandung was born from the need for a better togetherness in pastoral care to accommodate all pastoral service activities in the Diocese of Bandung, including education and service development, regeneration, and professionalization of pastors. It also functions as a room for consultation and advocacy for diocesan administrative services. The building was built on a land area of 2,500 square meters and has three floors above and two floors below, with 12,130 square meters. Bumi Silih Asih Building has several meeting rooms. It includes consultation rooms, recording rooms, Pastoral Works Council office, Diocesan Secretariat room, Tribunal Office, Finance Office, Bishop's Office, John Paul II Hall, which can accommodate 400 people with magnificent, modern audio-visual equipment, and auditorium which is above the hall (balcony) (History of Bandung Diocesan, 2010).

### ***Teaching of Laudato Si***

Pope Francis is discussed in an encyclical, *Laudato Si*, issued in May 2015. *Laudato Si* in Italian means *Praise to You*. In *Laudato Si*, Pope Francis' call to protect nature from destruction is discussed. The encyclical has the subtitle *On the Care for Our typical home* (Francis, 2016). Hence, *Laudato si* becomes a spiritual meaning that needs to be implemented by the Catholic church congregation.

Several essential points explore the various new calls for caring for and protecting the natural environment, which they discuss as: (1) Science: Pope describes various natural events and phenomena on earth, including pollution and climate change, water problems, loss of biodiversity, decrease in the quality of human life and social decline, global inequality, and others; (2) Economics: In the discussion contained in *Laudato si*, economic criticism, as well as calls for saving nature, are explained. According to *Laudato si*, developed countries owe developing countries to preserve and utilize nature and the environment. Government Policy: Pope Francis said there is a need for government regulations to reduce global warming. It is necessary to impose sanctions on those who violate the regulations because climate, nature, and environmental problems cannot be solved unilaterally. However, Pope Francis also emphasized that it is essential to change human ethics because this is a shared priority; (3) Humans: The Pope said that matters related to nature and the environment need to pay attention to the fundamental rights of all creatures, including humans, especially for the weak, poor, and marginalized groups. Awareness of all humans is also needed in protecting nature and the environment. It can be started by using public transportation and the habit of planting and caring for trees; and (4) Faith: Pope Francis said that the core of Catholic teaching is to prioritize concern for God's creatures and the weak. He

conveyed the need for implementation and responsibility for the environment as written in Genesis 2:15 "The Garden of Eden as a representation of the human habitat at that time, provided by God for the benefit of humans; the man needs to work it and take care of it."

### ***The concept of ecofeminism movement***

Ecofeminism comes from two words which are ecology and feminism. Ecology is a scientific study that studies the relationship between living and ecosystems and the environment, such as the relationship between animals, humans, nature, and plants. Therefore, it can be concluded that ecology studies the relationship between interrelated creatures and provides benefits called ecosystems (Fahimah, 2017).

Meanwhile, feminism is a movement against gender equality that is promoted to break the stigma of patriarchy. Kamla Bahsin Akhmad interprets feminism as a form of awareness, extortion, and oppression of women in the workplace, society, and household (Habudin, n.d.). Based on the understanding, it can be concluded that ecofeminism is a women's movement that has similarities with nature, where the position of nature and women are both oppressed, exploited in powerlessness and injustice that comes from patriarchal heritage.

According to Karen J. Warren, ecofeminism is a conceptual and methodological framework, and implementation carried out by women with a critical mind on natural or ecological sustainability and focuses on power relations between women and humans. In this case, ecofeminism seeks gender justice and nature conservation (Aryani, 2017).

Karen J. Warren also revealed that ecofeminism sees oppression as a form of belief in the values, assumptions, and attitudes of androcentrism western countries, a patriarchal conceptual framework that oppresses and argues in the name of profit and progress and has a hierarchical concept of thinking, dualistic and using the logic of dominance (masculine thinking). According to him, such a mindset can damage women and nature (Tong, 2010).

Ecofeminism theory was born from assumptions about the relationship between humans and their related environment. The term ecofeminism was first introduced by d'Eaubonne in his book *feminism ou la Mort* (feminism or death) in 1974. Then, in the 1980s, ecofeminism theory was famous because of natural disasters and environmental destruction. At Three Mile Island, a conference that involved women in the first ecofeminism movement was held in the United States. The conference discussed its relation to the military, feminism, recovery, and ecology (Astuti, 2012).

The feminist and ecological movements have the same connection and goal, which is to build the world, and its practice does not want to be based on certain dominations; as Rasemary Radford Ruether points out that there is a very close relationship between the pattern of domination over women and the environment (the connection between feminist issues and ecological issues). Both are concerned about hierarchical and patriarchal relationships (Tong, 2010).

Ecofeminism has similarities with deep ecology. Ecofeminism generally centers on a critique of the human-centered ecological movement, which regards the environment as merely instrumental. It is regarded as a form of human

arrogance that only sees everything in nature as a container that serves human life. It is also discussed in the book of Genesis 1:28, where God commanded humans to embrace the earth. Thus, many people think that the earth and all non-human beings are the fulfillment of human needs. This shifts the understanding that previously considered the figure of the earth as a mother (organism) to as (mechanistic) nature is a machine (Tong, 2010).

The leaders of Catholic theologians had already thought about the interpretation of nature and humans before the development of the discussion of ecofeminism carried out by Françoise de'Eaubonne in the 20th century (SJ). Several criticisms also emerged from these theologians, including the nun character named Ivone Gebara in her work entitled *Longing For running water and O Que Ecristianismo* or *Longing for Flowing Water*. He explained the transformative theological attitude to the concept of human consciousness that he lived side by side with nature or the cosmos (Mahfudoh, 2020). Previously, he also criticized a church doctrine about the Catholic perspective of ecofeminism based on the apostolic letter *Mulieris Dignitatem* of Pope John Paul II (19:20-2005), which said that the figure of Mary is the mother of Allah. There is a strong relationship between Mary and Allah as the savior of humankind from all kinds of misleading.

A catholic feminist named Ivone Gebara revealed a criticism of Pope John Paul II that the church has received patriarchal doctrine by placing women as not ethical subjects. She considers that the church never involves women in all kinds of decisions and tends to ignore every suffering experienced by women. According to Ivone Gebara, the position of marginalized women becomes a prolonged burden. As a result, the androcentrism structure will lead women into an anthropocentric understanding. Meanwhile, according to Gebara, humans are simultaneously dependent on both men and women and nature (Mahfudoh, 2020).

### ***Ecofeminism in Laudato Si perspective***

Considered in *Laudato Si's* encyclical, Pope Francis invites us to care for the earth. It is also mentioned that the earth is our sister, the sister of the mother of the earth. Pope Francis invites all human beings to join in the dialogue about the future of our typical home. In an introduction, it is written that "LAUDATO SI, mi' Signore" — "Blessed be You, my Lord." In this beautiful song, Saint Francis of Assisi reminds us that our typical home is like a sister who shares our life with a beautiful mother who welcomes us with open arms and us. "Blessed be You, my Lord, because of our Sister, Mother Earth, who sustains and nurtures us and grows various fruits and colorful flowers and grasses" (OFM).

In an introduction that describes the face and sex of the earth as female, there are similarities in feminine characteristics described in terms of environment and womanhood. Furthermore, it is explained that the sister or the earth stepping on is screaming in pain due to all human behavior towards the environment.

In *Laudato's* encyclical, Pope Francis also pressed that humans often think that humans are the owners and rulers who have the right to loot the earth. Therefore, the earth is burdened and destroyed so that the poor and small groups are marginalized and abused. He "complained of maternity pain" (Romans 8:22). We forget that we are formed from land dust (Genesis 2: 7); Our bodies are composed



of earth particles; we inhale the air and are turned on and refreshed by the water (OFM).

Furthermore, the introduction clearly describes the pain in the body of the mother of earth, or the motherland who gives birth and maintains like a mother. A particular discussion in Chapter VIII, entitled Queen throughout the World of Creation, is told about how the particular position of women from a Catholic point of view.

In addition, the word sister or mother is always juxtaposed with this natural state, showing a distinctive intimacy between women's relationships and the environment in Catholic glasses. It is revealed many times, one of which is contained in the discussion of a universal alliance, which contains the following discussion:

Every cruelty to any creature is "contrary to human dignity." We cannot assume that we have loved a lot if some of the reality is ostracized from our attention: "Peace, justice, and the integrity of creation are three topics that are truly related, which cannot be separated and treated separately; without once again falling into reductionism." Everything is connected; As humans, we are all united as brothers and sisters in a great pilgrimage, intertwined by the love that Allah shows for every creature and with gentle affection unites us as well as the brother of the sun, sisters of the moon, sister of the water, and motherland (OFM).

Mary, the mother who takes care of Jesus, is now caring for this injured world with the love and pain of a mother. Just like his heart that has been pricked because bewailing the d

eath of Jesus, now he feels sorry for the suffering of the crucified poor and the creatures of the world destroyed by human power. Entirely changed in appearance, she lived with Jesus, and all creatures sang his beauty.

She is "a woman linked to the sun, with the moon under her feet and a crown of twelve stars above her head" (Revelation 12: 1). Raised in heaven, she is a mother and queen of the whole creation. In the body of his glory, along with the rising Christ, some of the creation has achieved the fullness of her beauty. She not only saves in his heart the whole life of Jesus, which she fostered faithfully (cf. Luke 2: 19,51) but also now understands the meaning of everything. Therefore, we can ask her to help us look at this world with wiser eyes.

In the scriptures, it has been stated that women were created from a man's rib. When talking about the rib, it means the same or similar to the God from the creation story, and hence women and men are created in the image of God. Women and men are the same partners but physically or sexually created differently but complement each other (Elisabeth, January 21, 2022).

In the final creation, humans are created, but that does not mean that the human figure is the best; humans who have intelligence are responsible for doing good and benefit all. The Church made a call about caring for our homes. Catholic Church recognizes women and places the position of women, namely Mary, as the central figure. Catholic teaching also focuses on praying, with a more significant portion deposited on Mary. It is believed that a mother who asks her child will be hard to resist (Elisabeth, January 21, 2022).

It shows that the existence of the ecofeminist social movement gets an open space in the catholic church. Women have a particular and specified role as mother earth or motherland who should receive good attention and treatment. In addition,

the responsibility to care for the earth also becomes a meaning that is embedded in the form of ecological repentance, where the earth, which should be the shelter of a commonplace to live, needs to be maintained.

## **Discussion**

Bible's discussion begins with the professing faith in the creation of heaven and the earth and its contents, including humans (Genesis 1-2); through this professing faith, it can be concluded that the only ruler of all forms of creation in the form of heaven, the earth and all of its contents including humans belong to God. In New Testament, there is a minimum discussion of attention to nature and the environment. For this reason, there is a need for further discussion or dialogue to reinforce the rights of natural and environmental care. A re-interpretation is needed as stated about the concept of cosmic salvation by Paul; he explains safety for humans and the whole creation of nature (Aritonang, 2018).

Religion has a role as a formation in a person's value system. In other words, the teachings of religion bind someone in acting and behaving. Through calls echoed by Pope Francis through the encyclical assessment of nature and the environment in *Laudato Si*, the church gave a new spirit and presented God's Shalom on earth by striving for harmony for all creations. Ecotheology itself is not separate from justice as the principle of appreciation for natural and environmental unity. Various economic and political policies are rooted and based on all creations, including the realm of justice that is pursued. Humans will be in vain if they do not consider justice for the entire universe (Aritonang et al., 2020). The development of industry, for example, is indeed a high economical profit. However, if not calculated, it will impose on nature and harm humans through air pollution and other environmental pollution.

Several essential elements become the benchmark for the Christian view of the environment (Norman: 2015). The world is Allah's creation; This world belongs to Allah; The earth is a reflection of Allah; The earth is supported and operated by Allah; Allah's covenant binds the world; Humans are custodians of the environment (Nainggolan, 2020). Through this view, it emphasizes power relations in dealing with nature and the environment, not focusing on just one gender justice, but being fair to all nature and humans who are the result of God's creation, and in protecting the earth and the environment; all humans have the same responsibility.

Then the link between ecology and feminism in the theological view has been emphasized in the concept presented by Pope Francis through *Laudato Si*. It needs dialogue and transparency in making decisions which are explained in the last point in the form of; in discussions about some environmental issues, it is not easy to reach a consensus. I repeat that the Church does not pretend to solve scientific questions or take over politics. However, I invite honest and transparent dialogue so that certain ideologies and interests do not harm the general welfare (*Laudato Si*: 140). It repels all the struggles declared by the various efforts of the ecofeminism movement, which often feel marginalized as a small group consisting of women and other weak communities who are often not included in decisions in detrimental development. It is where it appears that the efforts carried out by the church

through Laudato Si have emphasized the level of success of religion in saving and regulating human behavior patterns in acting and behaving.

## Conclusion

Ecofeminism is a social movement rooted in the gender equality movement promoted by feminist groups in the fight for ecology. As a place where there is a relationship between women and the universe, the earth, which is often identified with the figure of a mother or sister by Catholicism, has a particular space as a creature with equality with humans. Its existence needs to be cared for and maintained is an encouragement that the church calls for all humans. Pain or various phenomena of natural and environmental damage reflect bad human behavior that needs to be accounted for. The ecofeminism movement itself does not only work for women but also fights for the rights of all human beings, especially those who are marginalized and most marginalized when facing the impact of natural and environmental damage. Although ecofeminism is not entirely accommodated in Laudato Si's view, its existence is also developed and recognized through the points conveyed. There is a difference between ecofeminism as a feminist movement and Laudato Si, which is a teaching of Catholic theology through an encyclical development delivered by Pope Francis.

However, Laudato Si has contributed the recognized principles to support ecofeminism movements. It is proven that the Diocese of Bandung always conveys Laudato Si's point about caring for the mother of the earth, which in principle sourced from ecofeminism and is at the same time an ecofeminism movement that can be studied and solved through an understanding of ecological analysis, feminist and theological. Based on the description that has been presented, this research is expected to provide benefits to the literature in the study of religious studies, especially related to the topic of the ecofeminism movement, which is studied from a Catholic perspective. This research has limitations in a more in-depth study of catholic theology. This research is not corroborated by observations of the catholic group's field activities in implementing Laudato Si's encyclical. Hopefully, this can be used as an opportunity to complete a more in-depth research study related to the practice of ecofeminism from a Catholic perspective. This research is recommended for activists or groups within the scope of the study of religious studies to re-examine the existence and relations between women and the environment and their relation to religious doctrines that affect attitudes and actions towards principles that harm and marginalize certain entities.

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